An aspect of patriarchal learning environment through the lens of care: A study in rural Pakistan

by

Nelofar Khamisani

B.A., University of Sindh, 1992
L.L.B., Shah Abdul Latif University, 1995
M.A., Shah Abdul Latif University, 1996
M.A., Shah Abdul Latif University, 1998
M. Ed., Eastern Illinois University, 2019

AN ABSTRACT OF A DISSERTATION

submitted in partial fulfillment of the requirements for the degree

DOCTOR OF PHILOSOPHY

Department of Curriculum and Instruction
College of Education

KANSAS STATE UNIVERSITY
Manhattan, Kansas

2025

Abstract

This study explores the life of a participant, Mahnoor Sheikh. She is a teacher making significant contributions to education in the rural area of Village Mohammad Bachal Mahar, located in District Naushahro Feroze, Sindh, Pakistan. Using a biographical research approach with qualitative methods, this study examines how Mahnoor's life experiences and challenges within a patriarchal learning environment have shaped her work and achievements for rural educational development. By utilizing primary resources, including her certificates and photographs, and gathering data through interviews with her, the study reveals that she is a role model for others. This research contributes to a broader understanding of the patriarchal learning environment in Sindh, Pakistan, and highlights it through the lens of care by presenting Mahnoor as an example. The findings indicate that a girl or an individual can play a vital role in the development of education, just as Mahnoor did. She brought students, especially girls, into a learning environment, thus playing an effective role in the advancement of rural education. The implications suggest that teachers should prioritize working and living within their communities, as they better understand the needs of local students. This study emphasizes the importance of recognizing females like Mahnoor, who inspire others about the significance of education because rural communities like Village Mohammad Bachal Mahar greatly need it.

An aspect of patriarchal learning environment through the lens of care:

A study in rural Pakistan

by

Nelofar Khamisani

B.A., University of Sindh, 1992
L.L.B., Shah Abdul Latif University, 1995
M.A., Shah Abdul Latif University, 1996
M.A., Shah Abdul Latif University, 1998
M. Ed., Eastern Illinois University, 2019

A DISSERTATION

submitted in partial fulfillment of the requirements for the degree

DOCTOR OF PHILOSOPHY

Department of Curriculum and Instruction
College of Education

KANSAS STATE UNIVERSITY
Manhattan, Kansas

2025

Approved by:

Major Professor
F. Todd Goodson

Copyright

© Nelofar Khamisani, 2025.

Abstract

This study explores the life of a participant, Mahnoor Sheikh. She is a teacher making significant contributions to education in the rural area of Village Mohammad Bachal Mahar, located in District Naushahro Feroze, Sindh, Pakistan. Using a biographical research approach with qualitative methods, this study examines how Mahnoor's life experiences and challenges within a patriarchal learning environment have shaped her work and achievements for rural educational development. By utilizing primary resources, including her certificates and photographs, and gathering data through interviews with her, the study reveals that she is a role model for others. This research contributes to a broader understanding of the patriarchal learning environment in Sindh, Pakistan, and highlights it through the lens of care by presenting Mahnoor as an example. The findings indicate that a girl or an individual can play a vital role in the development of education, just as Mahnoor did. She brought students, especially girls, into a learning environment, thus playing an effective role in the advancement of rural education. The implications suggest that teachers should prioritize working and living within their communities, as they better understand the needs of local students. This study emphasizes the importance of recognizing females like Mahnoor, who inspire others about the significance of education because rural communities like Village Mohammad Bachal Mahar greatly need it.

Table of Contents

List of Figures xii
List of Tables xvi
List of Charts xvii
List of Graphs xviii
List of Maps xix
List of Documents xx
Acknowledgements xxi
Dedication xxii
Chapter 1 – Introduction 1
Enlightening the Social Structure in Pakistan 1
Positionality of Men and Women in the Pakistani Society 2
Restrictions 3
Dependency 4
Subordination 4
Interdependence 5
Man as Protector or Oppressor 5
Domestic Violence 6
A Man as a Shelter 8
Ethics. 9
Urban and Rural Women in Education 11
A comparison of Past and present. 11
A comparison of rural and Urban. 13
Background of the Study: Researcher's Connection with the Patriarchal System-Observation and Experience 16
A change in thought through experience 16
A change in thoughts: Stories that Experienced Care 20
A change in thoughts: Through Observations 21
The Problem of Statement: The Phenomenon That Needs to Understand 25

Researcher's Positionality: Connection with Mahnoor (participant of the study), Her Family, and Pakistan....26
Edify Mahnoor as a Biographee....30
Mahnoor's Initiative for Her Work....31
Mahnoor's Care for Others and Enthusiasm towards Education....31
Reasons to choose the participant....34
Reasons to Add Autobiographical Content....35
Purpose of the Study....38
Research questions....39
Definitions of Terms....40
Significance of the Study....43
Chapter 2 – Literature Review....51
Understanding the Pakistani Education System from the Historical and Current Perspective....51
Part one: An Overview of Pakistani Education: A Historical Perspective....52
India's Split Map....54
Ancient Hindustan....54
Ancient Education in the sub-continent, from Oral learning and Memorization to scrip writing....55
Ancient Higher Educational Institutions....60
Mughal Dynasty: Education System....64
Madrasa Education....65
Primary and secondary schools....66
Freedom in Education....67
School system during Mughal rule, according to Adam's reports....68
Initiating British Education in the Post-Mughal Period....69
Learning the Indian Education system for Planning a new one....70
Female Education: A Historical Perspective....75
A trend of homeschooling for boys and girls....76
A comparison of schools of the 19th century....77
Part Two: An Overview of Pakistani Education: Post-Partition....82
Concept of Pakistan: Ideology and Identity....82

Establishment of Pakistan....84
Pakistan: An Introduction....85
Independence and Possession of Insufficient Educational Institutions....87
An Overview of Educational Policies Since 1947....88
National Educational Conference 1947....88
Commission on National Education, 1959....89
National Educational Policy 1970....90
National Educational Policy 1972....90
National Educational Policy 1978....90
National Educational Policy 1992....91
National Educational Policy 1998-2010....92
Five-Year Plans....93
A Short Overview of Statistics: Current Scenario of Pakistan....97
Population statistics....98
Current literacy statistics....99
Out of School children....100
School Teachers....101
Private Schools....102
Structure of Education in Pakistan....103
A Connection: past and present practices of Education....106
Past and Present: Positionality of Women....107
Part Three: Patriarchal System-An Unclear Truth that Needs to be Highlighted....110
Patriarchy: Pakistan's Societal Environment for Women....111
Patriarchy: Gender Inequality in the Pakistani Education System....112
Pakistan's Educational Scenario....112
Patriarchy: A Fact in Previous Literature....114
Given Suggestions....118
An Unclear Truth....122
Cultural Erosion Anxiety: Studies from Naushahro Feroze....123
Cultural and Community Integration in Naushahro Feroze....125
Perspective of Care....128

Definition 128
Significance 128
Moral 132
A Concept of the humanity and Care 135
Connection of Care with Human-to-human Interdependence 136
Interdependence, Social Behaviors, and Care 137
Chapter 3 - Methodology 141
A Structural Approach for Crafting a Life Story 141
Research 143
Qualitative research 143
Narrative Inquiry 144
Interviews 145
Biography 148
Purpose of the study 152
Research Questions 153
Data collection 154
Data Collection Approach 154
The Length of Interviews 157
Data Safety Collection 157
Used Languages for Interviews and Text messages 161
Data Analysis 162
Limitations of the study 165
Chapter 4 – Biography 167
A Lamp Should be Lightning 167
Mahnoor's Native Place 169
Naushahro Feroze in my Memories 172
A Myth Behind Choosing a Name, Mahnoor/Warda 177
Mahnoor's life: A Reality of Adoption 178
Mahnoor's Life: A mystery of adoption 183
Primary/Elementary School: From a Care-Free to a Frustrated Child 187
Middle School: From a Frustrated to a Caring Girl 189

Higher Secondary School: A Responsible Girl 192
Complexity in Getting Education 195
Reason One: Switching Schools 195
Reason Two: Disturb Family 196
Reason three: A Lonely Child with no Friends 199
Mahnoor's Life: Higher Education and Turning Point 200
Mahnoor's Path to Marriage and Finding Love 203
Riaz Maher 205
Mahnoor's life: Her Silent Battles as Echoes of Pain 208
Mahnoor as a Blessing 211
Mahnoor School's Establishment: Mahnoor's story, Mahnoor's words 211
Mahnoor School's Management 218
Mahnoor School: Extra-Curricular Activities 221
Mahnoor School: A True Happiness and Ownership Through Education 241
Weekly Book Circle at Mahnoor School 242
Informational Study Circle 243
Benefits of Having the Mahnoor School 248
Future of Mahnoor School. 250
Mahnoor's Social Activities 251
Mahnoor's Achievements as a Return of her Services 256
A Lamp Should be Lighting! 261
Chapter 5 – Discussion and Conclusion 262
Ways for Rural Educational Development in a Patriarchal Society by Utilizing Human Resources 262
Facing Patriarchy 263
Managing Things in a Patriarchal Learning Environment 266
Facing Broken Relation 267
Cope up with Care from the Impacts of Broken Parents 268
Interdependency, Care, and Community Development 270
Mahnoor's Services for Education 271
Conclusively, Mahnoor's Life and Influence on the Rural Sindh, Pakistan 279

Mahnoor's Initiative for Educational Development in a Patriarchal Learning Environment 280
Suggestions for Planning Strategically 283
Utilization of Local human Resources Based on Living There and Serving There 283
Model School 284
Exchange Program 284
Curriculum Development for Positive Approach Through the Lens of Care 285
Important Points to Mention 286
A Fear of Cultural Erosion 286
Embarrassment of Culture 287
Continuity of Mahnoor's Work 288
Reference 293
Appendix B Approval from the Institution Review Board (IRB), Kansas State Universi 324
Appendix C Consent Form 325
Appendix D Glossary 327
Appendix E Chronological Order 329
Appendix F Interview Questions 330

List of Figures

Figure 2-1. Mohammad Bin Qasim (Mohammad bin Qasim) 55
Figure 2-2. Standing Buddha, 7th-8th century, Birmingham Museum and Art Gallery, Archives June 22, 2008. (The National Archives) 57
Figure 2-3. Yuan Dynasty Bank Note and Plate (1271-1368). Cartwright (2017). World History Encyclopedia: Paper in Ancient China 58
Figure 2-4. Papyrus leaf weaved into a sheet. The Heracles Papyrus. Roberts (1954) 58
Figure 2-5. Indian Valley Script on a Copper Plate, 34 Characters, Harrapan Period (Wikipedia) 59
Figure 2-6. Qur'an page in Kufic script, 800 – 900 AD, Middle East or North Africa, ink and gold and on parchment. Museum no. ME.12-2013. © Victoria and Albert Museum, London. 60
Figure 2-7. View of the Monastic University of Nalanda. 61
Figure 2-8. Hiuen Tsiang/Xuanzang (Wikipedia) 62
Figure 2-9. Takshasila University, Taxila (The Indian Express.) 63
Figure 2-10. Rigveda hymn 63
Figure 2-11. Abu Rehan Al Bairuni (Bashir, 2011). Researchgate 65
Figure 2-12. Aligarh Muslim University (Medbeats.com) 74
Figure 2-13. Madarsa Darul Uloom Deoband (Adobe Stock, Licensed). 74
Figure 2-14. Traditional schools-India/Arabia-19th century (Adobe Stock, Licenced) 77
Figure 2-15. India, Traditional School scene-19th century (Adobe Stock, Licenced) 77
Figure 2-16. Girl's school in Jaipur, Rajasthan-1870-1880 (Pinterest) 78
Figure 2-17. A girls' school in Karachi (Pakistan), 1873. (Pinterest) 78
Figure 2-18. Girls School at Sindh, Pakistan-1873 (Pinterest) 79
Figure 2-19. Female pupils in the Female pupils in the European and Indo-European school Karachi (Pakistan)-1873. (Old Indian Photos) 79
Figure 2-20. Class in progress in the Parsi Virbaiji School (Pakistan), Karachi-1873. (Pinterest) 80
Figure 2-21. Allama Jawed Mohammad Iqbal (Academia Magazine, Pakistan) 84
Figure 2-22. Flag of Pakistan (Nationals Online) 85

Figure 2-23. Takhti (Singh, 2012). Guftagu. Amolak in. 107
Figure 3-1. Zoom Interview with Mahnoor (Screen Shot by Researcher) 158
Figure 3-2. Voice Notes from Researcher to Mahnoor (Screen Shot by Researcher) 159
Figure 3-3. Voice Notes from Mahnoor to Researcher (Screen Shot by Researcher) 160
Figure 3-4. Voice Calls and Text Messages in Sindhi (Screen Shot by Researcher) 160
Figure 4-1. Mahnoor Sheikh (Picture courtesy of Mahnoor Sheikh) 167
Figure 4-2. Mahnoor Sheikh, a newborn (Picture courtesy of Mahnoor Sheikh) 169
Figure 4-3. Fozia in Elementary School called Kacho School-1976/1977 (Picture courtesy of Nelofar Khamisani) 175
Figure 4-4. Azmatullah Sheikh-Mahnoor's Father-Wedding picture-1987 (Picture courtesy by Mahnoor Sheikh) 180
Figure 4-5. Fozia-Mahnoor's Mother-Wedding picture-1987 (Picture courtesy by Mahnoor Sheikh) 180
Figure 4-6. Mahnoor Sheikh, One Year Old, with her mother, Fozia, Celebration of her first birthday (Picture courtesy of Mahnoor Sheikh) 181
Figure 4-7. Mahnoor Sheikh, One Year Old, with her Father, Azmattullah Sheikh 182
Figure 4-8. Mahnoor Sheikh with her mother (Picture courtesy of Mahnoor Sheikh) 182
Figure 4-9. Mahnoor Sheikh, Eight Years old, second grade-2008 (Picture courtesy of Mahnoor Sheikh) 187
Figure 4-10. Mahnoor Sheikh, 6th grade (Picture courtesy of Mahnoor Sheikh) 189
Figure 4-11. First from right, Mahnoor Sheikh with her cousins-Middle School (Picture courtesy of Mahnoor Sheikh) 190
Figure 4-12. Mahnoor with Fozia last stage of her illness (Picture courtesy by Mahnoor Sheikh) 191
Figure 4-13. Mahnoor with her Husband Riaz Maher (Picture Courtesy by Mahnoor Sheikh) 206
Figure 4-14. Mahnoor with Riaz and her daughters Zarnish and Ridham (Picture Courtesy by Mahnoor Sheikh) 207
Figure 4-15. Village Mohammad Bachal Mahar (Picture Courtesy by Mahnoor Sheikh) 214
Figure 4-16. Village Mohammad Bachal Mahar: Graveyard (Picture Courtesy by Mahnoor Sheikh) 215

Figure 4-17. Village Mohammad Bachal Mahar: Infront of graveyard Mahnoor School door yellow in color (Picture Courtesy by Mahnoor Sheikh) 215
Figure 4-18. Mahnoor School: A classroom for middle and high school students (Picture Courtesy by Mahnoor Sheikh) 216
Figure 4-19. Mahnoor school: A student preparing for the assessment (Picture Courtesy by Mahnoor Sheikh) 216
Figure 4-20. Mahnoor School: A classroom for elementary students (Picture Courtesy by Mahnoor Sheikh) 217
Figure 4-21. Mahnoor School: After School (Picture courtesy by Mahnoor Sheikh) 217
Figure 4-22. Mahnoor School in the beginning (Picture Courtesy by Mahnoor Sheikh) 219
Figure 4-23. Mahnoor School got a donated carpet (Picture Courtesy by Mahnoor Sheikh) 219
Figure 4-24. Mahnoor School: Renovated. (Picture courtesy by Mahnoor Sheikh) 220
Figure 4-25. Mahnoor School renovated classroom with desks (Picture Courtesy by Mahnoor Sheikh) 220
Figure 4-26. Mahnoor School, Sports Day-Sack Race (Picture Courtesy by Mahnoor Sheikh) 223
Figure 4-27. Mahnoor School, Sports Day-Sack Race (Picture Courtesy by Mahnoor Sheikh) 223
Figure 4-28. Mahnoor School, Sports Day-Spoon Race (Picture Courtesy by Mahnoor Sheikh) 224
Figure 4-29. Mahnoor School-Cultural day (Picture Courtesy by Mahnoor Sheikh) 225
Figure 4-30. Birthday Sheikh Ayaz (Sindhi Poet) 226
Figure 4-31. Birthday G.M. Sayed 227
Figure 4-32. Lecture: Protective Services for Children and Women by UNICEF 228
Figure 4-33. Art Activity in. Mahnoor School 229
Figure 4-34. Students' Art work 229
Figure 4-35. Boy students' corner for coloring in the classroom 230
Figure 4-36. Girl students' corner for coloring in the classroom 230
Figure 4-37. Sharing food with students in the school 232
Figure 4-38. Sharing seasonal fruit with students in the school 233
Figure 4-39. Students having fruit 234
Figure 4-40. Students having food 234
Figure 4-41. Mahnoor with students feeding them 235

Figure 4-42. Outdoor time with students....236
Figure 4-43. Outdoor fun....237
Figure 4-44. Outdoor reading time....238
Figure 4-45. Mahnoor, A Teacher and Mother....239
Figure 4-46. Classroom while learning....239
Figure 4-47. Mahnoor Empowered woman....240
Figure 4-48. Book Circle Setting....242
Figure 4-49. Informational Study Circle at Mahnoor's House....243
Figure 4-50. Guest speaker: Informational Study Circle....244
Figure 4-51. Poster: Informational Study Circle....244
Figure 4-52. Scholarship Qualified Students about 40% are girls....249
Figure 4-53. School uniforms to two students....253
Figure 4-54. Financial help for a sick woman....253
Figure 4-55. Visit to an ophthalmologist and bought glasses for a student....254
Figure 4-56. Torn Shoes of a female student....255
Figure 4-57. School uniform for students....255
Figure 4-58. Mahnoor's Birthday Celebration, Throwing Flower Patels on her....257
Figure 4-59. Village females dance and singing....257
Figure 4-60. Mahnoor's Awards....259
Figure 4-61. Mahnoor with a lamp in her hand....261
Figure 5-1. Mahnoor with his father, husband, and daughter at her home....269
Figure 5-2. Student made a Mud Toys....275
Figure 5-3. Learning cultivation in the Field....276
Figure 5-4. A teacher and her motherhood....277

List of Tables

Table 2-1. Rural and Urban Literacy Rate 2018-2021. (Pakistan Economic Survey 2020-21) Chapter-10. P. 203. 100
Table 3-1. Number of Interviews, used resources for Data Collection, and time (Created by Researcher) 161
Table 5-1 Exchange program (Created by Researcher)..... 284

List of Charts

Chart 1-1 Patriarchal Pakistani Society (Created by Researcher) 11
Chart 1-4. Mahnoor's Biography (Created by Researcher) 34
Chart 1-5. Research Questions and Expected Entail (Created by Researcher) 40
Chart 1-6. Summary of Chapter 1 Introduction (Created by Reseracher) 50
Chart 2-1. Role of Care in the Community (Created by Researcher) 134
Chart 2-2. Theoretical Framework (Created by Researcher) 140
Chart 3-1. Development of this Study (Created by Researcher) 152
Chart 3-2. Research Interviews by Using Technology (Created by Researcher) 162
Chart 3-3. Research Study (Created by Researcher) 165
Chart 5-1. Repeated, Theoretical Framework of this study (Created by Researcher) 290
Chart 5-2. Findings of this study (Created by Researcher) 290

List of Graphs

Graph 1-1 Sindh Factsheet, Pak Alliance for Math and Science, 2024 (Sindh Factsheet). 13
Graph 2-1 Male and female Literacy Rate Pakistan Economic survey 2020-21 Chapter 10. Pg 203. 100
Graph 2-2 Finance Government Pakistan Survey 2019-20 101

List of Maps

Map 2-1. The National Archives: Map of Possible Partition. Daily Herald newspaper, June 4, 1947 (The National Archives). 54
Map 2-2. Map of Pakistan (Nationals Online) 86
Map 4-1. Map of Sindh (Almamac Pakistan) 171
Map 4-2. Map of Naushahro Feroze (Almanac Pakistan) 171

List of Documents

Document 4-1. School Leaving Certificate (Picture courtesy of Mahnoor Sheikh) 194
Document 4-2. Tenth Grade Certificate from Sukkur Board (Picture courtesy of Mahnoor Sheikh).....195
Document 4-3. Undergrad Certificate (Picture Courtesy by Mahnoor Sheikh).....202

Acknowledgements

This research would not have been possible without Mahnoor Sheikh. She agreed to participate voluntarily and fully cooperated by providing all the necessary information and pictures. She trusted me and consistently shared primary documents. During our discussions about the study, she mentioned many things and offered to follow up by recording her thoughts. She sent me numerous voice notes when I needed more detail. Sharing her life experiences and some secrets she had never revealed to anyone allowed me to delve deeply into her life. She lives in Pakistan, resulting in a fourteen-hour time difference, but I received her replies quickly after sending a voice note.

I express my appreciation to Riaz Mahar, Mahnoor Sheikh's husband, for allowing Mahnoor to participate. He always cared for the children while we talked on Zoom, WhatsApp, or had voice chat. According to Pakistan Standard Time, we often met late at night, but Riaz was always accommodating.

Special thanks to my major professor, Dr. F. Todd Goodson, whose kind words never let me feel stressed. His experience and vision gave me the opportunity to pursue this work. I am also grateful to Dr. Vikki Sherbert, Dr. Lori Goodson, and Dr. Donna Augustine-Shaw, my dissertation committee members for their guidance throughout this journey.

I am thankful to my family for going on this journey with me. My husband, Ayaz Khamisani, who encouraged me whenever I felt discouraged. My daughters, Eshal Khamisani, Mishall Khamisani, and Imshall Khamisani, showed patience and motivated me to complete the study. They also translated words into English for me, which was a great and quicker help.

I am also very grateful to those who challenged and discouraged me, as they motivated me to believe I could succeed.

Dedication

To my father (Late Ghulam Hassan Khamisani)

Thank you

for

being my ideal,

keeping me with you,

holding my hand every time

when I was a child,

even now, when you are not with me!

I feel it

I love it

To my major advisor (Dr. Todd Goodson)

Thank you for being so kind!

Thank you for your understanding!

Thank you for your motivation!

Thank you for being my advisor

in this journey.

I will always follow your footsteps!

Chapter 1 – Introduction

Enlightening the Social Structure in Pakistan

Education is a primary factor that serves as a cornerstone for the mindset of a new generation for societal progress and laying the foundation for a prosperous and inclusive society (Delors 1998). However, many patriarchal societies, cultural and traditional norms, and gender-based discriminatory actions impede the empowerment of the learning environment. Among these societies, Pakistan is a poignant example where the societal structure is based on a patriarchal system, which influences various aspects of life, such as legal, like women's right to inheritance; economical, like access to resources and opportunities; politics, like women's participation in politics; and all social aspects, including education. This study frames one of the patriarchal social aspects, which is education, specifically rural education. Ingrained gender norms in cultural and traditional discriminatory practices persist and pervade educational settings, perpetuating unequal opportunities. Therefore, the educational landscape is an essential battleground for addressing gender disparities and fostering a nurturing learning environment for all societies.

This study relates to a small rural area of Sindh, Pakistan. The people's regional identity is based on their regional and provincial language, Sindhi. Sindhis' largest group lives in Sindh, and after 1947, many Sindhi Hindus migrated from Sindh, Pakistan, to India (Singh, 2020). To grasp the relevance of the topic, it is crucial to understand the societal structure and education system in Pakistan, which sheds light on how education persists in the patriarchal environment. Regarding societal structure, previous research shows that various factors influence Pakistani society, like culture, religion, history, and social norms, and it is characterized by regional identities, languages, ethnicities, and social classes (Alavi, 1991; Mahmood & Ringheim, 1996;

Wu & Ali, 2020; Ayyoub, 2011; Awan et al. 2014; Arif at el, 2017; Shah & Khursh, 2017). The patriarchal system has roots all over Pakistan. It is a complex societal structure that is similar in all parts of the country. Kinship relationships are a high priority; extended families often live together under a joint family system (Shaw, 2014; Lefebvre, 2014; Shaw, 2001; Agha, 2016). The societal structure of Pakistan is based on the dynamics of power, cultural values, and traditional norms in communities (Tabassum & Amin, 2020; Bhatti & Ali, 2020). In this sense, culture influences society through traditional practices, and the power of dominancy in families transfers to men. Men play the leading roles in families and society, so gender positions and practices differ. These patriarchal practices and their impacts on education are almost the same all-over rural Pakistan.

Positionality of Men and Women in the Pakistani Society

Socially, men have a position of authority within the family and community because they serve as heads of the family and are responsible for financial matters (Ali et al., 2010). They play the role of financial supporters of the family. A man who earns money is accountable for his children's food, shelter, clothes, education, and marriage and for his immediate family, sisters if they are unmarried, parents, and everyone who lives in the house in a joint family (Jalal, 1991), even grandparents. Family life is based on the man being the leading financial supporter of the family. The family could be extended with parents, grandparents, and related family members, and it could be nuclear with husband, wife, and children only (D'cruz & Bharat, 2001; Bansal et al., 2014). Women live a life subordinate to men. That subordination is not only to obey and follow, but it is severe. They have a mind to think, but they think with the minds of men. I mean, they don't make decisions for themselves, but men make decisions for their women, whether for

a mother, wife, sister, or daughter (Sathar et al. 1988). A complete dominancy over women is a common practice and norm of society.

Restrictions

Comparatively, Pakistan's patriarchal system is a deeply ingrained social system, so restrictions await women at each step of life. For example, as it is a democratic country, and its leadership is based on elections, voting is a fundamental right of people, but mostly, men vote, and women don't (Cheema et al.; Gine & Mansuri, 2018). Traditionally, politics is a man's honor, so mostly men do, rarely women (Sanauddin & Owais, 2016; Krook, 2010)). Similarly, men run businesses, and women participate less (Roomi & Parrott, 2008; Rehman & Azam, 2012). Religious leaders are men (Khattak et al. 2020) and clarify the point of Islamic law in case of confrontation of a problem of life and unsure of what to do.

By enlightening the societal structure of Pakistan, which is purely patriarchal, patriarchal legal aspects are important to mention because they impact the females' societal position. In legal matters, inheriting moveable and immovable property is a female's right, too. According to the Succession Act of 1925, the Inheritance Act, Islamic Jurisprudence, and Article 23 of the Constitution of Pakistan 1973, women legally have the right to inherit property. Still, according to the specific conditions, how much they can inherit should be decided. But they cannot have an equal share of men's inheritance.

However, legally, men have control over the family property as the family's financial supporters. Islamic law supports it (Sabreen, 2020), so they have the legal right to be the primary inheritor of the property after their father. Women also have the right to inherit assets, but traditional norms and societal pressure under the patriarchal system prevent them from doing so

(Ahmad & Mahmood, 2012; Ahmad et al., 2016). This practice creates women's complete dependency on men. Without the financial support of men, women cannot survive in society.

Dependency

In this socially complex system, a woman depends on a man in a family, and a man thinks he has all rights socially, emotionally, and legally over his wife, sister, mother, or daughter as his property. He can do physical abuse and emotional torture and restrict financial support at any time as his right with no accountability. If she has a share of the moveable or immoveable property, she must give it to a man, whether a father, husband, brother, or son (Hadi, 2017; Ashraf et al., 2017; Ali & Gavino, 2008; Khan & Hussain, 2008; Critelli, 2010) because they can take care of it and women cannot. Similarly, for social rights, she cannot use them and surrender every moment to the men of the family. These types of situations give a terrible impression of Pakistani society, which totally favors men and disfavors women, prioritizes men, deprioritizes women, and makes dominant men over women. The social system of Pakistan touches on the peaks of inequality and gender discrimination.

Subordination

Historically, patriarchy is a system that shaped societies for centuries and gave power and control to men (Millett, 1969; Beechy 1077, 1979, 2013; Johnson, 2004; Walby, 1989; Lerner, 1986; Smuts, 1995; Rafkin, 1980). This practice makes society a gender-marginalized community. In this system, men are dominant and at the top, and women are subordinate and at a lower level; men's and women's roles are based on stereotypes, unequal distribution of resources for women and men, no choices for women, limited actions allowed limits on women's rights, and disproportionately experiencing abuse and discrimination (Alavi, 1991; Mahmood & Ringheim, 1996; Wu & Ali, 2020; Ayyoub, 2011; Awan et al., 2014; Arif at el, 2017; Shah &

Khursh, 2017; Shaw, 2014; Lefebvre, 2014; Shaw, 2001; Agha, 2016). For so long, the patriarchal system impacted women and held their rights. Unfortunately, rural women did not realize that but still followed it as a tradition and part of the culture, so it became a cultural mechanism (Lerner, 1986). That's why, in the cases of domestic violence, 46% of women with higher education and only 25% of women with no education seek help (Domestic Violence Policy Brief, 2023). The ratio of educated women is high for seeking help because they know their rights. It is another matter of whether they get justice and help or not.

Interdependence

Considerably and naturally, in a family-oriented Pakistani society, after getting married, a man takes all the financial and protection responsibility of his wife, and the wife takes all the responsibility of caring for the home, children, and family. In this family-oriented system, a man and a woman are the wheels of a family, and it is hard to run a family without having any of the wheels because their responsibilities are divided among them. Similarly, they are both parts of society. It is evident that both are interdependent and play their roles. Comparatively, in this man-made Pakistani society, which is purely patriarchal, men are in positions of power, and women are in subordination, but naturally, they are also interdependent (Lerner, 1986; Alavi, 1991; Mahmood & Ringheim, 1996; Wu & Ali, 2020; Ayyoub, 2011; Awan et al., 2014; Arif at el. 2017; Shah & Khursh, 2017; Shaw, 2014; Lefebvre, 2014; Shaw, 2001; Agha, 2016). Actually, men and women need each other to run a family and society smoothly by playing their roles as carers. Basically, both need each other to run the system.

Man as Protector or Oppressor

The concepts discussed above give aspects of the positionality of men and women in the patriarchal society in Pakistan. Another aspect of this patriarchal environment may exist in

another context of my observations and experiences. All priorities are for men in a family and society because they are leaders and financial supporters and run the family and society, and physically, they are strong enough to perform their responsibilities well enough (Griffin, 2016; Kelkar, 1995). This study does not touch on religious points. However, the purpose of adding this part is only for the readers to understand the overall societal environment of Pakistan. Religiously, Pakistan is a Muslim country. The religious, cultural, and traditional lens shows that responsibilities are similarly divided between men and women. Men are for work in finance, and women must work for family care, but it does not mean women are inferior. Islam has a unique status for women, so religiously and traditionally, a woman is considered an honor to the family (Saleh 1972; Adeel 2010). So, she is expected to adhere to strict norms of modesty and decorum. Religion and society support these cultural norms and traditional practices. Hence, a family man is responsible for caring for and protecting the family's women, saving them from the evil eyes of men in society, and securing their rights. The preference of having a man like a father, brother, or husband for a woman is a guarantee of safety because, physically, they are strong and lead the family. Men are a symbol of protection in this man-made society, so the survival of a woman with no man is difficult in Pakistani society. Many examples in society show women are insecure in the outer world of the home because of the behaviors of men. However, it is also a fact that she is not secure inside the house because of domestic violence, which is one of the six components that structure patriarchy, as stated (Walby, 1989).

Domestic Violence

From an informational perspective, "Pakistan is considered the 3rd unsafe country for women to live (Iftikhar et al. 2019. pg. 63)." In fact, 32% of women suffer violence in Pakistan, including all kinds of violence, with the most recent form of digital violence as well (UNFPA,

Pakistan. “Time to vow to end violence against women” November 26, 2022; Un Reported World. “Gender violence in Pakistan: women fighting back”; UN Women, Asia and the Pacific “Ending Violence against Women and Girls

In the premises of the home, a man uses his so-called rights over women. The miserable thing is that the majority of cases of domestic violence are not reported. According to the Domestic Violence Policy Brief (2023) by the National Commission for Human Rights, Pakistan, in 2020, which was a COVID-19 period, only 0.4% of cases proceeded to courts, while 90% of Pakistani women faced domestic violence. In the province of Sindh, women experienced 15% physical violence, which is less than in other provinces of Pakistan, while in Balochistan, it is 56% (Ali & Inam, 2023). According to my perspective, this is a significantly less reported number. The actual number of physical violence should be way higher because almost one out of two rural women face physical violence on the premises of houses, but they do not report it because they think this is a men’s right.

Several newspaper articles and blogs are just a single click away in a Google search showing the actual troubles women face in society with no man with them. In the New York Times on November 17, 2020, Fatima Bhojani accurately depicted Pakistani society. In her column When I Step Outside, I Step into a Country of Men Who Stare, she says, “There are slices of Pakistan where a woman can bare her arms, smoke, drink, escape abroad, become a minister. But class difference does not protect her from the stares and the fear of assault when she ventures outside. Yet for women in the lower socio-economic strata of society, women in rural Pakistan, things are much worse.” (Bhojani, 2020. Pg. A23). From my perspective as a Pakistani woman, I think women in Pakistan are all the time in trouble. If a woman goes alone

out of the home, men, like wolves, are always ready to stare, assault, rape, and harass her; if she stays at home, it damages her status as a victim of domestic violence.

A Man as a Shelter.

Surprisingly, from a social perspective, in Pakistan, according to my observation, women need a man or must have a man as a father, brother, husband, or son with her to survive in society. Otherwise, she feels shelter-less and deals with protection issues within their community. To save herself from other men who are strangers to the family, she needs a man from her family for protection. On all sides, the main players are men who lead as family members and simultaneously threaten to be in the family by misusing power and creating an insecure and disrespectful environment as men out of the family.

Still, a question arises: To whom does the protection of women belong? Does protection from men who are not family means a family man is a protector, at the same time, an oppressor, and a man not from the family is an antagonist? Powerful men threaten women emotionally, hold their rights, undervalue their services to family and society, and play dual roles in society as a protector and antagonists by misusing power.

The answer to the above-mentioned questions is hidden in the above-mentioned sentence: The main players are men on both sides. In a male-dominated society or a patriarchal learning environment of Pakistan, a man is a protector, and another man is a threat. The above-mentioned question generates another question: Is there a need to boycott the patriarchal learning environment, which places women in a miserable condition? but how…? This study may help to solve this riddle…

Ethics.

Ethically, at the same time, a man also protects, respects, and cares for a woman, which shows his ethical behavior. I remember the phrase: Ladies First. Pakistani women are used to listening when they go out of the home. This means ladies will be first in a row in local transportation and everywhere in a queue. For example, in local transportation, if a lady sits in a seat, a man is not supposed to sit beside her except for her family members like her brother, father, or husband. No matter if the seat is unoccupied. In some buses, women's seats are separated or assigned to women only. For example, if the front seats of a local bus are for women, the back seats will be for men. In society, men must follow these ethical behaviors and morals for women by respecting and caring for them.

However, the actual phenomenon is that societal structure is compressed and complex for women, involving cultural, traditional, societal, and religious norms and practices. Power is men's property that is misused, so men play a double role as protectors and oppressors. Adding details about society aims to enlighten people about the situations that make the environment complex. This complex atmosphere puts a lot of restrictions on girls to get an education, which is one of the reasons for out-of-school girls and girls' low literacy. The number of out-of-school children and low literacy issues overall is very high. The research shows that the main reason is poverty, but for girls, certain reasons are involved, one of which is living in the patriarchal system.

The following graph 1 sketches a patriarchal learning environment. I summarize the above text in this model to make the situation more understandable. It indicates that an insecure society for women surrounds the patriarchal environment, men's double roles as protector and

oppressor, men as owners of Power and misuse it, and subordination of women by the dominancy of men.

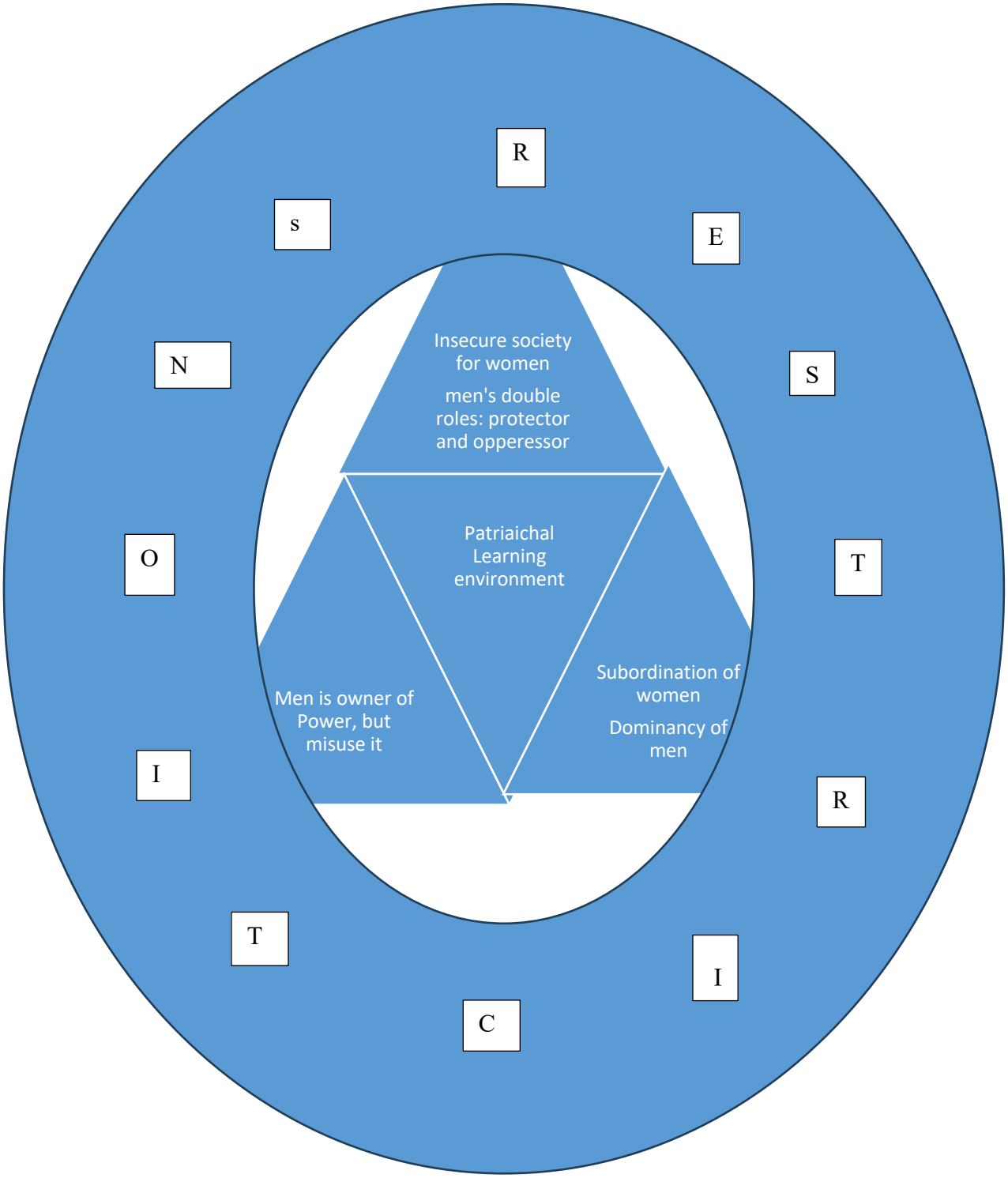


Chart 1-1 Patriarchal Pakistani Society (Created by Researcher)

Urban and Rural Women in Education

Overall, Pakistani education needs more consideration for different reasons. 75 years after gaining independence, the literacy rate is still low. Pakistan is a country where the rural population faces more challenges than the urban population; girls have less access to schools, out-of-school children, low budget for educational development, financial instability of the people, and political interference are the other reasons.

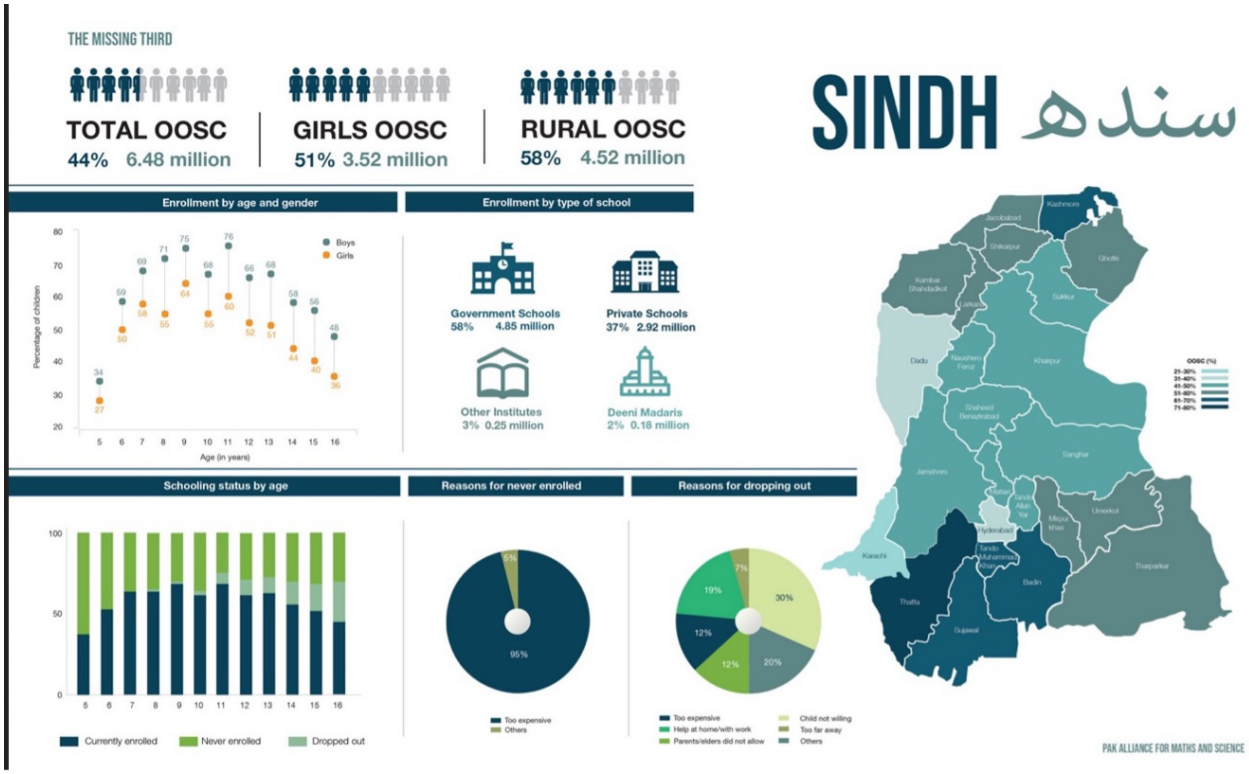
A comparison of Past and present.

Pakistan is a country where education has historically been a top priority. Anciently, oral learning was achieved by memorizing hymns and using natural objects for writing, and then scriptwriting was adopted in the Sindh Valley, the same place this study relates to. A long time ago, in the 7th century, Takshashila University in Taxila diverted interest towards research in higher education and taught sixteen subjects. The Mughals also brought education up. Religious education, Madaris, comprehension instead of memorization, a formal education system, and the first girls' school were introduced. Historically, female education was not typical before the 19th century; only rich people had access to it, and they were used to make special arrangements for girls to get an education. (Nurullah, & Naik,1943; Kalhora, 2018; Thomas 1891). Still, we follow the same tradition and have separate Boys' and girls' public elementary, middle, and high schools (Masrur et al., 2017; Akhtar et al., 2022; Bengali, 1999). I think this is based on religion, so that also reflects boundaries. Despite a rich history in education, girls still face a lot of difficulties. For example, many girls still need help getting permission to go to school if the girls' school is not in the area. Similarly, getting authorization for higher education is impossible for many families because public and private universities are in a coeducational system. Getting an

education for girls is more challenging than reaching the peak of Mount Everest. Even though Pakistan is a developing country, its social, economic, and political issues are worse, its literacy rate is meager, and the quality of education is at risk. The female population is more than fifty percent. Still, female education is dropped because of far-away schools (Yousafzai, 2022). Pakistan is facing a worse situation in education. In this condition, half of the population of Pakistan is dominant over the other half of the population and misuses power. The situation creates more issues and problems for girls' education. We cannot deny the importance of girls' education. It is a big investment for securing the future of generations. They are part of most of the population and can change the world if they have educational weapons (Sperling & Winthrop, 2015).

According to the Pakistan Education Statistics Report 2016-17 and 2017-18, the Pakistan Bureau of Statistics (PBS) 2017, the United Nations Development Program (UNDP) Human Development Report 2020, the United Nations Development Program (UNDP) Human Development Report 2020, and UNICEF report for children in Pakistan, Finance Government Pakistan Survey 2020-2021, girls' education in rural areas faces challenges. Insufficient resources and the unavailability of girls' schools are the main reasons. Reasons could vary, such as the accessibility of public schools, the quality of education, out-of-school children, poverty, and, more importantly, girls' education cannot be denied. The data shows that 20 million children are not going to school; in those figures, 4 out of 5 children belong to rural areas; 60 percent are girls. This study is related to the province of Sindh, the second most populated province, and has an enormous disparity in providing public schools for rural girls. (Saleem, 2022).

The following picture shows that the ratio of out-of-school children (OOSC), especially rural girls, is relatively high. Various reasons are also mentioned.



Graph 1-1 Sindh Factsheet, Pak Alliance for Math and Science, 2024 (Sindh Factsheet).

A comparison of rural and Urban.

Pakistan is divided into different regions and communities within rural and urban areas. In general, Pakistani women are deprived of all social, economic, political, and legal aspects. This study focused on rural education under social aspects in the patriarchal learning environment. Therefore, we come to a point where attention goes to rural women and girls because they are also deprived of education as they are socially deprived. Rural women have intensely limited access to education, so they experience distinct challenges and have fewer opportunities due to their environment and context (Jalal, 1991; Arnot & Naveed, 2017). They have limited access to education (Kazi, 1995) for various reasons such as cultural norms; rural

people don’t allow girls to go to schools due to the unavailability of girls’ schools, lack of schools, long distances to travel to schools, or poverty. So, boys go to school, and girls stay home to focus on household chores, caregiving, and agricultural work, which often goes unrecognized and rarely monetarily compensated. Traditionally, many other issues and challenges are always waiting for rural women to face, like limited mobility, poverty, health challenges due to lack of remote locations and resources (Kazi, 1995; Arnot & Naveed, 2017), and early marriages or child marriages, which are more prevalent in rural areas (Sathar et al. 1988). In short, rural women have limited access to opportunities and awareness of their rights as compared to urban women due to a lack of education and patriarchal norms.

Pakistan is a developing country, so there is a game of opportunities. Differences in opportunities and available resources are not absolute and can vary depending on areas and regions. Access to education for women in urban areas is better due to the availability of private schools, separate boys' and girls’ public schools, colleges, and universities. A broader range of career opportunities and options, including professional jobs, entrepreneurship, and industry participation, are available for them in urban areas. Urbanization leads urban women toward better education, job opportunities, healthcare facilities, and transportation. Social and cultural diversity in urban areas in terms of norms gives women broader exposure and higher awareness of their rights and opportunities (Hussain & Jullandhry, 2020; Ali, 2013; Ali et al., 2011), but still, there is inequality and discrimination in getting better jobs as compared to men (Mahmood et al. 2012). The societal environment of Pakistan is tight for women. Commonly, male behaviors give them a tough time surviving in society. These patriarchal practices are common; however, the rural environment is more conservative. This study is based on a rural environment where girls are restricted and bounded. Since birth, living in Pakistan for an extended period of

time has given me all the experiences I have had. I can understand how difficult it is for rural girls to get an education.

Essentially, I argue on the basis that the societal structure of Pakistan is complex because it gives rights to women, but they are not allowed to use them; it provides opportunities to women but restricts and limits them, so they live in a discriminated environment. One more aspect of the patriarchal environment is misusing powers, which creates an environment of gender discrimination and subordination. In a male-dominated society where patriarchy is a standard practice that gives men authority over women, it is not only authority of men, but it is a feeling of safety and security for women in society as well because it saves her from the ill-mannered behaviors of the society, but at the same time, it impacts women's fundamental rights like getting an education by squeezing limits. According to Pakistani culture and traditional practices, a man of the family is not only a financial supporter of the family but also responsible for securing women's lives, property, and respect. A father, husband, or brother is considered a shelter for daughters, wives, mothers, or sisters who save them from the lousy eye of the people and the hurdles of the world. Keeping women within boundaries is like keeping them safe. They don't have to worry about food, housing, and other financial needs; however, it is the responsibility of men to provide all necessities for women of the family in Pakistani society.

Pakistan's societal structure is linked to the patriarchal system in all aspects, which is a big hurdle with all other challenges for rural girls to go towards education. Every Pakistani is aware of this system and is used to living with those traditional norms and cultural boundaries, so I include some of my observations and experiences here regarding the importance of education for rural girls as the background of this study.

Background of the Study: Researcher's Connection with the Patriarchal System-Observation and Experience

I was born and raised in rural Sindh, one of the four provinces located in southeast Pakistan, where harsh patriarchal customs have been practiced for a long. Various traditional patriarchal practices like Karo Kari (Honor Killing), Haq Bakshis (giving up the right to marry), and Wani (giving a minor girl as compensation for a dispute or murder) are examples of patriarchal practices. I graduated from a law school and started my career as a female lawyer and teacher at a law school. At that time, only three female lawyers were registered in the District Bar Council, Nawabsah. My father passed away when I was in middle school, so my mother was the only support for me to face societal and family issues to go for higher education and work. After spending thirty-eight years of my life in rural and urban Pakistan, belonging to a traditional Sindhi family, and having vast experiences of about four decades as a daughter, sister, student, and professional, my mind can sketch and elaborate an image of Pakistani society in words. I am aware of almost everything that happens there regarding societal dilemmas, so I can move my pen speedily on the paper to write about it.

A change in thought through experience

After completing my undergraduate degree in Law and master's in English literature from Pakistan, I started my career as a female lawyer, which I have already mentioned. During those days, through my experiences, I learned several stories about rural females and a perspective on how they suffer in their lives, being uneducated/illiterate. Uneducated is a word that Pakistani people usually use for people who never go to school or don't know how to read and write. As a female lawyer, I experienced a Female Court in a major city of Sindh, Pakistan, surrounded by many rural villages. I never thought that sitting on a chair in a female courtroom,

focusing on learning family cases, and listening to the stories would create a desire in me to work for girls' education in rural areas and motivate me to research ways to improve rural educational development. That day, I started thinking about ways and resources to motivate and encourage girls to get an education.

In the female court, each divorce plea revealed a unique case, one of which I will share here. A rural girl pleads for divorce from a minor boy almost triple younger than her age. It is a genuine case on a solid ground of child marriage, the age difference between husband and wife, the age minority of a husband, and the male treatment of the boy's family/in-laws. However, during the court trial, first of all, the applicant, who was a twenty-year-old girl belonging to a rural community, could not mention why she wanted a divorce from her husband because she was uneducated and unaware of her right to divorce. Secondly, she got confused while cross-questioning and said she has no issue with her husband, even though she has several issues with him and his family. The judge asked the female applicant, "If you have no issue with your husband, why do you want a divorce from this person? The girl replied, "Because my father-in-law sold my buffalo, my parents gave me in dowery. I am not asking for a divorce but for my buffalo back. The buffalo is a resource of my income." The case is dismissed on the grounds of a false plea. While leaving the courtroom, I accidentally met the girl and asked her if she did not want a divorce and why she had hired a lawyer and signed the documents for a divorce plea. She told me that she was uneducated; she put a thumb stamp on the papers the lawyer gave her. And she did not know what to say in the court.

After a few years, my life changed, leading me to switch careers and enter the teaching profession. Those days, I was a fifth-grade homeroom teacher. One of my female students, the best and top student in the class, filled with all God-gifted qualities, left school in grade five

because she belonged to a Sayed family. Sayed is a family name considered the most respectable Muslim family, so a Sayed women/girl do not leave their homes. Family status is a reason for holding girls at home and not leaving them for school. Therefore, parents restrict the student from attending school by following the traditions. She talked to me on the last day of school and told me her story. She was very close to my heart because of her interest in education. I always feel bad for her for not coming to school anymore. I will never forget the expressions on her face that showed her unwillingness to decide not to go to school. The question arose: who decided for her, her mother…? or any other woman in the family…? The answer is NO, not her mother, not any other woman in the family. Her father decided that she would not go to the school. Basically, this family moved from a rural area to a city. They were still following the tradition they brought from the village. There was no other issue that held a girl to get an education. A public and a private school was closer to their home. They could afford school fees. If there was a problem with coeducation in private schools, they could send girls to public schools.

Both incidents of my life influenced my thoughts. In the first case, I don't know who was responsible for losing the case in court. It was not a matter of my worry. I was worried about the girl and her life when she told me she had thumb-stamped the papers! Nobody told her what was written on the documents, nor did she ask anybody, and she could not read! I realized how essential it is to be educated as a woman to secure her life, to know and fight for her rights, and to face the challenges of life in a patriarchal learning environment where restrictions around her bind her. In the second case, I was not surprised a female student left school because everyone knows some Sayed families are still restricted for girls, especially if they are from rural areas. Sayed girls and women cannot go out of their homes, so they cannot go to school.

However, I felt worried and sorrowful for my student because she was one of the top students in the school, and I was concerned about the limitations and restrictions that females of the family have so that they cannot make a decision and spend life in a patriarchal environment with no wishes. In this male-oriented society, only men make decisions. I often motivate girls to get an education because I realize we are wasting girls' talent, so girls need to be motivated to get an education. When I talked about the importance of education in different classrooms or whenever I had a chance. I wondered when they showed their interest in education each time! I taught for ten years in Pakistani private schools, which have a coeducation system, so I knew that girls have better test results, class performance, and attendance than boys. I discussed the same thing with a few of my friends who are public school teachers. The public schools in Pakistan do not have a coeducation system. They mentioned girls do work hard, but they leave school because of their personal family issues. Then I realized and later understood that girls are already encouraged and inspired to get an education. They want to attend school and get an education, but the society, community, family, cultural, and traditional restrictions are calves on their feet. All is just about gender discrimination in the patriarchal learning environment that works as cultural norms and traditional practices. Thus, there is a need to motivate society, the community, and families to support girls' education. Before, I thought of ways and supports to work for girls' education. Now, I am thinking about the behaviors of a male-dominated society. If, in a community, individuals change their way of thinking and start caring for and supporting girls in getting an education, the situation will be vice versa.

However, societal challenges are also there because of the patriarchal learning environment that gives many restrictions to girls for not going to school. Girls' education in rural areas is needed for a better life and to develop a well-educated community and society by

changing behaviors, not restricting girls from education. They need to be educated because they are part of society and the community, just as boys are. No matter whether they belong to rural or urban areas.

I was searching for a solution to the problem. Patriarchy is infused in our thoughts and practices. Do we need to eliminate it, or do we need to change our behaviors? What would be the best way to progress?

A change in thoughts: Stories that Experienced Care

My family is also a traditional Pakistani family, adhering to all cultural norms and traditional practices. However, I observed and noticed how my highly qualified father cared for my nonliterate mother. He helped her adjust to the family and society and supported her in all aspects of life. His care gave my mother so much confidence to face the family and community, enabling her to send me to school and college even after my father passed away. As a result of the care of a caring person, my mother reflected in her dedication to care for her children. She was a protected shield for my brother and me. Whether a girl or a boy, she equalized both. Still, she is very cautious about the socially insecure behaviors of a girl because Pakistani society has insecurities for women. Based on this quote, "To care for another person, in the most significant sense, is to help him grow and actualize himself (Mayeroff, 1990. pg. 1)." Suppose we consider that females' care in a male-dominant society is a crucial practice I would think about examples around us, so care for them as my father did of my mother lasted its impact on the next generations. That care helped me to get an education in a rural community and to take advantage of opportunities. Those practices were transferred from generation to generation, creating a thought for supporting girls' education. So, I am thinking about the care factor that

can help. Perhaps care is a theory that helps eliminate a patriarchal learning environment, change inequality into equality, and empower girls to change the world.

The same question once again shook my mind:

Does it mean there is a need to boycott the patriarchal learning environment?

A change in thoughts: Through Observations

Continuously, spending many years of my life in Pakistan and have a connection with the rural community; in my observation, if I look at women's lives in Pakistan, it is totally opposite to men's lives. Culturally, women are expected to perform the role of caregiver and stay within the boundary wall of the house under patriarchal norms. Women are responsible for caring for their children, elders, and old people in the family. Usually, they don't earn money but stay home and do household chores. In some families, depending on the financial conditions and permission from the head of the family, women earn money by staying home or going outside for work. The nature of work depends on their education and vocational learning from elders. Mostly, poor women are used to stitching, quilting, embroidery, working in the fields, or being maids in other families. Women who get an education go outside for different jobs, which generally impacts their social status, and it happens only in urban areas and rural situations and vice versa. Very few rural girls have permission to go to school. Some of them face harsh attitudes daily while leaving home for school. In some families, fathers or brothers go along with them to leave them in the school because of the security. A large ratio of girls, for instance, get permission to go to school, but they face societal attitudes and harassment in the outer world of the home. The worst situation is if they share that situation with family, the family can restrict them from going to school, so usually, they do not share and hide the treatment of males of the community. whether the urban situation is a little lenient for girls because they are bold and less

restricted. Women are considered working women if they go outside for work; if they stay home, participate, and share financially with the family, they are housewives. If they stay home or go outside for work, they still have responsibility for home and work, and still, they are dominated by men because women's financial support for the family is not admirable. The concept of domination of men over women is that women need permission for everything from men who are the family's leaders, specifically for going out of the home, doing a job, going to school, etc. The scenario is slightly changed when we compare women's rural and urban lives.

Traditionally, rural women are the second priority in that affluent cultural Pakistani society compared to men. Men are always superior to women. It does not matter if women take double the responsibility of supporting the home financially and caring for the family. If a family has insufficient food, men or boys must first feed and fill their tummies. The leftovers are for women or girls, so habitually, poor women are used to sleeping on empty stomachs. Getting an education is also the first right of boys; if resources allow, the second priority is for girls, but conditions of having a girls' school are always there. In some rural areas, girls' schools are only up to the elementary level. Parents hold girls from school after elementary education, and the ratio of girls in schools goes down after elementary school. The reasons could vary, such as unavailability of schools, poverty, and priority for boys. Most people think that girls have to go to their husbands' homes and boys have to take care of their parents and run the family name, so education is their first right. Girls have to stay home to help with home chores, so there is no need to invest in their education. Some parents are afraid of the insecurities of girls in society, so they don't allow them to go out of home without being accompanied by a man. Because of those discriminations, even women share household responsibilities and participate in the workforce but survive under men's supremacy in a patriarchal environment.

The scenario of a patriarchal environment in Pakistani society differs from my experience in my family. My parents and ancestral narratives convey those patriarchal practices influenced various facets of life deeply rooted in gendered norms, roles, and hierarchies. The power and practices of men hold multiple aspects of culture like family, politics, business, and religion, limiting women's opportunities, binding them within household boundaries, and protecting and caring for them. I already mentioned the example of my parents and how a caring male not only encourages and empowers females, but this caring behavior transforms changes and gives way to the new generation for development.

Incidentally, my virtual meetings with someone named Mahnoor gave me the same sense of care as I received from my parents and connected deeply with the stories of my life that I have shared above. Where I realized the importance of education in girls' lives and how the patriarchal environment holds girls from education. When Mahnoor told me about her journey working for rural education on her own, it inspired my major professor and me. She told me about her disturbed family, school, and student life, the behavior of society and family, her work for the quality of education, and motivating students' parents. Through this biographical study, I may find the solution to the problem of rural educational development in rural areas in a patriarchal environment. After discussing this with my dissertation committee members, I started writing about the patriarchal environment that socially impacts girls' education.

The reason for providing brief societal structural details and sketching a scenario of a patriarchal environment is to give readers unfamiliar with Pakistani society a clearer picture. This may provide insight into the practices of a conservative society regarding females and explain why they are often kept from school or denied an education. As Beechy (1973) and Fraser (1985) suggested, understanding women's experiences in society is crucial to grasping the

forms of domination and subordination, as patriarchal practices differ across various societies, ethnicities, and classes (Benstead, 2021).

My narrative related to societal experiences and observations says that being not educated, women in Pakistan suffer and face challenges, and being educated, they can't avail of opportunities because they are insecure in society. However, they shine in caring and having a positive and prominent impact on the generations. The phenomenon I came up with is that the rural community of Pakistan already faces many challenges regarding girls' education, according to the statistics and reports given in chapter two. Culturally and traditionally patriarchal learning environment creates restrictions for girls to get an education. It is a system infused in society with a positive aspect, too. Hence, changing this historically infused system in society and going against it may be impossible and cause more insecurity. There should be a motivation for focusing on an ethical behavior change by changing cognitive thinking. There is another aspect of a patriarchal learning environment, which is an insecure environment that needs to be secure to open vast opportunities for women and create a sustainable, equalized, and quality education system.

I am connecting my thoughts with Mayeroff, who supports the necessity of care and Benstead, 2021 who states,

> Through caring for certain others, by serving them through caring, a man lives the meaning of his own life. In the sense that a man can ever be said to be at home in the world, he is at home dominating, or explaining, or appreciating, but through caring and being cared for (pg. 2 & 3).

The Problem of Statement: The Phenomenon That Needs to Understand

A patriarchal environment definitely leads men to oppress women and affects their lives every day as it is part of the collective learning experience. This poses a significant problem, particularly for girls' education, as they represent nearly 50% of the country's population. Early school dropout rates and limited access to higher education opportunities hinder their progress. The core issue lies in the patriarchal learning environment that begins in childhood, where girls are raised to be subordinate to boys and men. Boys, in contrast, are taught about their rights and dominance over girls and women, which profoundly influences girls' education, especially in rural areas. The literature review revealed that Pakistan's education system has evolved from ancient times; however, the current system still has many flaws, resulting in low literacy rates, many students out of school, and a significant number of girls remaining uneducated.

Another point I learned by reviewing the literature is that Patriarchy exists there, and different societies in Pakistan are worried about cultural erosion. That is an indispensable fact because patriarchy is a social system and type of culture. There is a need to transform it for sustainability and equitability (Bhasin 2011), focusing on empowerment (Beechy 1973), hierarchy, and social practices (Fraser 1985) in multidimensional concepts of patriarchy (Benstead 2021). Through my experiences and observations in Pakistan, I learned that patriarchy is infused in our society. It is a cultural and traditional factor on which our community is based. The question is: Can/How we eliminate the patriarchal learning environment because it starts from an early age? And will eliminating those cultural norms and traditional practices favor us or give us extra trouble? The phenomenon I understand after recalling my memory of my experiences and observations is not to touch the cultural norms and traditional practices but individual behaviors in a male-dominated society where patriarchy is a part of learning and

where a girl must follow male members of the family and feel insecure without their supervision. Maybe valuing girls or giving them a lenient environment is impossible without shaking the whole world, but it is possible by focusing on individual caring behavior.

Researcher's Positionality: Connection with Mahnoor (participant of the study), Her Family, and Pakistan

I was trying to remember at what school grade Fozia, the mother of the participant of the study, and I met. However, when my mother sent me an old black & white elementary school picture a few days back through WhatsApp, I remembered Fozia, and I had been best friends and classmates since childhood. Fozia left the immortal world a few years back. In 2016, the last time we had a WhatsApp call after seven years, Fozia introduced me to Mahnoor. After her death, Mahnoor has been in contact with me continuously. I know her stories through social media, and we have discussed her work, aspirations, and future desires. I don't have queries about her childhood and her present. Some of her family issues came to my knowledge indirectly, so I need her confirmation. I read about her on Facebook and different YouTube News channels. Daily Parliament Times (August 1, 2022) published an article about her 'Mahnoor, A torch Bearer' written by Muhammad Shahjahan & Aisha Lareb Memon. I found her bold, courageous, motivated, and enthusiastic about working to develop education in a rural community.

My connection with the city of Naushaho-Feroze, the schools, and the teachers is solid because I lived there for the best part of my life. I was born in Khairpur Mir's but grew up in Naushaho Feroze. My father, Ghulam Hassan Khan Khamisani, belonged to a rural area, the village of Tando Mir Murad Ali Khan, Taluka Mehrabpur. In 1947, when he completed his bachelor's in law from Sindh Law College or SM Law College, Karachi, he started practicing as a Civil Lawyer in the small town of Naushahro Feroze near his native village. At that time,

Naushahro Feroze was one of the Taulkas of District Nawabshah. My siblings and I were brought up there and completed elementary to high school education in the town, and later, we moved from there.

I remember a glimpse of my life over there. In 1986, in tenth grade, we were thirty-five students in one classroom, and we all were best friends; Fozia was one of them. She was tall, elegant, bold, confident, a little heavy, and had dark brown skin color. She used to sit on the third row of the first line of benches close to one of the windows in the classroom. We all were together from elementary school until tenth grade in high school. Those days, there was only one Government Girls Elementary School for first to fifth graders and a Government Girls High School for sixth to tenth graders. Government Madrasa School was an elementary to high school for boys. There was no concept of nursery, kindergarten, private schools, or student tutoring classes. Rich or poor, owner or chauffeur, everyone was supposed to attend the same school and study the same syllabus. That is why all our classmates were close friends, and there was no discrimination or status consciousness among students in the classroom and school.

After completing tenth grade in high school, Fozia married a man almost her double age. It was an arranged marriage in a well-off, educated family. Four of her husband's six sisters were elementary and high school teachers, and three brothers were officers in the public sector. The middle brother was Fozia's husband and participant's father, Azmattullah Sheikh, an Election Officer. That was the period when teaching was considered a noble profession; the respect of teachers was due not only to students but to all their family members, and students had to obey teachers as parents. Even parents taught their children lessons of obedience and the level of respect for teachers. Children were taught to greet teachers wherever they saw them. The way for boys greeting was different from that of girls. Girls were supposed to say 'Assalam-

o-Alaikum,' and boys touched the teachers' feet and handshakes by saying' Assalam-o-Alaikum.' The reason for telling the details about the ways of greeting teachers is to explain the level of respect for teachers. The respect and honor of Azmatullah's family in the Naushahro-Feroze was high. For Fozia, it was an honor to be part of her husband's family. Azmattullah's family was the most respectable in the town because of their connection with the teaching. Everyone in the town used to call every one of them Apa (Big sister). Each sister was an Apa with her name, like Apa Kalsoom, Apa Zarina, etc. They teach in schools, and in the evenings, they help students with academics and teach them Islamic education at home free of cost. One of their cousins, Apa Nazir Sheikh, pioneered the Government Girls Primary School doors at Naushahro Feroze, which closed after the Indo-Pak partition in 1947 when Hindus migrated from Sindh to India. Apa Nazir Sheikh was the first Muslim teacher and taught generations over there. Her educational services were marvelous. She never married because she wanted to devote herself to education. She retired as the elementary school headmistress.

For instance, I want to highlight Mahnoor's strong connection with an educationist family and her family's devotion to education. On the maternal and paternal sides, Mahnoor belongs to an educationist family. Mahnoor's mother, Fozia, was the daughter of one of my teachers, Fahmida Pathan, a well-known person among students and a beautiful and sober woman. She and her husband started their career as high school teachers and retired as District Education Officers. I do not know much about this family because their educational services started after my family and I moved from the Naushahro-Feroze.

The connection with the participant's family feels profound because I have known them since childhood. I have been very close to the participant's parental family and have been with her mother as a classmate since I started school at the age of five.

My positionality as a researcher is determined by my living experiences in the area, town, and country from where the participant belongs and my connection with the participant's family and hers. Living a maximum period of my life in Pakistan, primary to grade ten schooling from Naushahro Feroze, and knowing about the surrounding villages, I can feel the pain of living in a patriarchal environment. I understand how hard it is for a girl to get an education, and more than that, working and volunteering to educate poor children, where everyone is already looking for opportunities to earn money. The relationship with the participant's family gives me an overview of the cultural and family norms of her paternal and maternal family. The participant's mother and my relationship as a classmate and friend have also evolved, exposing me to her family life.

My relationship with the schools in the rural areas of Pakistan is still there. A few of my close friends and childhood companions are teachers there now. Usually, we talk about education, schools, education and school systems, and students. By birth as a Pakistani, I have built an understanding of cultural norms and traditional practices of the area where the participant lives. Through my originality and family, I possess cultural capital as a Pakistani citizen and member of the same society where school, schooling, and schoolers face the issues of equity, equality, and quality. My education and connection with educational institutions and a direct or indirect connection with girls' education showed me the real scenarios. Those short stories in my life are present ever in my consciousness. How hard is the survival of girls with no education in a patriarchal society and a patriarchal learning environment? How hard is providing them with a secure environment? And how vital is their working positionality as educators for developing quality education with equality and developing society?

This is a biographical study of a girl from a small city of Sindh, Pakistan. Through her experiences, we will learn how a girl survives in the actual behaviors of a patriarchal society that impacts educational development in rural areas. This study may help to concur the battle against a patriarchal environment, bring a positive change in the world of education, and open more ways for girls' education.

Edify Mahnoor as a Biographee

Mahnoor is an orphan girl who was adopted by one of my childhood friends, Fozia Pathan, because she could not have children after many years of marriage. She lives in Naushahro-Feroze, province of Sindh, the Islamic Republic of Pakistan. Mahnoor's childhood was not with her biological parents, so she does not remember or know anything about them because she was given to her adoptive mother when she was just born. She does not know the reason why her biological mother had given her to adoptive parents. Once, she told me that she did not want to know about her biological parents. She is very realistic, so when I asked her the reason, she said, "I don't want to gain pain because I know any reason could be harsh to me." She explained sadly, "I understand why and how it could be difficult for a mother to give her newborn baby to someone in Pakistani society!" Her sentences reflect the circumstances of Pakistani society. Having a baby of an unmarried couple is not acceptable in the society. It could be life-threatening for the couple. A custom Karo Kari (Honor Killing) could have been applied to her biological parents. She has a lot of good memories with her adoptive parents; even her paternal and maternal families never accepted her. What I know about the norms of the society where Mahnoor and I come from is that biological relationships are more important.

Adoptive children never get a status in society and acceptance in the family. Suppose a couple decides to adopt a child. In that case, their families don't accept that child as a true family

member, making it more challenging to raise an adopted child as compared to a biological one. The child is often seen as an outsider rather than a family member. This suggests that, despite her good memories, Mahnoor has faced societal challenges. Her status as an orphan girl never truly changed, even though her very loving and caring adoptive parents raised her. Basically, Islam appreciates people who adopt a child as a guardian and treat him or her as their own child, but society treats this act differently. In the legal matters of adoption of a child, in Pakistan, there is no law for the legal adoption of a child, and Islamic Shariah Law does not fully support adoption. Still, the constitution of Pakistan has no specific provisions for not adopting a child. However, for the adoption process for Pakistani residents who live there, only an adoption deed is enough to sign. However, the practice for foreigners is different (Muslim Personal Law (Shariat) Application Act, 1937; Hussain, 2008; Guardian and Wards Act, 1890; Mehdi, 1994; Nyazee, 2006; Constitution of Pakistan, 1972; Sabreen 2020; Harris 2009; Pearl & Menski, 1998; Yilmaz, 2005; Khan, 2020).

Mahnoor's Initiative for Her Work

During COVID-19, in August 2021, while watching a Facebook video of Voice of Everyone News Pakistan, I watched and listened to the news about Mahnoor Sheikh working for poor children in a rural area. She motivates children towards education and engages people in educational activities. It surprised me, and I called her on the phone to ask for details about her exciting job. She told me the story of her mother's death and the problems she faced after being adopted by her mother. She mentioned the support of her father and husband in starting to work for the quality education of poor children. She said, "I want these children to be educated, self-dependent, and successful as they can decide what to do and how to increase income resources."

Mahnoor's Care for Others and Enthusiasm towards Education

Once, in a telephone talk, Mahnoor talked to me in detail about her work for the community, which I watched on the Facebook video, and I got to know more about her work. Mahnoor volunteers for over a hundred poor children's education in a rural community that used to beg the people who came to the graveyard.

By arranging an accessible education center for children at her home, she invited them to participate in free education at her center. Her work in educating poor children did not have boundaries. She was committed to teaching students at any grade level. She has helped every student in academics by arranging active learning and involving them in extracurricular activities. She provides the students with all the school materials and resources for free by utilizing the pocket money that her father gave her. She goes through all aspects of life to teach them to become good students and citizens. More than that, her efforts are to teach them time management skills and how they can manage their education and work. Giving them the flexibility of time because most children work to earn money to support their families is her extra help for them. She utilizes her time by motivating and engaging students to occupy their time in academic activities and extra-curricular tasks. She runs the Education Center in the morning, and in the evenings, she does two shifts for the students who cannot attend the center for any reason in the mornings.

Mahnoor's work as a female and her love for the poor people and the community shows her concern for the Dharti (land) to which she belongs. As I lived an extended part of my life in the community where Mahnoor Sheikh lives, I can understand how many restrictions there are for females. It makes me curious to know, among all those restrictions and gender differences, how a female overcomes the patriarchal boundaries and becomes an educator to improve quality education in rural communities.

Mahnoor’s other initiative is arranging a Weekly Book Circle to engage the community in literary activities. Social media is her best resource to reach out to people. Further, she uses her personal contacts to invite people to participate in the Book circle. A special invitation is sent monthly to legendary personalities to arrange a lecture and learn about them and their services in the field of literacy. A few days before starting the Book Circle activity, selected team members of the book circle choose and announce a book and assign different chapters or parts of the book to the attendees. Each participant reads them in advance and discusses the book's contents, sharing thoughts and ideas in the circle. This Book Circle is an effort to bring people back to literacy activities they forgot to do.

When I learned about her, she was twenty-one, a daughter, and a third-year student at the College of Education, University of Sindh, Pakistan. Now, she is a mother of a five-year-old girl and a wife; She had just started working for rural education with students who were out of school during the COVID-19 pandemic. Now, she has graduated with a degree in Education and is the mother of another little girl who is a few months old. Her father passed away a year ago, and she lives in his house with her husband and continues working to develop quality education in the rural community. She started her Educational Center with ten students; after a few months, there were a hundred students. Now, she has two hundred students in the center.

I made Graph 2 below, which gives a short and visionary overview of the writing of Mahnoor's biography. The model provides a concept of Mahnoor’s life in three aspects: as an orphan, a family-oriented girl, and a professional. She was an orphan when she was adopted and became a daughter. Then, her family life started, and after that, she played the roles of daughter, wife, and mother. As a grown-up, she has her passion with her as a student, volunteer, educationist, and social activist.

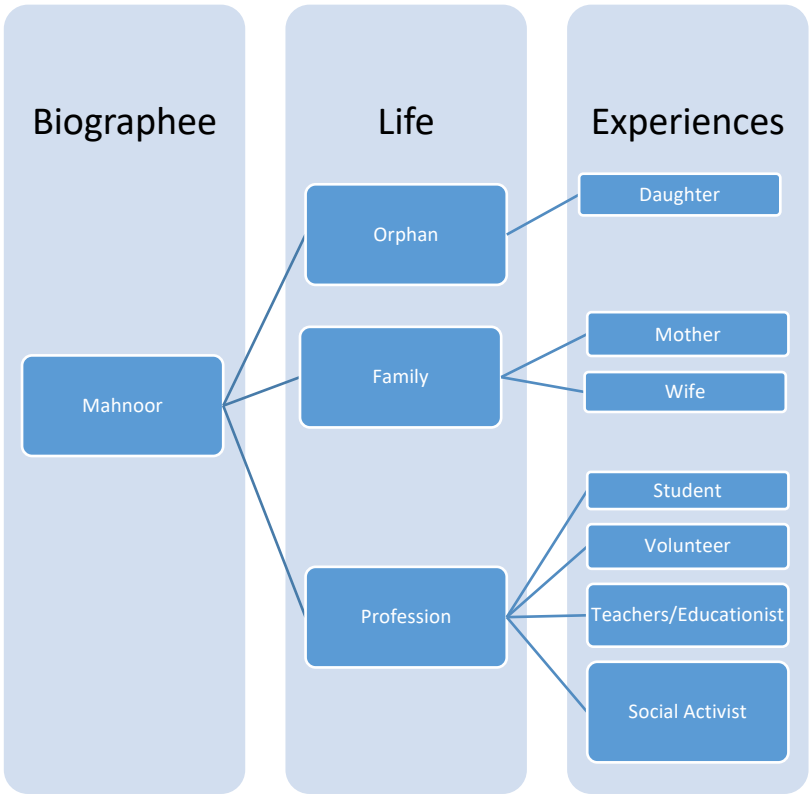


Chart 1-2. Mahnoor's Biography (Created by Researcher)

Reasons to choose the participant

There are two main reasons I chose Mahnoor as the biographical subject of this biographical study. First inspiration: her orphanage and her life struggle never hold her back; courageously, she is moving forward for her cause. Second inspiration: her cause to improve the quality of education with equality and equity for rural children and engage the community's youth in educational activities. After learning about Mahnoor's efforts for the community and poor children, I can think about the environment of the patriarchal society where she lives. How hard for a girl to do the work she is used to! She lives in a purely patriarchal learning environment where men always have superiority over women, and women are facing violence and insecurity issues in society. Women need permission to go to school, college, or university

and out of the home, to make friends and meet with them, select a course of study and career, and everything else. There is no room for making decisions for herself as a woman.

Reasons to Add Autobiographical Content

Specifically, I chose to add an autobiographical component of my experiences and observations related to the Pakistani patriarchal learning environment in this biographical study to illustrate the connection to the literature review and develop an understanding of a phenomenon. At the same time, it allows readers to know about my connection with Pakistani society and my attachment to girls' education in rural areas as a background of this study. In this biographical study, I added autobiographical content is an experimental and observational phenomenon related to the society to which the participant (Mahnoor) of this study belongs. It makes a connection and gives an understanding of the actual phenomena, showing that due to the patriarchal environment, there is a need of men to secure women in the actual situation of society, which is disrespectful and insecure for women. It shows that men and women are interrelated to each other based on their needs to survive in society and to run a family unit smoothly. Some restrictions for women are cultural norms and traditional practices. Therefore, bringing a positive change in society does not mean changing the thousand-year-old culture and tradition; the focus should be on our behaviors. Behaviors that are negatively impacted and create discrimination among genders by misusing power. Caring positively boosts courage and confidence in people. For caring, Mayeroff (1986) states that caring is a process similar to that of all who want to care.

In the introduction of his book, he explained:

> To care for another person, in the most significant sense, is to help him grow. It is a process, a way of relating to someone that involves development, in the same way

> that friendship can only emerge in time through mutual trust and a deepening and qualitative transformation of the relationship. Whatever the important differences are among a parent caring for the child, a teacher caring for his pupils, a psychotherapist caring for his patient, or a husband caring for his wife. (Mayeroff (1986, pg. 1 & 2).

Due to the patriarchal learning environment and societal behaviors, women are restricted from education by family, community, and society. The caring factor among genders could eliminate the differences and hurdles necessary for the development of society. Education is essential for human development, and adopting care will help develop a caring community and society. I may find myself questioning my attachment and desire to work for girls' education in the patriarchal learning environment. However, I realize that caring is not just a word to say but a behavioral action. It can make a significant difference in the society. I care for girls' education, which is a way to support them. Shah Abdul Latif, a Sindhi Sufi and poet who enormously impacted the Sindhi people. His written poetry book Shah Jo Risalo gives a lesson of love and care. He cared for people because he was from them. Perhaps Mahnoor cares for the community by providing her volunteering because she is also from there. That practice of care generates a feeling of love. It is a chain of caring, intentionally or unintentionally. The care factor is necessary for sustaining the relationships between men and women and community development, and it may be helpful to achieve Sustainable Development Goals (SDGs) through educational development by utilizing human resources.

This study aims to highlight the effects of the patriarchal learning environment and women's patriarchal experiences in society according to Pakistani cultural norms and traditional practices, as Beechy (1973) and Benstead (2021) suggested to observe the society. Approaching

Nel Noddings' (1986) ethics of care, Milton Mayeroff's (1986) On Caring, bell hooks All About Love (1986), On Caring is a web created for the theoretical framework.

Significantly, based on educational development in a rural community, Mahnoor's enthusiasm for improving quality and equality with equity in education within poor communities and in a patriarchal environment reminds me that there is a need to explore female youngsters, dig deep, research their lives, and views, adopt and support their ideas, and bring them up on the platform to inspire others. Our communities need people who care about people and development, have love and sincere feelings, and have a broad spectrum for the community where they belong. Caring for the land and its people makes a person an enthusiast for developing a community and making a real difference in education. Care is a priceless ingredient, the secret of achievements, and a dynamic motivator that helps others to shine (Held 2006)

The aim of the study brings me to several questions that come to mind from the perspective of care for others. What happens when people deeply feel about the other people, community, or Dharti (land) they live in? Why do people want to know other people? Why do people want to understand their difficulties, lives, challenges, and struggles? And why do these questions never allow us to sit calmly? However, these questions shake minds and hearts and enthuse us to praise, help, and support people because we are from them, we are close to them, we are interrelated, and we care for them.

According to Shah Abdul Latif Bhittai, divine love, and care for people and land are natural phenomena because everyone and everything is naturally interdependent. Enhancing human efforts and making others realize that we need each other, we depend on each other,

which is a basic need for progressing towards development. Humans constantly depend on other humans because they need each other's support, which generates care and interdependency.

According to the statistical data of part two of chapter two, rural communities in Pakistan suffer because of the current education system, the unavailability or inequality of resources, and the patriarchal environment, specifically in rural areas. We need to work for our rural students and education by mentoring rural children and people of the communities. A large ratio of children is out of school for several reasons; one of the main reasons is poverty, so they never attend school, leave school, or drop out, but for girls, there are several issues. The reasons could be varied, but it does not mean they do not deserve help, or that providing education is not their fundamental right.

Purpose of the Study

More of the world's population lives in rural areas. The solution to the problems of rural education is with the rural community "rural schools have served important roles as centers of social activity and cultural meaning, helping to maintain local traditions and particular identities of rural communities (Schafft & Jackson, 2010. Pg 2).

The motive of this study is to discover ways to develop educational opportunities in rural communities and analyze a female-led initiative to develop rural education that highlights societal inequalities. Overall, the purpose is not to investigate culture and tradition but to highlight the impacts of a patriarchal environment on girls' education. I will seek to understand how 'the power of care among these genders (male and female) in a patriarchal learning environment makes the community more potent. How individual efforts are essential for the development of the community, and the utilization of available human resources and making it double by adding girls in it can change the world. The curiosity for a better understanding of how

to take the initiative to develop rural education especially holds the dropout ratio of girls from the schools and what role girls' education can play in educational development.

The patriarchal environment generates an uneven, dominated, and suppressed atmosphere. How can we awaken the communities to create consciousness and care for others? This study aims to promote male care for females, a united environment, and utilization of human resources under my slogan of Living There and Serving There to develop rural education and communities. If we think about the development of the rural community, some questions need to be answered. How does a rural community develop? What resources do they have or not? How do moral judgments affect and reflect on human beings and their behaviors from the perspective of a female? What role can education play, and what is an individual's role in leading on these rural community issues?

Note: All these questions that came to my mind while writing the introduction are included in the list of interview questions. That interview will be conducted with Mahnoor as the subject and participant of the study and data resource.

Research questions

This qualitative inquiry is based on interviews with a subject as a methodology. My research questions inform my work and guide my academic biographical study. The research questions of the study are:

1. How can a female take the initiative for educational development in a patriarchal learning environment and make a difference in rural education and community development??
2. How can local community/human resources be utilized to provide high-quality educational programming for rural education in impoverished/economically challenged areas?

In the model of Graph 3 below, I have listed the research questions and what each question is expected to entail in this study. The model makes two research questions easy to understand in a single glance, and the structure of the study is based on them. During the online informal interview, I will ask the participants different questions. The list of questions is given in the third chapter of this proposal. The number of interview settings and questions depends on the data collection because this is the only data collection resource.

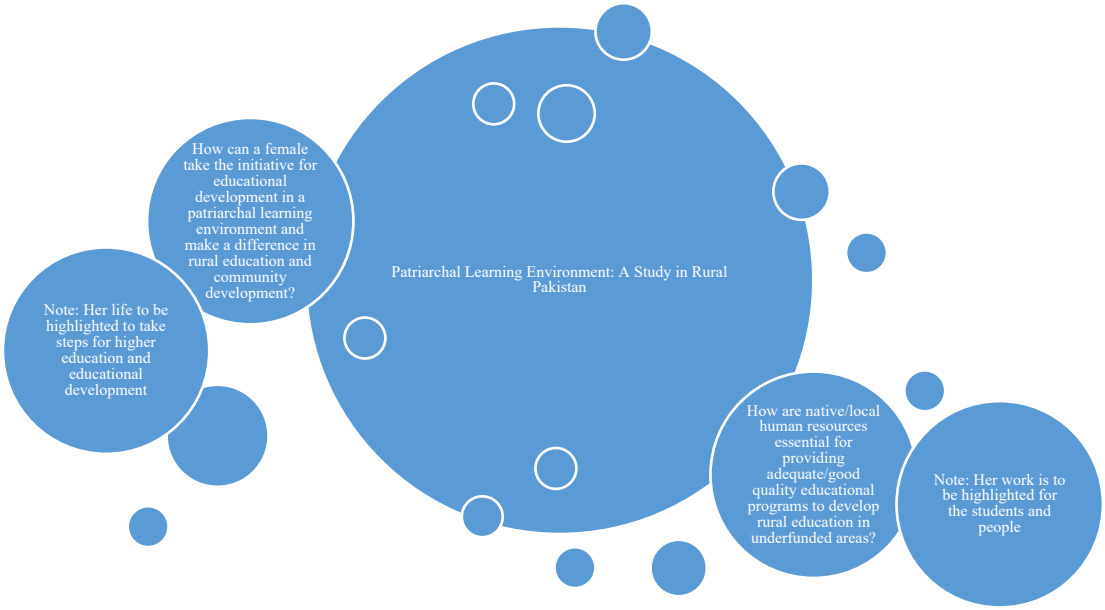


Chart 1-3. Research Questions and Expected Entail (Created by Researcher)

Definitions of Terms

Patriarchy – Allan Johnson (2005) says that it is a kind of society consisting of men and women but promotes male privilege and where males have a dominant position of authority.

Patriarchal learning environment - Barbara Satina (1998) defined it as male and female segregation using school activity choices. Male dominance demotivates female students and motivates male students to do certain activities.

Educational development - Graham Gibbs (2013) cites academic development as a factor and quality that developers try to develop to change the mechanism and to see the changes over time.

Female initiatives - American Progress uses the word that shows working for the cause or helping or empowering women for development (Women's Initiatives by American progress). Various views can be found during the research. However, Halford (1991) talks about the initiatives taken by women or women's committees for women to introduce new policies and practices to bring positive changes. It's like a female ability to take initiative independently.

Rural—Rural areas are rich in raw materials and resources, surrounded by agricultural land, and have father territories (Hudson, 2017). I would say they are areas where people live a simple and pure life without modern occupants.

Rural school/education—Typically, rural education is considered less facilitated, such as smaller schools with different needs from urban schools and situated in underdeveloped areas (Monteiro-Leitner et al., 2006; Echazarra & Radinger. 2019).

Community development- It is considered an improvement in quality of life through the contribution of socio-economic, health, and education. It gathers community members for collective action to solve common problems with participation and empowerment (Bhattacharyya, 2004; Nikkhah & Redzuan, 2009).

Local community- A group of people living within the same geographical boundaries, having cultural similarities, and linking with social ties (MacQueen. et al. 2001).

High-quality educational programs—In education, programs that exceed standards for continuous progress, recognize cognitive learning, and promote the value and attitude of learners are called high-quality educational programs (Madani, 2019; World Education Forum, 2000)).

Economical Challenged Areas- Areas that face economic challenges and hardship due to various factors. Such as a high unemployment rate, fewer educational facilities, and no or fewer health services (Todaro & Smith, 2020).

Human resources- It refers to both a department within an organization and a group of people who make up a workforce (Effron & Goldsmith, 2003).

Quality education- It is an effective teaching and learning process (Hughes, 2012). According to the UNESCO's Report for Education for Sustainable Development, appropriate skill development is considered quality education.

Cultural Erosion- A loss of cultural identity and practices due to external pressures or the adoption of dominant cultures, resulting in the neglect of native traditions and languages (Battiste, 2000; Hall, 1992).

Equality in Education- Education for all. It is a primary rule for sustainable development in education. It is like providing educational opportunities fairly for all with no discrimination and having access to high-quality education (Gosepath, 2012; Lynch, 2001)

Equity in education- It refers to justice in education. Recognizing needs and differences and providing accurate resources is essential, as everyone must have educational opportunities to reach an equal outcome is equity (Unterhalter, 2009; Brighouse, 2003; Lodge & Lynch, 2004).

Let's look at the meaning of the word Enthusiasm to understand it clearly. Mariam Webster gives meaning to the word Enthusiasm, "strong excitement of feelings or passion for something." In research, the word is used in different ways, like by describing features of

instructions and characteristics of teachers (Kunter, M., Frenzel, A., Nagy, G., Baumert, J., & Pekrun, R. 2011). In both ways, the word looks related to working for something passionately.

Significance of the Study

This study is a voice of rural girls who live in small communities with various boundaries and restrictions and with no or less education and other opportunities. It may also serve the rural communities that need support in educational development and people who need care. So, the significance of this study is broad.

The worth of the study is that we can change the world by planning strategically regardless of the social, political, and economic situation at different levels of authority. There are several benefits of this study in Pakistan and the United States.

In Pakistan:

1. It may direct the attention of the educational development authorities to curriculum development for students and teachers, as Noddings (2003) suggested for teacher education to increase the care element for students, but there is also a need to increase the spirit of care in students to set an equalized societal environment; strategic planning for opening new schools, utilizing human resources for rural educational development, and supporting girls' education.
2. This study may help to understand the wastage of talent among Pakistan's fifty percent of the population who need support to get an education.

In the United States:

3. This study may help the United States policymakers to tailor policies for the girls facing patriarchal issues in countries like Pakistan and Non-Governmental Organizations (NGOs) working and developing more effective educational programs.

4. Understanding these issues may create new opportunities and pave the way for global education partnerships, such as educational exchange programs, collaboration, and partnerships between the US and Pakistani institutions.
5. To gain insight into these issues, US institutions may tailor recruitment strategies to support female students from Pakistan and promote gender equality.
6. Students may learn about global citizenship education by learning about global challenges, needs, and the importance of supporting education.
7. The US has always impacted global leadership. However, supporting such initiatives may enhance global influence by supporting education and human rights.

For instance, thinking about the audience and people in academia, I pertained to other teachers who are committed to caring for students and their education, must care for the community and their engagements, and feel responsible for engaging communities in educational activities so that their minds divert to positivity.

Mahnoor's biography may impact the community in supporting girls' education and their enthusiasm for educational development. Whatever the learning environments, situations, and conditions of a community, this study may help people understand the importance of Care and help to equalize educational opportunities with quality for sustainable development. It may open the doors for girls' education and more opportunities to work as they can serve the community in developing quality with equality and equity in education for sustainability.

Significantly, this study will present three main points from the perspective of rural education in a patriarchal learning environment.

1. A strategic plan for developing a curriculum for the students/people who live in a patriarchal system and do not change their behaviors or do not care for others.

2. A policy plan to use human resources to develop the quality of education with equality, equity, and sustainability in rural areas.
3. A policy plan for supporting rural girls' education and their work for education. (A plan of what the government needs to do/involve Governmental Resources to help them. If the government gives charge of a closed school to a girl and supports, it can bring a vast development in rural education)

Pakistan is a country that is under the poverty line. Generally, the main issue in Pakistan is Ghurbat and Jahalat (Poverty and illiteracy). Poor is poorer, the illiteracy rate is high, and the quality of education is very low in Pakistan because of the shortage or unavailability of resources. Pakistan's economic conditions are going down daily; the social crime rate is increasing, and politics are unstable because of illiteracy. People are unaware of and restricted in their rights, so they don't use them. The community needs to be involved in educational activities as they develop their cognitive thinking, and girls and women must be involved in the development.

Patriarchy is a solid tradition in Pakistan where, for thousands of years, women have always been subordinated to men. Many countries worldwide, specifically South Asian countries, have the same traditions. The scenarios could be different, but male supremacy and female subordination are present worldwide. Listening to Oprah Winfrey's speech "Power of Women" opened my eyes to the fact that patriarchy has a space to flourish in a country like the USA! The root of the patriarchal system is everywhere, so it is better not to create a tussle between genders but to smoothly make them realize that all human beings are equal and dependent on each other through curriculum, so it is better to be lenient in behaviors for each other (Variety, 2015).

In summary, a woman has limits of actions, rights, and boundaries to live, so women rely on men and give all legal authority to lead as head of the family. The misuse of power and authority by violent men made women insecure and oppressed. Men do not hesitate to physical, emotional, or psychological abuse, and women do not have the right to cry and complain because of societal norms. It happens in daily life in Pakistan. The question is: Can't men be protectors on both sides except as oppressors because both are part of society? We may find the answer to the question in this study! If men are carers in the family and society, we could create a developed and secure community for both men and women. With a feeling of security and ethics, the progressive development ratio of working people could be doubled, the ratio of out-of-school girls or overall students could also be decreased, and every woman could be educated, which could increase the ratio of literacy with the efforts of men and women together because more half of the population of Pakistan could participate in the progression. My main argument is "misusing Powers." I am not in favor of the brutality of men on women, but I would say that power and subordination, equality and inequality, or equity and inequity, definitely are the main factors and significant hurdles to developing society. Men are misusing the power against half of the population of Pakistan. But the fact is patriarchy is in our learning environment; it is infused in our culture and tradition. We cannot eliminate it because it is merged into the social system. Can we change our practices and behaviors by changing cognitive thinking and adopting care for each other?

Importantly, there is no doubt about the talent of women in Pakistan. We had the first Muslim Woman Prime Minister of Pakistan, Benazir Bhutto; Malal Youafzai, a human rights activist; Fatima Jinnah, a leader, an instrumental figure in the Pakistan Movement and a politician; Ayesha Farooq, the first female fighter pilot in South Asia, etc. So, Pakistani women

could create a well-developed community and a safe, secure, and educated environment for nourishment. They need opportunities to prove themselves and care and support from family because they live in a family-oriented society. Except for wasting half of Pakistan's talent. Why don’t we encourage and empower women by caring to work shoulder-to-shoulder with men and support them? This practice will help communities all the way long to face financial issues, give people awareness, encourage them to deal with societal problems, make the environment safe and secure, and, most importantly, develop education. Crucially, we can go towards educational sustainability, equality, and quality. People need education with care for smooth survival; as Delors (1998) mentioned in his report to UNESCO, education is essential for human, personal, and social development. Therefore, no matter whether men or women have the right to an education.

In this study, the focus is on rural education because, precisely, rural areas need more concentration. After all, they have been ignored for a long time and are populated. It is a matter not only for Pakistan but also for the rest of the world. The rural counties are ignored for various reasons. Many countries around the globe face challenging situations because of poverty and illiteracy. The main problem of agrarian society is unawareness because of a lack of education. To fight poverty and illiteracy, they must make decisions for themselves and their communities, which is hard for them. Still, I would not prefer to go against this traditional thing because, at one point, I would not touch the religious boundaries and security issues, so Instantly, this biographical study emphasizes the importance of girls' education and focuses on the development of education in rural areas centered on the areas where people live. From each underdeveloped area, if an educated female takes the initiative to develop education, it may double the progress. Meaningfully, being educated means they care for the community, find

ways to engage the community in educational activities, serve the community, and have the ability to change the world. In that sense, providing a supportive, safe, and secure environment and educational opportunities to empower them by leading their communities and creating positivity in society.

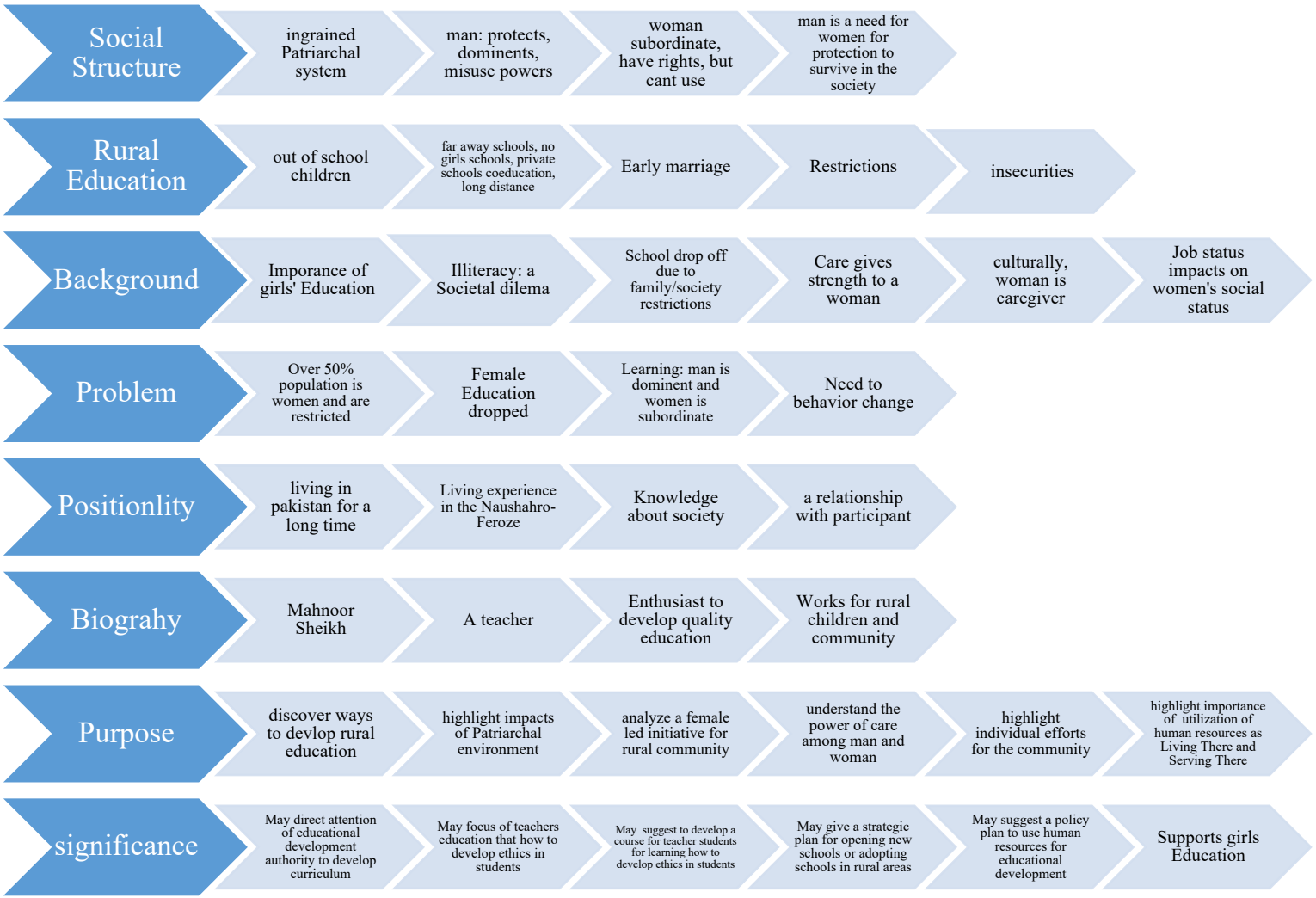

Social Structure
ingrained Patriarchal system
man: protects, dominents, misuse powers
woman subordinate, have rights, but cant use
man is a need for women for protection to survive in the society
Rural Education
out of school children
far away schools, no girls schools, private schools coeducation, long distance
Early marriage
Restrictions
insecurities
Background
Imporance of girls' Education
Illiteracy: a Societal dilema
School drop off due to family/society restrictions
Care gives strength to a woman
culturally, woman is caregiver
Job status impacts on women's social status
Problem
Over 50% population is women and are restricted
Female Education dropped
Learning: man is dominent and women is subordinate
Need to behavior change
Positionlity
living in pakistan for a long time
Living experience in the Naushahro-Feroze
Knowledge about society
a relationship with participant
Biograhy
Mahnoor Sheikh
A teacher
Enthusiast to develop quality education
Works for rural children and community
Purpose
discover ways to devlop rural education
highlight impacts of Patriarchal environment
analyze a female led initiative for rural community
understand the power of care among man and woman
highlight individual efforts for the community
highlight importance of utilization of human resources as Living There and Serving There
significance
May direct attention of educational development authority to develop curriculum
May focus of teachers education that how to develop ethics in students
May suggest to develop a course for teacher students for learning how to develop ethics in students
May give a strategic plan for opening new schools or adopting schools in rural areas
May suggest a policy plan to use human resources for educational development
Supports girls Education

Chart 1-4. Summary of Chapter 1 Introduction (Created by Reseracher)

Chapter 2 – Literature Review

Understanding the Pakistani Education System from the Historical and Current Perspective

The literature review attempts to learn from the past education system in the subcontinent by identifying the present educational system and its gaps and planning for future approaches to rural education development. This chapter is based on three parts. Each part of the literature review has a unique approach; however, all parts are grounded on the concept of educational development, its gaps, and the theoretical framework of this study.

Part one is purposely articulated to provide an overview of the education system in Pakistan and attempt to understand it. It deals with the history of education in the subcontinent from the ancient period to the Mughal rule and British Raj. It gives a deep understanding of the education system with cultural and traditional aspects of ancient times, what and how the people of that area studied and were keenly involved in getting an education, and a short journey of developing the education system. Part two of this chapter emphasizes different changes in the education system since 1947. It references Pakistan's educational policies and Five-Year Plans and compares them with the current situation in the education sector. Part three attempts to understand Pakistan's patriarchal system and create a theoretical framework.

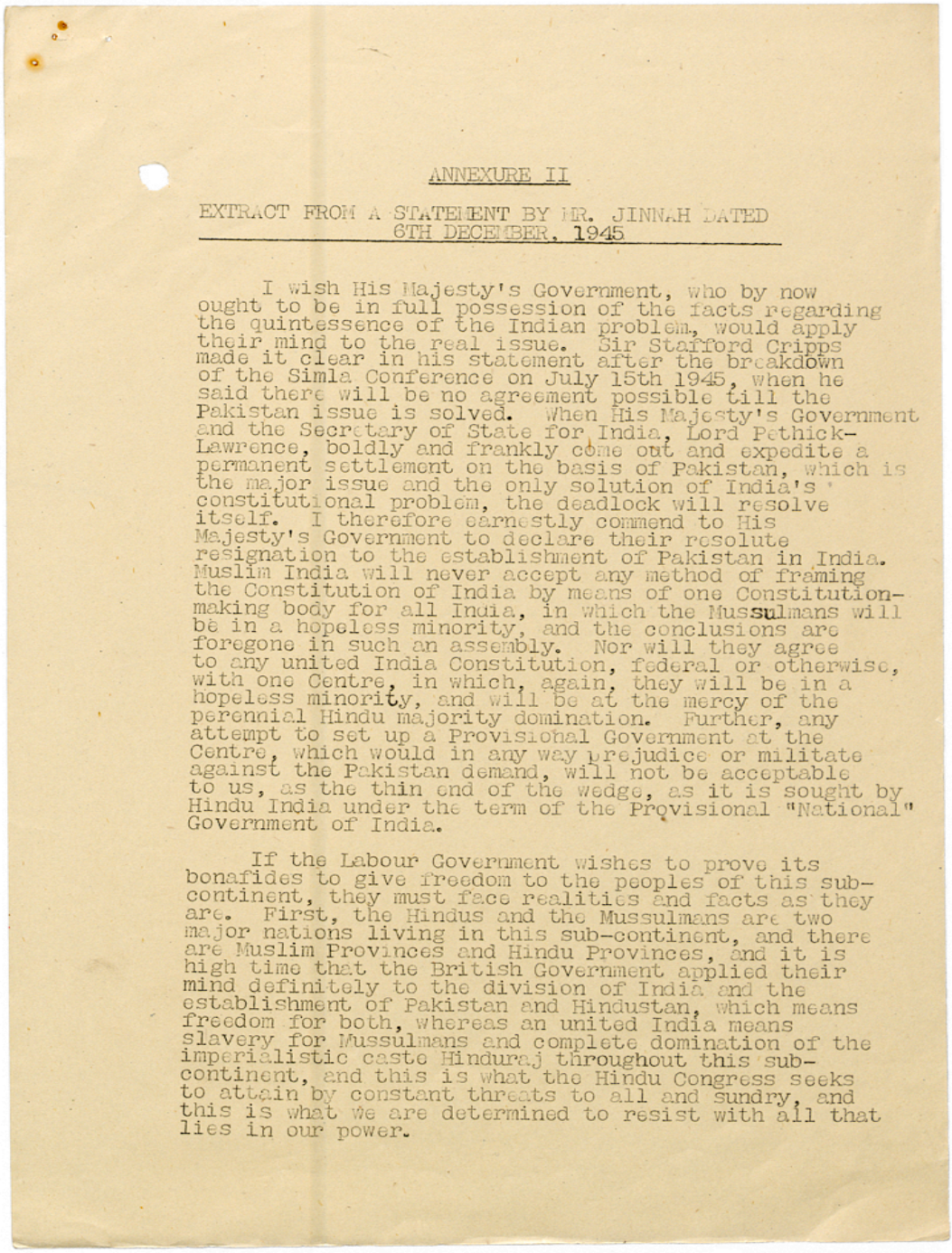
Considering ancient educational development, the school system during the Mughal dynasty, and the impact of new educational British policies as a part of the history of Pakistan is essential to understand because, for a long time, Muslims and Indians were used to live together in the sub-continent where the British ruled for such a long time. Ancient India was the main base of education. Mughals introduced the Madrasa (Islamic religious Education) education system. They introduced a proper school system, whether Britishers brought changes and

introduced a British curriculum and the English language in the sub-continent. There were a lot of changes in the education system as Britishers came and left the sub-continent. Therefore, by connecting them with the theoretical framework, it highlights ancient educational progress, the pre-partition and post-partition periods' educational scenarios, and concepts of patriarchy.

Part one: An Overview of Pakistani Education: A Historical Perspective

Pakistani society is shaped by colonial inheritance and circumstances (Talbot, 2009), so it is essential to understand the history of education in the sub-continent. Before birth on August 14, 1947, Pakistan, India, and Bangladesh were big countries called Hindustan (The land of Hindus)/India/Sub-continent (Saqib, 1998; Metcalf, 2014; Jaffrelot, 2004). Quaid-e-Azam Mohammad Ali Jinnah, the founder of Pakistan, clearly demanded freedom as a separate homeland in his speech in December 1945.

Jinnah called for Pakistan in his speech on December 6, 1945. Figure 2-1 below shows a document of the original speech. In it, he clearly demanded from the British government a separate homeland for Muslims based on the Two-Nation Theory.



ANNEXURE II

EXTRACT FROM A STATEMENT BY MR. JINNAH DATED 6TH DECEMBER, 1945

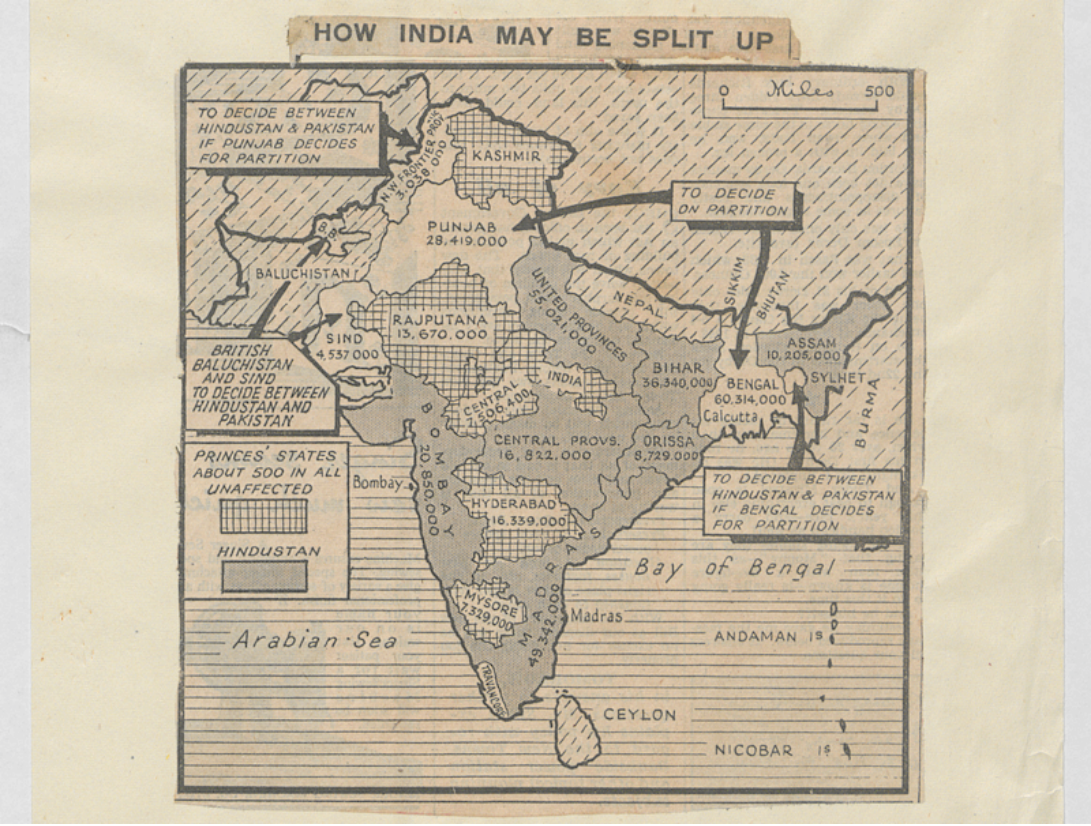
I wish His Majesty's Government, who by now ought to be in full possession of the facts regarding the quintessence of the Indian problem, would apply their mind to the real issue. Sir Stafford Cripps made it clear in his statement after the breakdown of the Simla Conference on July 15th 1945, when he said there will be no agreement possible till the Pakistan issue is solved. When His Majesty's Government and the Secretary of State for India, Lord Pethick-Lawrence, boldly and frankly come out and expedite a permanent settlement on the basis of Pakistan, which is the major issue and the only solution of India's constitutional problem, the deadlock will resolve itself. I therefore earnestly commend to His Majesty's Government to declare their resolute resignation to the establishment of Pakistan in India. Muslim India will never accept any method of framing the Constitution of India by means of one Constitution-making body for all India, in which the Mussulmans will be in a hopeless minority, and the conclusions are foregone in such an assembly. Nor will they agree to any united India Constitution, federal or otherwise, with one Centre, in which, again, they will be in a hopeless minority, and will be at the mercy of the perennial Hindu majority domination. Further, any attempt to set up a Provisional Government at the Centre, which would in any way prejudice or militate against the Pakistan demand, will not be acceptable to us, as the thin end of the wedge, as it is sought by Hindu India under the term of the Provisional "National" Government of India.

If the Labour Government wishes to prove its bonafides to give freedom to the peoples of this sub-continent, they must face realities and facts as they are. First, the Hindus and the Mussulmans are two major nations living in this sub-continent, and there are Muslim Provinces and Hindu Provinces, and it is high time that the British Government applied their mind definitely to the division of India and the establishment of Pakistan and Hindustan, which means freedom for both, whereas an united India means slavery for Mussulmans and complete domination of the imperialistic caste Hinduraj throughout this sub-continent, and this is what the Hindu Congress seeks to attain by constant threats to all and sundry, and this is what we are determined to resist with all that lies in our power.

Document 2-1. The National Archives March 17, 2014: The Road to Partition 1939-47, Jinnah's Call for Pakistan, December 6, 1945 (The National Archives).

India's Split Map

The split map in Figure 2-2 illustrates the divided region of Hindustan where Punjab, Sindh, Baluchistan, the North West Frontier, and Bengal were designated as Pakistan. The map indicates the distance between the two parts of Pakistan, which became East and West Pakistan and later separated. Bengal, which was part of Pakistan based on the Muslim majority, eventually became Bangladesh, a separate country.



Map 2-1. The National Archives: Map of Possible Partition. Daily Herald newspaper, June 4, 1947 (The National Archives).

Ancient Hindustan

The subcontinent was a land of Hindus, which the Arab Muslims named. In 712 AD, when Mohammad Bin Qasim, who was an Arab, conquered Sindh (India) by the sea, named it 'Hind', derived from river Sind. The river is also called the Indus (Ahmed, 2013, p. 277)". Arab

Muslims entered the sub-continent through Sindh (now a province of Pakistan), which is why Sindh is called Babul Islam (the gateway of Islam) (Burton,1851; Hamidi, 1997; Sharma, 2015; Sohaib, 2018).

Figure 2-1. Mohammad Bin Qasim (Mohammad bin Qasim)

Ancient Education in the sub-continent, from Oral learning and Memorization to scrip writing.

The history of education in Asia is ancient. The Asian archeological monuments of ancient educational institutions in Pakistan reflect people's interest in acquiring knowledge. Education in Asia began before the discovery of script and paper (Kalhoro, 2018; Beeston, Johnstone, Serjeant, & Smith, 1983). Lalit Tiwari's "History of Paper Technology in India" notes that prior to the advent of paper, knowledge was transferred orally, and people in Asia relied on memorization. Over 5,000 years ago, when script was invented, Indians utilized various materials and techniques for writing, including painting, engraving, scratching, and embossing

on wood and stone. (Boudreau, 2004; Shenot & Aithal, 2016; Beeston, Johnstone, Serjeant, & Smith, 1983).

The tradition of oral learning began when the Aryans arrived in the subcontinent and settled along the banks of the Sindhu (River Indus). This is the area of Sindh to which this study pertains. Historically, Sindh has held a prominent position in education. The Aryans memorized hymns and later composed texts in Vedic Sanskrit (Ancient Indian History). Education emerged during the time of Siddhartha Gautama (Buddha) in the subcontinent. He was born near the foothills of the Himalayas. In the fifth century BCE (Przyluski, 1934; Sarao, 2010), he began teaching and preaching religion orally from Varanasi (Singh & Rana, 2001; Wynbrandt, 2009), where people were accustomed to memorizing teachings. Varanasi and Kashi were the former names of Banaras, now located in India. Cunningham (1854) noted, "The valley of the Ganges (Banaras) was the cradle of Buddhism (p. 1), where there were renowned educational centers (Kutlutürk, 2013; Tripathi, 2010). The city of Banaras was home to many Indian philosophers and distinguished, skilled, and knowledgeable teachers and was rich in its educational culture (Singh & Rana, 2001; Tripathi, 2010). Numerous Buddhist monastic universities were established in India during that period (Sankalia, 1934).

Figure 2-2. Standing Buddha, 7th-8th century, Birmingham Museum and Art Gallery, Archives June 22, 2008. (The National Archives)

Figure 2-3. Yuan Dynasty Bank Note and Plate (1271-1368). Cartwright (2017). World History Encyclopedia: Paper in Ancient China

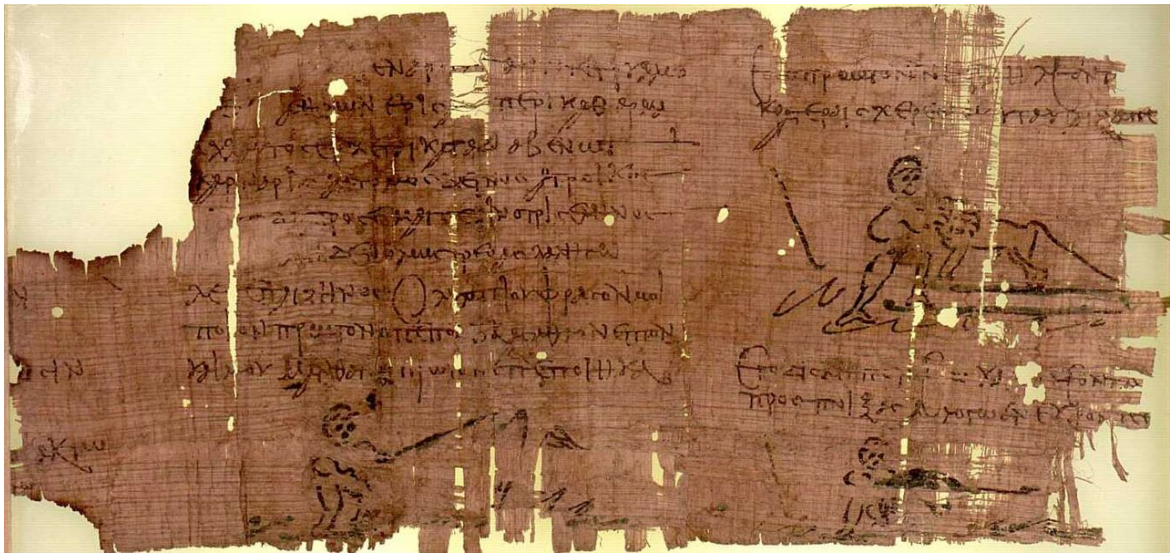


Figure 2-4. Papyrus leaf weaved into a sheet. The Heracles Papyrus. Roberts (1954) Verses on the Labours of Heracles Wikipedia

Figure 2-5. Indian Valley Script on a Copper Plate, 34 Characters, Harrapan Period (Wikipedia)

History shows that the thirst for knowledge does not require resources; instead, it creates them independently. Although insufficient resources did not stop Asian people from learning and delivering or transferring knowledge, they employed oral learning methods. For preservation, they memorized and wrote down information, utilizing the natural resources available to them.

Script writing began when Arabs started a collection of verses in 751 A.D. (Beeston, Johnstone, Serjeant, & Smith, 1983; Kalhoro, 2018). Javed Ali Kalhoro (2018) deeply dug into the history by literature reviewing and exploring that the beginning of education in the sub-continent was a long back journey that started when various Muslim rulers arrived on the eastern and western coastline of the sub-continent. Arab emperor Walid Ibn-e-Abdul Malik brought pharmacy education to the subcontinent (Kalhoro, 2018). That was when Mohammad bin Qasim entered the Subcontinent through Sindh (now Pakistan), which is the area to which this study is concerned. It shows that the seventh century was the beginning of scriptwriting in the Sub-

continent. This Quran (holy book of Muslims) page was written in Kufic script in 800-900 AD. It is evidence of an old script.

Figure 2-6. Qur'an page in Kufic script, 800 – 900 AD, Middle East or North Africa, ink and gold and on parchment. Museum no. ME.12-2013. © Victoria and Albert Museum, London. The National Archives. Calligraphy in Islamic Art. Archived December 19, 2021. The National Archive

Ancient Higher Educational Institutions

Scriptwriting made teaching and learning easy and helped secure and save the knowledge in the shape of a book. That way, enthusiasm for higher education increased among Asian people. In the seventh century, during the Gupta age, Kumara Gupta1, an emperor of ancient India, "inherited from his ancestors this liking for literature and learning (Heras,1928. p. 5)." He founded Nalanda University, a Buddhist Monastic University in the ancient Great Kingdom Magadha (now south Bihar), India. It was famous for teaching Buddhism and is one of the founding oldest universities in the world (Sankalia, 1934; Heras,1928; Hussain, 1918 & Sankalia, 1934).

Figure 2-7. View of the Monastic University of Nalanda.

The National Archive. Archived January 5, 2010

The evidence of Nalanda University is found in the biography of Hiuen Tsang. Hiuen Tsiang lived at Nalanda University in the seventh century. He was a Chinese monk, pilgrim, scholar, and translator who traveled to Nalanda to gain knowledge. His biography provides an exemplary description of the university and its appearance in the seventh century (Heras, 1928).

Figure 2-8. Hiuen Tsiang/Xuanzang (Wikipedia)

During the seventh century, an ancient Takshashila/Takshila Brahmanical institute, founded in Taxila, now Punjab, Pakistan, was the oldest and first university in the world for higher education. When Aryans settled by the side of the river Indus (Sindh), they wrote the second part of Rigveda, a collection of Vedic hymns. Rigveda hymn is one of the four Vedas and a fundamental text of Hindu tradition. It is one of the oldest texts in any Indo-European language, originating in Pakistan. Aryans moved to South India around 1500-1800 BCE (Wynbrandt, 2009) and established the University of Takshashila, which was a research center

(Mookerji, 1951; Jain & Mukherji, 2009; Shahid, 2012; Shah, 2018; Kamalapur, 2022). Sixteen subjects were taught: “Sanskrit grammar, the science of ayurveda, medicine, surgery, philosophy, music, dance, archery, politics, warfare, astronomy, astrology, accounts, commerce, futurology, documentation, and occult.” At one stage, “it had 10,500 students, including those from Babylon, Greece, Syria, and China (Shah, 2018. P. 91).

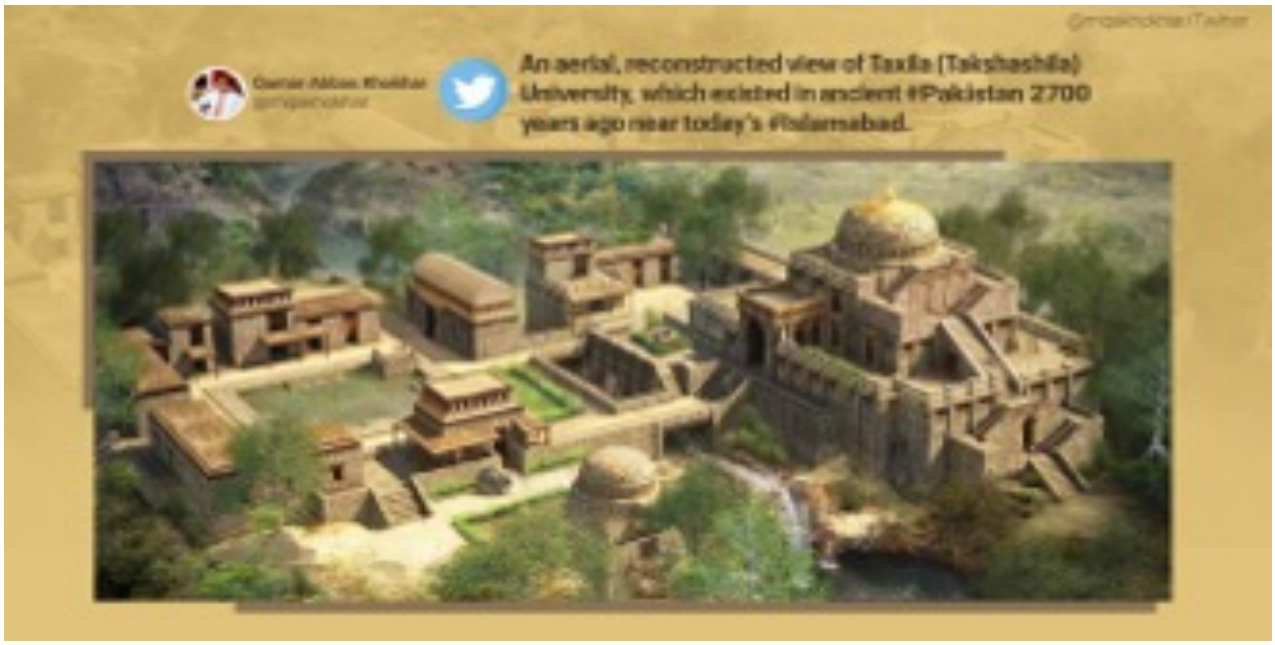


Figure 2-9. Takshasila University, Taxila (The Indian Express.)

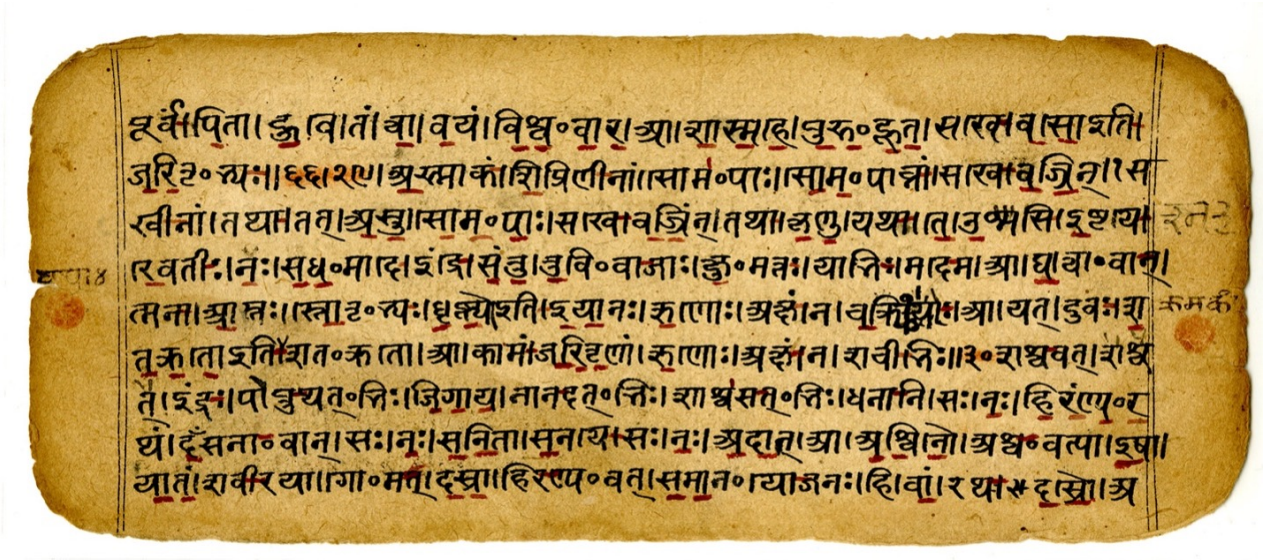


Figure 2-10. Rigveda hymn

The primary evidence shows that the Indian subcontinent was well-known for practicing education. The thirst for knowledge made people of the region establish institutions that symbolize a well-established education system with multiple courses and research opportunities in higher education. Many students migrated from different countries to the regions to get an education in those ancient universities. Pakistan was also a part of the subcontinent; present pieces of evidence are from both sides, Pakistan and India. As a country, the Indian sub-continent was a base point or hub for getting an education. The interest in education among people of the sub-continent always continued because different rulers always worked to improve the education sector. The Mughal era was considered a golden period for the region because of various developments, including educational development. After the ancient period, understanding another comprehensive piece of history is the Mughal period. The ancient era gives us background knowledge about the beginning of education and how education flourished in the region, from oral learning and script writing to establishing higher education institutions until the seventh century when the Mughals began to rule in 1526 (List of Emperor of the Mughal Empire Wikipedia).

Mughal Dynasty: Education System

In the tenth century, educational development in the subcontinent was on the top. It was the Mughal era when not only progress was made in geometry, mathematics, philosophy, astronomy, and linguistics (Alatas, 2007), but religious education was also developed. Science, philosophy, geography, and many more topics were subjects of interest to the people, and massive development in natural science began in the subcontinent (Imamuddin, 1982).

I will bring up just an example of the development in the Mughal period. Abu Rehan al-Bairuni belonged to Afghanistan and moved to India in 1017. He was a Persian scientist

(Scheppler, 2006), astrologer (Pines,1964), and the first scholar of India (Alatas, 2007). He wrote an encyclopedic account, Chronology of Ancient Nations, and discovered mathematical methods with the help of old astrolabes, which are astronomical instruments. He worked to find out the distances between the Sun and Earth or the Moon and the Earth (Kalhora, 2018; Sankalia, 1934; Sparavigna, 2013).

Figure 2-11. Abu Rehan Al Bairuni (Bashir, 2011). Researchgate

Apart from that marvelous development in science education, the Mughal era also brought development in the education system. Establishing primary and secondary schools, focusing on religious education, and developing a curriculum were at the top of the list.

Madrasa Education

Mughal era was a crucial period of developing religious knowledge, so the education system was remodeled by focusing on opening schools, introducing formal and informal

education, and changing teaching styles from memorization to comprehension. Mehmood Ghaznavi in 999 to 1026, endorsed Islamic education by founding many institutions, and Mahmud Ghauri established Madrasas (religious educational institutes) in the western region of the subcontinent (Kalhoro, 2018; Ghaffar & Ambreen, 2003) and in the eleventh century, Madrasas were introduced as the primary source of higher education like hadith (Traditions of Prophet Muhammad), Tasawuf (Mysticism), Ilm-e-Nahf (grammar), fiqh (Islamic law), Tafsir (Quranic Exegesis), Usul-i-Fiqh (Principle of Islamic Law), Adab (Literature), Mantaq (Logic), and Ilm-ul-Kalam (Scholasticism) (Ghaffar & Ambreem, 2003).

In 1206, the establishment of the Delhi Empire under the Medieval Period introduced a proper Islamic education system in the subcontinent (Keene,1885) because, in that era, Ulama was more dominant (Metcalf, 2014; Imamuddin, 1982). Students had to learn Persian and Arabic languages if they followed religious careers (Metcalf, 2014). The system was divided into Manqulat (Traditional), such as morphology and syntax, Quranic studies, Hadith, law, principles of jurisprudence, and theology, and Maqulat (Rational), like logic, philosophy, astronomy, and arithmetic categories (Metcalf, 2014; Kalhora, 2018; Zaman, 1999; Ghaffar & Ambreem, 2003).

Primary and secondary schools

Mughal emperor Jalaluddin Akbar ruled from 1526-1605 (Mehta, 2005), and Aurangzeb, who "proclaimed under the title of Alamgir on 21 July 1658" (Bernier, 1916. p.xx) focused on primary and secondary education for boys and girls. They built primary and secondary schools and libraries in every small and far village or town, and various universities were also established in all principal cities (Thomas, 189; Kalhoro, 2018; Anjum, 2018; Ghaffar & Ambreem, 2003; Gujjar, et al., 2011). The previous curriculum was also revised (Keene, 1885; Mehta, 2005; Ghaffar & Ambreem, 2003). Sultan Sikandar Lodhi added to the higher education curriculum

eight contemporary books and subjects like logic, philosophy, and rhetoric (Metcalf, 2014; Kalhoro, 2018; Anjum, 2018). Dar-i-Nizamiyya changed teaching style and "became the basis of modern curriculum of Madrasah education in South Asia (Anjum, 2018, p. 89). "It emphasized comprehension rather than rote learning (the process of memorizing). So, a lot of changes occurred in the royal period.

Under Aurangzeb's rule, in Thatta (now Pakistan), four hundred and 80,000 schools were built "with a ratio of one school per forty people (Anjum, 2018, p. 88)". "The sort of development under Akbar rule shows a remarkable revival towards the ancient learning and promotion of formal education in the subcontinent (Kalhora, 2018, p. 161)". Akbar "built a girls' school at Fathpur Sikri" (Gujjar, et al., 201. Pg 185)". Mughal rulers gave a systematic education. They established primary schools (Maktab) connected "with local mosques for reading, writing, and Tafseer-e-Quran (Islamic education) (p. 161)", secondary-level schools and colleges (madrasas), and institutes. In 1693, Madarsa Dars-i-Nizamiyya of Farangi Mahal in Lucknow was established for teaching "Sarf (Governance), Hikamat (Medicine), Blagha (Arabic: Communication), Hisab (Mathematics), Kalam (Music), and Fiqh (Interpretation of Islamic Law), and Hadith (sayings of Prophet Mohammad) (Bernier, F1916; Kalhora, 2018, p.160-161; Anjum, 2018; Ghaffar & Ambreem, 2003)".

Freedom in Education

Except for establishing institutions and revising curricula, the most essential element during the Mughal dynasty was freedom of education for people of different religions. Mughals did not bind people to religious boundaries. The people of the Mughal era had the liberty of getting an education. Muslims were used to learning according to Islamic Ideology, and Hindus learned according to their religion (Long, 1868; Adam, 1941).

School system during Mughal rule, according to Adam's reports

Adam's three reports, dated July 1, 1835; December 23, 1835; and April 28, 1838, were the information on the intellectual, cultural, and educational conditions of the people of Bengal before British rule. In those days, Bengal was also in the subcontinent, so understanding the education system of Bengalis is also crucial for reviewing Adam's reports. Reports helped British rulers reconstruct the cultural history of the province. The report mentioned the school system in the Mughal dynasty and introduced a new education system in the sub-continent. Adam's reports give a brief of the education system, so the importance of these reports can't be ignored. The reports are a central and primary resource for understanding the education system of the Mughal dynasty (Long, 1868; Adam, 1941).

Thomas (1891) & Mondal (2017) also described the education system before British rule by referencing Adam's reports. There were four kinds of Native schools in the Mughal dynasty.
1. Parthsalas (Indigenous/Hindu Elementary) were rural schools with no building, and the class was arranged under some wide-branching tree. In the early stage, students learned vowels, consonants, and names of persons, castes, and places. At the next step, students learn rules of arithmetic, the elements of measurement of land, and commercial and agricultural accounts" (Thomas, 1891. p. 6.") "Literary, moral, or religious instruction there was none. (Thomas, 1891. P. 7 Ghaffar & Ambreem, 2003;)". Those schools were not for the low castes but resorted to the medium-class people like merchants, bankers, etc.

2. Hindu Schools of Learning or Tols (Mondal, 2017) for Sanskrit learning were unconnected with villages, highly repudiated, and possessed different traditions. Inferior castes were allowed to study grammar, lexicology, poetic and dramatic literature, rhetoric, and astronomy. However,

law, philosophy, mythology, and most preferably, medicine learning and teaching were an entire inheritance for the Brahmans. Brahman was considered a superior caste among Hindus.

3. Muhammadan elementary schools (Madrasas) were connected to higher schools. Quran education was compulsory. Memorizing Quranic verses, whether understanding the language or not, was a faith of theirs. Their native language was Urdu or Hindustani. Persian schools were elementary but only partially, and Arabic was more advanced. “Private tuition system was support for teachers for a small income. Students were used to learning the alphabet and 30 sections of the Quran.

4. Muhammadan Schools of Learning (muktabs), were Arabic. “There were complete courses of reading in rhetoric, logic, law, ritual, and theology (Mondal, 2017; Ghaffar & Ambreem, 2003). Primary education begins at the age of four, and secondary education is based on the oral teaching method.

In addition, it was a rich timeline for the people to develop education in the sub-continent, but more time was still needed to change and bring massive changes. Those changes could be a downfall. The collapse of the Mughal dynasty started after the death of Shahinshah Aurangzeb (Chaurasia, 2002). The educational institutions were destroyed because of the lack of funds after his death (Mehta, 2005). The golden era ended with the country's royal values, trends, and educational development, and another chapter started with British dominancy. Muslims ruled over the sub-continent for a long time until the British came and occupied the country (Avari, 2012; Burton, 1851).

Initiating British Education in the Post-Mughal Period

A new timeline started with a drastic change. Britishers entered Hindustan, and the downfall of the Mughal dynasty started. Pandit (2018) explained, “The rule of one country over

another cannot but be, in the very nature of things, detrimental to the best interests of any third country, although the worst suffering is always the country under the foreigner's heel (p. 524)." British rule lasted 190 years in India. It is counted from the Battle of Plassey in 1757 to 1947 (Pandit 2018). When a nation spends centuries under the influence of outsiders, the impact on culture, language, and education on society is a constant act. It was a dark period in the subcontinent's history when a vast state of Hindustan/Subcontinent was under the rule of foreigners for an extended period. The 16th century was tragic for India because the British established the East India Company. Initially, East India Company did not want to educate the common Indian man. Later, they paid attention and introduced the modern education system. For over 200 years, Britishers ruled over the subcontinent (Nurullah & Naik, 1943; Kalhora, 2018). Later, between 1858 and 1900, when they focused on educational and social developments (Kalhora 2018), the East India Company concentrated on commerce and administration (Kalhoro, 2018; Drucker, 1988).

Learning the Indian Education system for Planning a new one

Introducing the British education system was a more than one-day procedure; it went through a process. It took a few steps to understand and learn the facts and figures and pros and cons of the Indian education system for Britishers before introducing a new education system so they could learn the system's needs.

Adam's and Long's reports were the efforts of the British to understand the Indian education system and to know the facts and figures. Reports give data to understand the Indian school system and suggestions for making a new education system. At that time, when Mr. W. Adam was appointed to investigate the state of education in Bengal and Bihar, he wrote three reports on indigenous education. The reports dealt with the district of Rajshahi in Bengal and

certain districts of Bengal and Bihar. The reports mentioned that about 7.8% of school-going children were taught at school and over 5.2% at home. Between 1820 and 1840, Mr. W. Adam said that one out of ten boys received indigenous education. The reports suggested that elementary education needs particular attention, technical education is the second priority, and the English language must remain the chief medium of instruction and the most important subject to study. Thomas (1891) explained that due to different oppressions, the English language was made the language of instructions, and technical schools were diminished, and they were never returned after that (Long, 1868; Adam, 1941; Ghaffar & Ambreen, 2003)

Consequently, many conceptions were behind that Britishers wanted English-knowing people because they wanted to know the feelings of Indian people towards them, to run the company's offices and courts smoothly, and to introduce Christianity, Western education, and literature (Sunderlal 2018). Colonial administrators of East India Company enforced laws like "replacement of Muslim education system based on Persian and Arabic script with English system and language (Ahmad, 2013, p. 275-276; Suyanta & Ikhlas, 2016) and banned Persian language (Sunderlal 2018). However, people from the northern part of India were against the British education system, while the southern favored modern education and Western science (Kalhora, 2018).

Moreover, in the eighteenth and nineteenth centuries, they significantly introduced the English Language to the subcontinent (Nurullah & Naik, 1943). English became the official language, and also "established Universities of Madras, Calcutta, and Bombay on the model of the University of London (Kalhora, 2018, p. 164)." How the Western education system in the subcontinent was promoted (Nurullah & Naik, 1943) resulted in St. Mary's Charity schools being established in 1715. English literature was introduced, which impacted the common man

of the subcontinent (Kalhora, 2018) because the literature they were used to reading was according to their religion, culture, and traditions. It creates restlessness among the people, and many people stop attending school.

During the British Raj (rule), changes in the Indian education system made people disturbed and rebellious; therefore, most of the people denied and regrated the British education system. That made Muslims against it, and they refused to go to the schools/colleges (Kalhoro, 2018). Anjum (2018) defended the Mughal education system was more developed than the British education system in the subcontinent. Thomas (1891) mentioned the same thing: “There appeared quaint letters in the newspapers from Hindu parents, complaining the English learning led to nothing but vanity, irreligion, and vice (p. 119).” It shows that parents were not satisfied with the system. There was even opposition to a new instruction system, but the British Education system was introduced in 1823 by Lord Macaulay (Thomas 1891).

The impact of British educational policies in India brought people towards the concept of modernization and backwardness. Dr. Tariq Rahman (1996) mentioned that India was considered backward without reforms through the concept of modernization “for which the English language was a major vehicle (p. 38)”. The people were facing a hard time in those days because they did not agree to adopt the English language. The eighteenth century was when Britishers ultimately ruled over the subcontinent (Avari, 2012; Drucker, 1988). The country's long-way religious education system made it challenging for the people to accept those changes. That is why they quit, stop sending their children to school, and prefer teaching them academics at home. Not sending children to school was not a way to show anger, but it was a time to develop modern knowledge and work for independence. The War of Independence was a decision of Muslims when they realized their positionality and to get rid of British rule. At the same time,

some scholars tried to convince people that they must be educated. Remarkable Madrasas/institutions were established to spread Islamic teaching.

In the beginning, Indian people and leaders, for example, Gandhi, were against the learning of the English language. In 1875, Sir Sayed Ahmed Khan established Mohammadan Anglo-Oriental College Aligarh University and brought new developments to the education system (Kalhora, 2018). He was the chief promoter of the education movement. He favored English language and English Education (Thomas, 1891; Kalhora, 2018). In the eighteenth century, Shah Waliullah al-Dehlawi, a Muslim thinker and scholar, started a movement called Sufi Reformism to maintain the balance between rigid and conservative Muslims. It resulted in a new educational institute for Islamic studies, 'Darul Uloom of Deoband,' (Kalhoro, 2018; Shaheed, 2004). His father was also running a Madrasah named Madrasah-i-Rahimiyah. However, there were Khanqahs for ethical training. A Khanqah was an institution of home training for Sufis and the center of the highest place of ethical/moral training. It was attached to the Dargah (Mughal Court) or masjid (Mosque). It was the beginning of the educational reforms. Then, a long list of universities was established in the subcontinent. Now, area-wise, most of the universities and colleges are in India. The University of Punjab and Government College University is in Lahore, Pakistan (Decline of Muslim Rule, History Pak).

Figure 2-12. Aligarh Muslim University (Medbeats.com)

Figure 2-13. Madarsa Darul Uloom Deoband (Adobe Stock, Licensed).

Female Education: A Historical Perspective

Discussing the education system in Hindustan, we must look at women's education in those days. Thomas (1891) indicated gender discrimination among Indian people. He said that Female education did not exist; even women from high social status, like "the daughters of Rajput and Zamindars, often received limited commercial education from their fathers or their family priests (Thomas 1891, P. 13)".

By tracing the development of a foreign language and modern educational system in India, 'Wood's Dispatch of 1854' were the recommendations presented by Sir Charles Wood for reorganizing overall Indian education and recommended women's education in India, which did not exist before (Nurullah, & Naik,1943 & Kalhora, 2018).

However, historically, women have had a significant role in all sorts of things. Education was not restricted for them. Indeed, Muslim women had limitations, like the parda (Seclusion) system (Gujjar et al., 2011; Vyas & Kumar, 2014). Shah Jehan, Noor Jehan, Rani Laxmibai, Gulbadan Begum, and Zaibunnisa are a few renowned Mughal women (Basu, 1991; Gujjar et al., 2011; Vyas & Kumar, 2014). They were considered knowledgeable, wise, and brave women. Notably, in that era, women were poetesses, authors, tutors, and well-versed in Persian literature (Gujjar et al., 2011).

I can understand all four domains of the Urdu language because I belong to Pakistan, and Urdu is Pakistan's national language. According to Wakeel & Hayyat (2022), in their Urdu article, during the Mughal era, Muslim women were prominent participants in education, politics, military arenas, and training (Wakeel & Hayyat, 2022; Gujjar et al., 2011). Wakeel & Hayyat (2022) quoted from the travelogue of Ibn e Batuta to the Hindustan that there were

thirteen girls Madaris on the Southern coast of Hindustan and fifteen thousand women, including teachers, were in the palace of Sultan Ghiyasuddin.

Historically, the evidence shows that girls' education existed significantly, and the Mughals prioritized it by giving them three options for getting an education. They can get education in three ways: school and Madaris, Mosque and Khaniqah, and privately at home by learning Tafsir, Hadith, Fiqah, Duties of women, Milad Sharif, Calligraphy, and Akhbar-i-Sulaf (Wakeel & Hayyat, 2022; Gujjar et al.,2011).

A trend of homeschooling for boys and girls

The ratio of students in the school during the Mughal period shows the people's interest in education. At the same time, students were used to studying at home. For example, Rabindranath Tagore's brother taught him at home (Wikipedia. Rabindranath Tagore). Sir Sayed Ahmed Khan also got most of their primary education at home from different tutors (Wikipedia. Syed Ahmad Khan). Girls were also used to studying at home with unique arrangements of education imparted by women teachers (Shimahara, The Mughal Period. Britannica; Basu, 1991, Wakeel & Hayyat, 2022; Gujjar et al., 2011).

The above evidence shows that girls' education at that time was accepted, and people suggested girls go to the schools. However, staying at home or going to school is not a matter of discussion. The point is that girls' education has existed for a long time in the area where Pakistan is now.

A comparison of schools of the 19th century

Figure 2-14. Traditional schools-India/Arabia-19th century (Adobe Stock, Licenced)

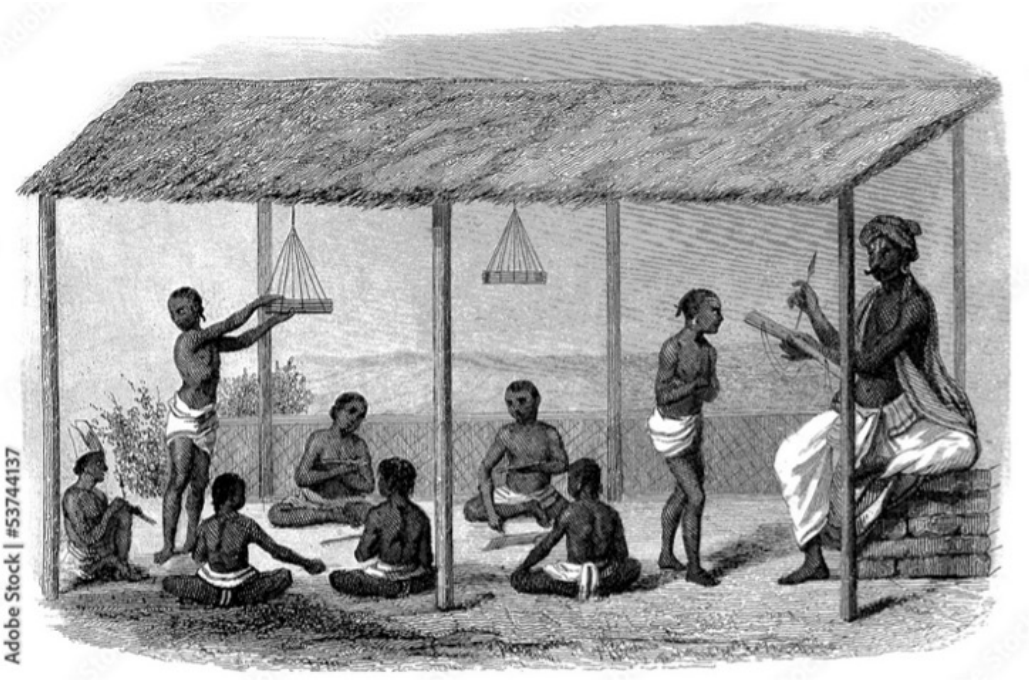


Figure 2-15. India, Traditional School scene-19th century (Adobe Stock, Licenced)

Figure 2-16. Girl's school in Jaipur, Rajasthan-1870-1880 (Pinterest)

Figure 2-17. A girls' school in Karachi (Pakistan), 1873. (Pinterest)

Figure 2-18. Girls School at Sindh, Pakistan-1873 (Pinterest).

Figure 2-19. Female pupils in the Female pupils in the European and Indo-European school Karachi (Pakistan)-1873. (Old Indian Photos)

Figure 2-20. Class in progress in the Parsi Virbaiji School (Pakistan), Karachi-1873. (Pinterest)

The above images depict how the traditional school system was developed in the nineteenth century. Traditional schools give a concept of religious freedom. Hindu and Muslim traditional schools are different in their clothes, seating arrangement, and preference to arrange classes indoors or outdoors, and the status difference between teacher and student is prominent. The status of a teacher was high, so he/she would sit on a higher base, or the seating had to be higher than the students. Hindu traditional schools prefer outdoor classes, and it looks like they believe in practical training and emphasize learning from nature in the natural environment. At the same time, Muslim preference is indoor classes and theoretical-based education.

Above all, schools between 1873 and 1880 helped us to understand classroom differences. Girls' school in Jaipur looks like a one-room traditional school because it is crowded with students and more than one teacher. All girl students have their heads covered, and their

seating arrangement is unique. They have low chairs and a table in a row. Hindi words written on the wall made it assumed that the medium of instruction in the school must be Hindi.

By observing the pictures and costumes of the students, I see that the girls' school in Karachi, which is a big city in Pakistan, looks like an urban school. The girls' school in Sindh looks like a rural school. Both schools are in the province of Sindh but are titled differently. They have a similar seating arrangement, but the school in Karachi looks in good condition, while the school in Sindh looks like a rural school of that period. Karachi is the leading big city in Sindh, Pakistan, so it is unclear whether both schools are in different areas of Karachi or the interior of Sindh. In comparing all the above schools, European and Parsi schools look different than other schools. These primary resources provide shred of evidence of the caliber difference in education. At the same time, there is evidence that girls' schools were also in Pakistan in the nineteenth century. Many female students in the schools are evidence of their interest in education.

In summary, regarding connections, historical evidence indicates that Asia, South Asia, and the subcontinent (Hindustan and Pakistan) served as educational hubs in ancient times, with Sindh as the region where education first began. This journey has been extensive, beginning with oral teaching, progressing to scriptwriting with natural materials, and ultimately transitioning to paper. It evolved through various stages of traditional teaching methods. Higher education emphasized research, while primary and secondary education focused on learning religion, mathematics, and science. Mughal rulers promoted education for all individuals based on equity by establishing a system of schools that encouraged and facilitated religious education. They introduced a traditional and rational education system rooted in equity, equality, and quality,

with a strong emphasis on rural areas. For the first time, Madaris were established for religious education, a proper curriculum was developed, and education became accessible to everyone.

In contrast, the Mughal dynasty was culturally rich and firmly established the roots of the traditions. People had freedom of education according to their religious norms. Still, the Britishers brought a new language and a new education system, emphasized new norms in the country, and made the people restless. The pieces of evidence of ancient education clearly show that since the beginning, the people of the subcontinent have been conscious of education for boys and girls, and a focus was already paid to rural education.

Part Two: An Overview of Pakistani Education: Post-Partition

From a historical perspective, part one emphasizes the educational status of the subcontinent during the ancient, Mughal, and British periods. Individuals enjoyed the freedom to follow their religions, and the education system was liberal. Although there were no restrictions on girls' education, many limitations were present. Part two of this chapter discusses the concept and ideology of Pakistan. It offers a post-partition glimpse into the actual state of education in Pakistan after gaining independence and through long-term efforts to enhance educational development. The ideology of Pakistan was rooted in religion and the theory of identity, serving as a conceptual justification for establishing a separate country

Concept of Pakistan: Ideology and Identity

The establishment of the independent state of the Islamic Republic of Pakistan for Muslims was the dream embodied in Allama Mohammad Iqbal's vision. "Allama" is an honorary title in Islam for a distinguished scholar, aimed at resolving the Hindu-Muslim issues in the subcontinent, where both communities had coexisted for a long time (Cohen, 2004). However, Mohammed Ayub Khan (1959) disputes this as merely a dream of Allama Iqbal, stating, "It is a

fallacy to believe that the concept of Pakistan was formed in a poet's dream. The poet, Dr. Muhammad Iqbal, was no idle dreamer (p. 547)." Khan (1959) posited that the establishment of Pakistan is rooted in ideology. Nadia Hassan Shah (1995) credited Sir Syed Ahmad Khan with encouraging the notion of Muslims as a separate nation. Sajjad Haider (1967) briefly mentioned during a meeting at the Iqbal Day celebration at Al Azhar University in Cairo that Allama Mohammad Iqbal's poetry urged Muslims to recognize their identity. Furthermore, in 1930, Allama Mohammad Iqbal's historic address in Allahabad clearly articulated the vision of a separate homeland for Muslims, emphasizing the importance of Muslims recognizing their identity in his speech.

Allama Mohammad Iqbal was a profound thinker and philosopher who logically articulated the situation and the necessity for an independent Muslim country. His vision can be seen as both a wish and a conceptual blueprint for establishing a Muslim state. He was not a passive dreamer but a realist, recognizing the need to assert and preserve the identity of Muslims. Iqbal's efforts to awaken the community to the significance of identity and his ideas for the Muslim populace are conveyed through poetry in his book, Ramuz e Bekhudi (1918). The original text is written in Persian, but an English translation is available, translated by A. J. Arberry in Mysteries of Selflessness.

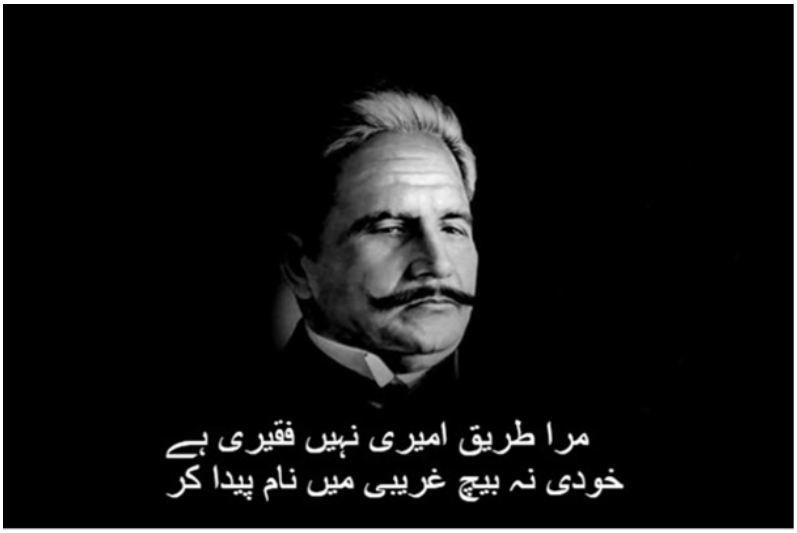


Figure 2-21. Allama Jawed Mohammad Iqbal (Academia Magazine, Pakistan)

Establishment of Pakistan

Pakistan emerged on the world map as a Muslim country. Before announcing the split on Friday, May 23, 1947, during a Cabinet 50(47) meeting, the decision to create two independent countries, transfer power, recent political developments, and the dangers associated with the partition of India were discussed with Viceroy Lord Mountbatten. The people of the subcontinent achieved independence after a hard struggle and countless sacrifices of life and property. Pakistan and India became separate countries, but ordinary people suffered greatly. The most tragic aspect after the announcement of independence was the migration. 'Lahore-Refugees from India' is a video that depicts the hardships people faced during the migration from India to Pakistan (YouTube, 2017).

The struggle for an independent state begins with a fear of losing identity. The scholars utilized their abilities and skills to reawaken the people and solve the problem of losing identity with the partition of a country. No one thought about the sufferings of ordinary people and the results after that, but finally, an independent country called the Islamic Republic of Pakistan appeared on the world map. The works of Mirza Ghalib and Ahmed Ali, from the 19th and 20th

centuries, demonstrate a significant role played by the artists and writers who witnessed the glory of Muslims alongside the enduring process of British colonization. “They made Muslims aware of the loss of their identity and selfhood, along with the brutal treatment they received from the colonizers” (Ahmad, 2013, p. 271). Allama Iqbal conveyed similar messages in his Allahabad address to ensure that Muslims would not lose their identity. Furthermore, the writers of that era played a vital role in highlighting the mistakes of past Muslim rulers, as well as the loss of empire, culture, and literary and moral values (Ahmad, 2013). Additionally, he elaborated that Muslims managed the social, political, and economic landscape, shaping the society and culture of the subcontinent. Haider (2013) notes that when the British overpowered the Mughals, resulting in their diminished status in India, a sense of cultural and political insecurity emerged among them. Culturally, they divided into two groups: the Aligarh tradition, which balanced Western ideals with Islamic identity, and the Deobandi, which outright rejected Western values.

Pakistan: An Introduction

Figure 2-22. Flag of Pakistan (Nationals Online)

The Islamic Republic of Pakistan is a small Muslim country in South Asia (Akhtar et al., 2022). Pakistan means ‘A Pure Land’ (Cohen, 2004). Three sides of Pakistan are surrounded by

neighboring countries, India, China, and Afghanistan; the fourth is the Arabian Sea (Haqqani & Ahmad, 2018; Wynbrandt, 2009). Sindh, Punjab, Balochistan, and Khyber Pakhtunkhwa are provinces of Pakistan, and Islamabad is a Capital Territory. Pakistan also administers Gilgit-Baltistan, an independent territory of Azad Jammu and Kashmir. All provinces have a separate provincial government, which is subordinate to the federal government.

Geographically, Pakistan has an attractive location that contributes to its prominence in the trading world. To the south, Pakistan has a coastline; its west, north, and northeast are characterized by mountains. “Pakistan can be divided into three geographic areas: the northern highlands, the Balochistan Plateau, and the Indus River plain (Wynbrandt, 2009, p. 2)." Map 3-2, gives geographical understanding of Pakistan and location of Sindh province.

Map 2-2. Map of Pakistan (Nationals Online)

The historical importance of Sindh province is already mentioned in part one of chapter two because the study is related to its rural area. Sindh is the third-largest province in Pakistan in terms of area and the second-largest in population. This land has a rich history (Lari, 1994 and Burton, 1851).

1947 was the best and worst period in Hindustan's history. People were excited about getting independence. However, the migration of over 15 million people from Pakistan to India and India to Pakistan was a miserable part. People suffered a lot, one million people died, faced violence, and 75,000 reported being abducted and brutally raped (Sarkar, 2018. CNN World). After that terrifying period of life, there was a need to fulfill the basic needs of ordinary people, and education was one of them (The 1947 Partition Archive. Google Arts & Culture).

Independence and Possession of Insufficient Educational Institutions

In 1947, the expectations of ordinary people were high as they faced numerous challenges during their journey toward independence. Their fundamental needs for education, healthcare, and resettlement were significant issues that needed to be addressed promptly. The interim government and volunteers worked to accommodate the displaced individuals and set up schools for children. When Pakistan and India became two separate nations, the educational institutions for Hindustan were also divided. According to Facts and Details (2022), only one university, the University of Punjab, was established in Pakistan at the time of partition. However, between 1972 and 1974, several new universities were either established or upgraded. According to data from Hussain & Ambreen (2003), in 1947, there were 8,413 primary schools, 2,190 middle schools, 108 high schools, 46 vocational institutes, 40 colleges, 5 professional colleges, and two universities. The literacy rate was only 13%. Pakistan emerged as an independent country facing many challenges, particularly in education.

An Overview of Educational Policies Since 1947

This overview of the Educational Policies of 1947, 1959, 1970, 1972, 1978, 1992, and 1998-2010 aims to learn about the planning for Primary education development in Pakistan. This study focuses on rural education, so I reviewed educational policies and their role in primary education for reference. Furthermore, discussing the nine Five-Year Plans from 1955-1975 and 1978-2003 aims to identify and enhance the necessary steps that have been taken for educational development.

After gaining independence from the British government and separating from India, several significant concerns arose for the Government of Pakistan, including the rehabilitation of refugees and the restructuring of administrative machinery (Ghafar, 2003, pg. 57). However, one of Pakistan's primary issues was the undeniable low literacy rate. At that initial stage, education was deemed essential due to this low literacy level. In 1947, immediate action was taken through an educational conference, and committees were established for primary, secondary, and adult education. The committee's report recommended the first five years be dedicated to planning, recruiting, and training teachers. Since then, various significant educational policies and plans have been implemented, including the Educational Policy of 1972, the National Education Policy of 1979, the National Education Policy of 1992, the National Educational Policy of 1998-2010, the National Educational Policy of 2009, the Draft National Education Policy of 2017, and Five-Year Plans that set targets for the development of education (Bengali, 1999; Ahsan, 2003; Ghaffar & Ambreem, 2003; Ali, 2006; Shakil & Akhtar 2012; Shah, Ahmad, & Khan, 2019; Rehman, 2019; Alvi, Haider, Aziz, & Rehman 2020; Masrur, et al., 2017).

National Educational Conference 1947

The first step was taken to organize the First All Pakistan Education Conference from November 27 to December 1, 1947, in Karachi. The founder of Pakistan, Mohammad Ali Jinnah, emphasized the establishment of an educational system inspired by culture, ideological aspirations, modern educational developments worldwide, scientific and technical education, and character building. The Federal Minister for Interior, Information, Broadcasting, Education, and Chairman of the Conference stated that the inherited education system from British rule was unsuitable for the current situation due to the rapidly changing society. Several educational issues were addressed at the conference, including compulsory primary and physical education as well as mandatory military training in colleges. The training of citizenship, issues of illiteracy, medium of instruction, technical and vocational education, and women's education were also discussed. Recommendations: The suggestions were sent to the sub-committees. Some of the recommendations include encouraging the private sector to provide pre-primary education for children aged 3-4 years, offering six years of free education, implementing Islamic-based education, ensuring primary education is co-educational, establishing separate girls' schools at the secondary level, and recognizing teachers' training as a provincial responsibility (Masrur, et al., 2017; Akhtar, et al., 2022; Bengali, 1999).

Commission on National Education, 1959

On December 30, 1959, following approximately 12 years of independence, President Mohammad Ayoub Khan inaugurated a commission to reorganize and restructure the existing education system to address its failures. In 1960, the commission presented a comprehensive report. One of the key features of the report was to make primary education compulsory for five years, focusing on literacy, personality development, and skills enhancement through a revised curriculum.

National Educational Policy 1970

The National Educational Policy of 1970 was never implemented due to the war between India and Pakistan. The policy's primary objectives were to provide universal free elementary education up to the 5th grade by 1980, with a focus on girls' education and rural education (Bengali 1999).

National Educational Policy 1972

On March 15, 1972, the President of Pakistan, Zulfikar Ali Bhutto, highlighted the existing education system as a privilege and committed to establishing an education system that aligns with the country's religion and culture. Some objectives of the National Educational Policy of 1972 included making elementary education accessible, inclusive, and free for all students from grades 1 to 5, as well as providing free secondary education along with books and supplies for grades 6 to 12. The policy also aimed to increase youth participation in social service programs, address literacy in a timely manner, and ensure equal access to education for everyone, including women, underprivileged groups, and children with special needs. Additionally, it sought to build new classrooms and boost enrollment in science and technology-related subjects (Masrur et al., 2017; Bengali, 1999).

National Educational Policy 1978

In 1977, the Education Conference in Islamabad provided substance to the National Educational Policy of 1978 by the Martial Law regime. On October 12, 1978, Mohammad Ali H. Hoti, the Minister of Education, presented the salient features of the policy, reflected on the inconsistent efforts of the previous government, and emphasized the need for clear directions due to the country's unrest regarding education. The main focus was on the irrelevance of curricula and the need to establish a supportive system in higher education to facilitate development. The

policy aimed to nurture loyalty to Pakistan and Islam in the minds and hearts of the Pakistani people. To increase enrollment in schools for both boys and girls, measures were taken to improve physical facilities, including science labs and teaching aids, as well as to provide hostels. This included training for pre-service and in-service teachers, the opening of seventeen thousand new primary schools, thirteen hundreds of which were in rural areas equipped with physical facilities, and five thousand mosque schools. New equipment was also provided for twelve thousand existing schools. The policy recognized Mohalla Schools (Street Schools) by offering facilities to female students, youth, and adults, and established Village Workshops for adults. For secondary education, the policy phased in a new three-tier system, replacing the previous structure of primary, secondary, college, and university with elementary, secondary, and university education. Grades 9 and 10 were added to the intermediate level, along with 11th and 12^{th} grades in selected high schools (Masrur et al., 2017; Akhtar et al., 2022; unesdoc.unesco.org, retrieved on November 13, 2023; Bengali 1999).

National Educational Policy 1992

On December 20, 1992, the National Educational Policy of 1992 was announced. The purpose was to address the challenges of the modern age. It was disheartening to reconsider the entire education system, as there was a need to realign priorities and revise strategies to equip the system to meet the demands of a progressive world. The primary focus was on training teachers to enhance teaching and evaluation methods. For primary education, privatization was once again encouraged. The main objective was to prepare teachers so that 26500 new primary teachers with updated concepts could be appointed. This included introducing 107000 primary and mosque schools, constructing one room for the existing 20,000 one-room schools, building two rooms for 24750 shelter-less schools, improving teachers' pay structure, developing and

redesigning the curriculum, and special incentive-oriented programs to encourage female enrollment. The strategies also involved establishing a School Management Committee at the village and institutional levels, supervising 15 schools under one supervisor, increasing the Directorate of Technical Education, and delegating financial, administrative, and personnel management powers to District Education Officers (Masrur, et al., 2017; Akhtar, et al., 2022).

National Educational Policy 1998-2010

On January 21, 1998, the Cabinet was presented with an initial draft of the policy. At this time, the Prime Minister of Pakistan called for the development of a National Educational Policy that would guide the nation into the next century (pg. 74). The policy formation involved consultations with scholars, administrators, public opinion leaders, and representatives from Non-Governmental Organizations (NGOs). Nearly all objectives in the policy were revised, except for the goal of making education purposeful and job-oriented (pg. 74). Some key issues in elementary education include 5.5 million primary school-aged children who are out of school, a 45 percent dropout rate, teacher absenteeism, inadequate learning materials, and one-fourth of teachers being untrained (Masrur et al., 2017; Akhtar et al., 2022).

In March 2007, the review of the existing policy was submitted. The Ministry of Education (MOE) gave two main reasons:

> Firstly, the Policy did not produce the desired educational results, and performance remained deficient in several key aspects including access, quality, and equity of educational opportunities and, secondly, Pakistan's new international commitments to Millennium Development Goals (MDGs) and Dakar Framework of Action for Education for All (EFA). Also, the challenges triggered by globalization and the nation's quest to become a knowledgeable society in the wake of compelling

> domestic pressures like devolution and demographic transformations have necessitated a renewed commitment to proliferate quality education for all (Masrur et al., 2017. Pg. 84).

Alongside many objectives from the existing policy, several new goals have been introduced, primarily focusing on personality development. Some of these goals include strengthening the concept of ideology as outlined in the 1973 Constitution of the Islamic Republic of Pakistan, promoting a sense of unity, nationhood, and welfare for the people, and ensuring equal educational opportunities and facilities for all citizens. The issues identified are: (i) the low participation and narrow base of the sector; and (ii) the poor quality of provision (Masrur et al., 2017, p. 78), including high dropout rates, limited access to primary education, and low student success rates, which impede the country's economic survival and social development. The new action plan for primary education aims to enroll all children in schools, adjust the official age for education at various levels, collaborate with international development organizations to expand schools, reduce the dropout rate, provide food incentives, and improve school environments by offering basic facilities and engaging learning experiences.

Five-Year Plans

Bengali (1999) highlighted that the National Plan for Educational Development, 1951-1957, failed because the literacy rate remained stagnant or declined from 16.4 to 16.3 percent over the decade from 1947 to 1957. The plan aimed to appoint 86000 additional teachers to expand 24000 primary schools and training institutions to provide training, enroll two-thirds of children aged 6 to 11 in school, and educate 2.8 million adults through the Village Agriculture and Industrial Development program. Furthermore, Bengali (1999) mentioned the First Five-Year Plan, 1955-1960, which focused on organizing and managing primary education. The

outcomes were disappointing, with no increase in enrollment and no improvement in the quality of education. The Report of the Commission on National Education, 1959, acknowledged that such results had not been achieved in eradicating illiteracy in previous years, thus recommending a reorientation and reorganization of education in Pakistan. The Second Five-Year Plan, 1960-1965, again targeted primary education, placing greater emphasis on girls' education, as only 1.1 million out of 4.7 million children enrolled were girls. A significant achievement of this plan was enrolling 2 million children in schools, exceeding the target of 1.2 million. The Third Five-Year Plan, 1965-1970, concentrated on science and technology while promoting political, social, and economic development, individual talents and character development, along with enhancing the quality of education. The Fourth Five-Year Plan, 1970-1975, was not implemented due to the war between India and Pakistan and the separation of East and West Pakistan. Its objectives were similar: to improve the literacy rate, develop robust programs for research, enhance education quality, promote adult education, and train teachers. By the end of the 1970s, a major accomplishment was the enrollment of 6.2 million children in East Pakistan and 4.2 million in West Pakistan out of a total of 10.5 million children (Hussain & Ambreen, 2003, pg. 99) (Hussain & Ambreen, 2003; Bengali, 1999).

The Fifth Five Year Plan for 1978-1983 also highlighted the negligence of primary education. At the same time, with nearly identical objectives, this plan prioritized girls' education. The Sixth Five Year Plan for 1983-1988 launched a two-year National Literacy Plan, the Drop-in Schools Program, and the Nationwide Literacy Program. The plan included separate girls' schools and 40,000 mosque schools, where mixed enrollment was not feasible. The targets were not met, resulting in unsatisfactory outcomes (Hussain & Ambreen, 2003; Bengali, 1999). The Seventh Five Year Plan for 1988-1993 focused on technical and vocational training along

with new teacher training programs; however, its other objectives were similar to those of previous plans and policies. Non-Governmental Organizations (NGOs) and communities were encouraged to establish primary, secondary, high schools, and colleges, leading to 30% of students attending private schools. The Eighth Five Year Plan from 1993-1998 emphasized both the quantity and quality of education, aimed at de-politicizing campuses, transferring administrative control to provincial governments, and financial responsibilities to the federal government, with participation rates for girls at the secondary level rising from 26% to 30% and for boys from 50% to 55%. The Ninth Five Year Plan, from 1998-2003, provided a historical overview of educational development since 1947, describing it as a dark chapter in Pakistan's educational history. For instance, the literacy rate increased from 13% to 40%, enrollment in primary schools grew from virtually zero to 16,500, and the number of primary schools surged from 8,413 to 158,920. The primary objective of this plan was to educate the population to alleviate poverty. A few targets were established for 2010, including enrolling 90% of girls and raising literacy rates to 75% (Khuwaja, 2017; Bengali, 1999; Hussain & Ambreen, 2003; Raza, 2022).

Summary of the efforts in education: significantly, according to educational policies and five-year plans, many initiatives have been undertaken in Pakistan to develop education. However, additional effort is believed to be needed for implementation, not merely for completing paperwork. These extensive planning and policymaking efforts have yet to yield substantial results. Comparatively, the educational policies indicate that since 1947, the Pakistani government has taken various measures to advance education in Pakistan. Initially, establishing an education system, compulsory education, free education, a focus on technical, vocational, and cultural aspects, girls' education, separate girls' schools and colleges, religious education, teacher

training, curriculum development, and preparing students for the new century were all main objectives and recommendations of the policies. Similar plans and objectives were included in the five-year plans.

The thinkable moment arises when various policies and plans acknowledge that the failure of educational policies leads to a continuous cycle of new policies. For instance, in 1959, an educational commission identified the shortcomings of the education system; in 1972, another initiative emerged to prioritize and dedicate efforts towards education for all; in 1978, during the period of martial law, the education minister noted the inconsistent efforts and unclear direction of the previous government; in 1992, it was announced that the existing policy was not meeting the challenges of the modern world; in 1998, the policy was revised to prepare the country for the new century; and in 2009, the ministry of education recognized the failures of the current policy and its deficient performance.

Consequently, it indicates that one policy after another has yet to yield the expected results. The expectations included increasing literacy, enabling people to read and write, providing vocational training for earning a livelihood, and establishing research-based higher education institutions. These expectations were aligned with the needs of the people and took poverty into account. One scholar and researcher, Bengali (1999), reviewed the history of educational policies and noted the policy failures, as Pakistan still has a low literacy rate and many children are out of school. He identified the reasons for this failure,

> A review of the history of educational planning in Pakistan shows that setting targets, bemoaning the failure to achieve the same, and setting new targets with unqualified optimism has been a continuing game policy maker have played ad nauseam and at great public expense over the last 50 years. Differences in the hues

> and shades of various governments -- be it civilian or military, elected or otherwise, socialist or Islamic -- has made little difference to the manner in which the game has been played. The results in all cases have been the same. And the results show that there has been a signal lack of political commitment to literacy or education (pg. 28).

There is a massive debate among various scholars about whether policy-making or implementation is a reason for failure, which still needs to be resolved. It seems that unstable political conditions, ignored policy outcomes, effectiveness, and evaluation are the reasons for failure (Akhtar et al., 2022; Ashraf & Ismat, 2016; Shamim, 2008; Hameed-ur-Rehman & Sewani, 2013; Ali, 2006; Ahsan, 2003).

Thus, the main point of this chapter is not to identify the reasons behind policy failures but to emphasize the current educational situation in Pakistan following a significant policy failure. A comprehensive and detailed analysis of policies and plans reveals efforts to enhance education, although some limited statistics provide insight into Pakistan's present and original state of education.

A Short Overview of Statistics: Current Scenario of Pakistan

Pakistan is an underdeveloped country facing numerous challenges, one of which is education. Although various steps have been taken to reform educational development in Pakistan, the outcomes have not been as satisfactory as hoped. The situation is deteriorating, as evident in the current scenario. Nearly half of the population remains illiterate, and many children are still out of school. After providing an overview of Pakistan's educational policies and plans, I will focus solely on one example: the province of Sindh, since this study relates to the rural areas of Sindh.

Yousafzai (2022), referencing a report titled The Political Economy of Education in Sindh, mentioned that in 2021, the total number of schools dropped from 49,211 to 42,383, and the number of female schools decreased from 8,958 to 5,385 from 2006-2007 to 2016-2017 (Yousafzai, 2022).

By reviewing the Pakistan Education Statistics Reports for 2016-17 and 2017-18, the Pakistan Bureau of Statistics (PBS) in 2017, the United Nations Development Program (UNDP) Human Development Report 2020, and UNICEF's report on children in Pakistan, several insights emerged. These reports provide both quantitative and qualitative data that deliver accurate figures and a clear understanding of the education system in Pakistan. Despite annual data collection, no progress in the educational sector or reduction in problems has occurred. The aforementioned resources offer insights into education statistics, structure, trends, and effectiveness in Pakistan. Bengali (1999) detailed the steps taken by the government of Pakistan since 1947 for the nation's development and noted progress made through various policies, plans, programs, schemes, and targets over the years. However, we remain at the same starting point. In 1947, the literacy rate was 13%; after nearly 75 years, in 2023, it stands at 58.9%. Still, half of the population remains illiterate (Macrotrends. Pakistan Literacy rate 1981-2023).

Population statistics

According to the Pakistan Bureau of Statistics (PBS) 2017, Pakistan is the fifth most populous country in the world, with a population of 207,684,626 and a density of 246 people per square kilometer. The population is divided into urban and rural areas. The urban population is only 75,670,837, while 132,013,789 people reside in rural areas. The male population is 106, 318,220 and the female population is 101,344,632. In terms of area, Pakistan ranks as the 33rd

largest country in the world, covering 796,096 square kilometers (Pakistan Bureau of Statistics, Population Census, 2023).

According to the UNICEF Pakistan Annual Report (2020), 45% of children are under 18 years of age from a population of 212 million. The Census of Pakistan states that in Sindh, the urban population is 52.02%, the rural population is 47.98%, and the gender ratio is 108.58 males for every 100 females, with 6.3 million children still out of school.

Current literacy statistics

According to the United Nations Development Program (UNDP) Human Development Report 2020, the current literacy rate in Pakistan is 60%. Males have a literacy rate of 70%, while females have a rate of 50%. When comparing rural and urban literacy rates, 64% of rural males and 79% of urban males are literate, whereas 39% of rural females and 67% of urban females can read and write.

The following table 2-1 and graph 2-2 give detail about literacy level in Pakistan, highlighting the differences between urban and rural areas. Urban males and females have higher literacy rates compared to those in rural regions. From 2019 to 2020, the Gross Enrollment Ratio (GER) indicated that the total Primary Enrollment Rate was 84%, with 89% for males and 78% for females. The National Enrollment Rate (NER) is declining, as statistics show that 32% of children aged 5 to 16 are out of school. For Development Programs in 2020-2021, 4.5 billion Pakistani Rupees were allocated for new development projects under the Ministry of Federal Education and Professional Training. The following images illustrate the rural and urban literacy rates for each province.

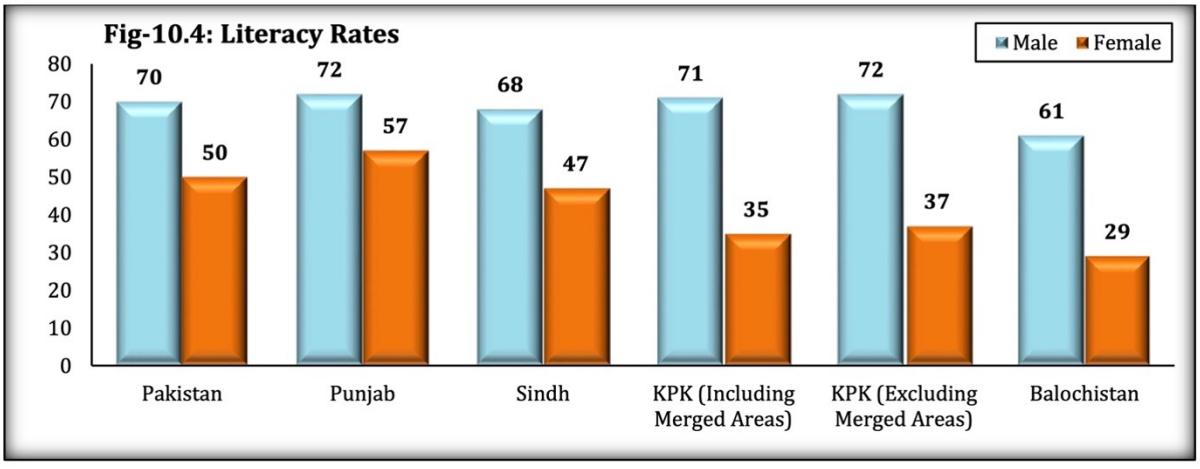
Table 10.3: Literacy Rate (10 Years and Above) (Percent)

Province/Area	2018-19			2020-21		
	Male	Female	Total	Male	Female	Total
Pakistan	73.0	51.5	62.4	73.4	51.9	62.8
Rural	67.1	40.4	53.7	67.2	40.8	54.0
Urban	82.2	69.7	76.1	83.5	70.8	77.3
Punjab	74.3	58.1	66.1	74.2	58.4	66.3
Rural	69.2	48.4	58.5	69.0	48.9	58.8
Urban	82.2	74.3	78.3	82.5	74.3	78.5
Sindh	72.5	49.5	61.6	72.9	49.7	61.8
Rural	60.0	26.5	44.4	58.8	26.8	43.3
Urban	82.8	67.7	75.6	85.2	69.9	77.9
Khyber Pakhtunkhwa	70.1	35.5	52.4	72.8	37.4	55.1
Rural	68.1	31.8	49.4	70.1	33.5	51.7
Urban	79.4	53.2	66.2	85.8	57.8	72.3
Balochistan	70.7	32.7	53.9	69.4	36.8	54.5
Rural	66.3	27.2	49.1	65.0	31.1	49.5
Urban	81.8	46.8	66.4	80.0	50.9	66.8

Source: Labour Force Survey, 2020-21, Pakistan Bureau of Statistics

Table 2-1. Rural and Urban Literacy Rate 2018-2021. (Pakistan Economic Survey 2020-21) Chapter-10. P. 203.

Source: Pakistan Social and Living Standards Measurement (PSLM) District Level Survey, 2019-20, Pakistan Bureau of Statistics.

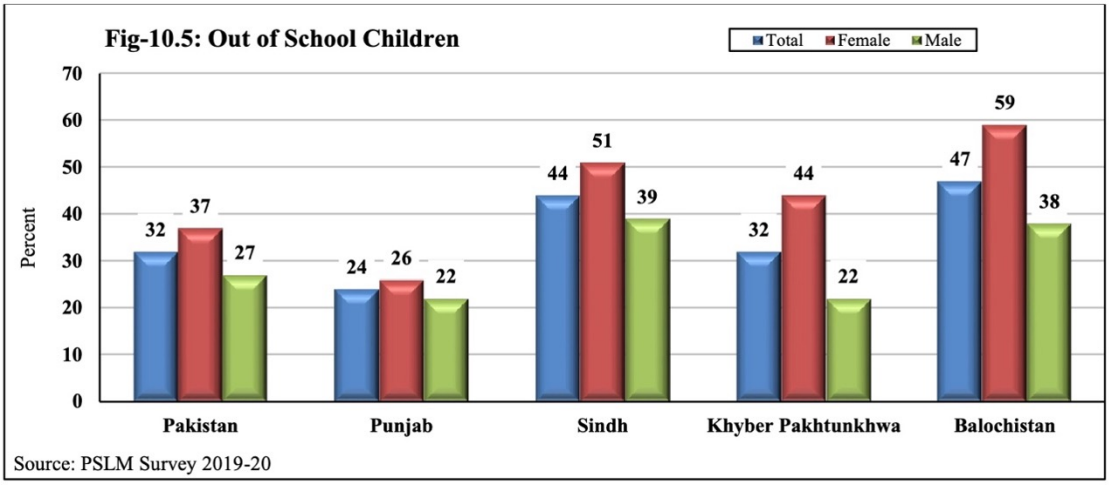


Graph 2-1 Male and female Literacy Rate Pakistan Economic survey 2020-21 Chapter 10. Pg 203.

Out of School children

According to UNICEF, Pakistan has the second-highest number of out-of-school children. A government finance survey indicates that from 2008 to 2018, the dropout rate for primary school children was 29.6%. For example, 22.8 million children aged 5 to 16, 5 million children aged 5 to 9, and 11.4 million adolescents aged 10 to 14 need to be enrolled in schools. However, only 10.7 million boys and 8.6 million girls receive an education in primary schools, and this number drops to 3.6 million boys and 2.8 million girls at lower secondary schools (UNICEF, Pakistan. Education).

The following graph 3-3, shows the ratio of out-of-school children in each province, with Sindh having the second-highest number than Balochistan.



Graph 2-2 Finance Government Pakistan Survey 2019-20

School Teachers

The concept of private schools emerged from the first educational policy aimed at improving education, leading the government to involve the privatization sector in establishing schools across the country (Suhag & Khan, 2020; Educational Policy 1949). According to the Pakistan Education Statistics 2017-18, 62% of institutions are public, while 38% are private.

Enrollment rates indicate that 56% of students attend public schools and 44% attend private schools. Among teachers, 46% work in public schools and 54% in private schools. In total, there are 305,763 institutions in Pakistan serving 51,186,560 students and employing 2,073,433 teachers. This total includes 189,748 public institutions and 116,015 private ones, comprising 31,115 Deeni Madaris. The data reveal that 49% of teachers are in the public sector and 51% in the private sector, highlighting a shortage of teachers in public education. According to the Pakistan Education Statistics 2016-17, 49% of teachers were in the public sector while 51% were in the private sector, indicating a sustained need for more teachers in the public sector. The Pakistan Education Statistics 2017-18 also shows that the ratio of male teachers is higher in public schools, while the ratio of female teachers is higher in private schools. In degree colleges, 40% of teachers are male and 60% are female. The disparity varies across different provinces of Pakistan, depending on the number of degree colleges in each region. Again, it is noted that 49% of teachers work in the public sector and 51% in the private sector, further illustrating the teacher shortage in the public sector.

Private Schools

The pre-primary schools run under the privatization sector, and the total enrolment is 9.489 million. Pre-primary schools do not exist in the public sector, but in private schools, they exist. However, public school enrollment is 4.830 million (51%). Meanwhile, the private sector has 4.659 million enrolled students, making up 49%. The enrollment of females in private primary schools is 8.239 million, representing 44%, while male enrollment is 10.424 million, or 56%. Teachers in Pakistani elementary private schools are able to instruct all grades within their assigned school as directed by the administration. However, pre-primary teachers are distinct from other school teachers (Finance Survey 2021).

An overview of the statistics reveals a significant need for improvement in education in Pakistan. The population is increasing rapidly while resources are less. Overall, the literacy rate, particularly among women in rural areas, is low. A considerable number of children remain out of school and drop out each year. Pakistan's rural population far exceeds that of its urban centers, yet the conditions are reversed. The structure of education reflects the current state of the educational system. This understanding is essential for grasping the overall framework of education in Pakistan, which is the primary goal of this chapter.

Structure of Education in Pakistan

The education system in Pakistan is rooted in Islam. Pakistan is a developing country. Its education system is modeled after the British system. We can identify similarities between the Pakistani and British education systems. In Pakistan, education is free until the age of 16. The formal education system includes primary, secondary, tertiary (formal post-secondary education), quaternary (completion of an undergraduate degree), and madrasas (the plural of Madarsa). In contrast, non-formal education comprises informal and madrasa education systems.

Considering school ages, the structure of the education sector in Pakistan begins with Pre-Primary for ages 3-4, followed by elementary or primary school for ages 5-9, which includes grades 1-5. Middle school caters to ages 10-12 for grades 6-8, high school serves ages 13-14 for grades 9-10, and higher secondary school is for ages 15-16, covering grades 11-12 **(**Rahman, 2003).

The formal education system in Pakistan is outlined below.

- Pre-Primary
- Primary
- Middle schools, (total 448,074 middle schools are there)
- High
- Higher-secondary
- Inter-college
- Degree college

- Universities (a total of 186 universities and degree-awarding institutions are there).

The non-formal Basic Education in Pakistan is outlined below.

- Education Foundations
- Technical &Vocational Institutions
- Teacher Training Institutions
- Deeni madaris.

Generally, educational institutions are classified as

- School education (Per-Primary – Class 12)
- College education (Degree college – Class 13-14)
- University education

The system of private schools is independent but supervised by the government of Pakistan. Private schools.

However, the language of instruction is Urdu, which is the national language of Pakistan, while English is used for education, trade, and various administrative purposes. The country is home to some of the earliest human civilizations in South Asia, including the Indus Valley and Gandhara civilizations. For this reason, the ancient education of the region is examined at the beginning of this chapter to better understand Pakistan's current education system. Pakistan is situated in the region where the Aryans settled. As noted earlier in Part One of the chapter, they were the people who authored the world's first book, the Raghuveda (Shah & Khan, 2021).

The Economic Times reported on April 4, 2018, a concerning issue regarding language education in schools, noting that the Balochi language is not taught in Balochistan province. However, Chief Minister Jam Kamal has directed that Balochi residents in the port city of Gwadar will receive instruction in Chinese up to class VI (By Dipanjan Roy Chaudhury, ET Bureau). It's important to note that schools across all provinces of Pakistan do not teach regional languages, with the exception of Sindh, where the Sindhi language is offered as a regional

subject. Other widely spoken languages, such as Punjabi, Pashto, and Balochi, are not taught in schools of the other provinces. In public schools, the medium of instruction is Urdu, although in some areas, regional languages serve as the primary spoken language. Private schools predominantly use Urdu and English, while Madaris instruct in indigenous languages, and convent and military schools use English as their medium of instruction (Rahman, 2003).

In the current education system of Pakistan, there are also some alternative education models. Non-Formal Basic Education (NFBE) includes Education Community Schools (BECS), the National Commission for Human Development (NCHD), the Punjab Literacy and NFBE Department, the Sindh Education and Literacy Department (SELD), the Sindh Education Foundation (SEF), the Balochistan Literacy and NFE Department, and various Non-Governmental Organizations (NGOs). NFBE is centered on second chance education and offers fast-track, flexible options for alternative education models such as Accelerated Education Programs (AEPs) and Accelerated Learning Programs (ALPs). These programs serve out-of-school children who either missed their early education or were unable to continue.

These are one-teacher and one-room community places. Different education foundations are working to develop education in Pakistan as well. Balochistan Education Foundation (BEF) is limited to female children only because the female literacy ratio is low, and most girls are not enrolled, out of school, or drop out after completing primary education (Shah & et al, 2018, 2021).

Madaris are institutions that the Pakistani government does not supervise. In Pakistan, the 1978 policy emphasized religious education and the establishment of Maktab schools. Maktab schools were a trend during the Mughal dynasty (Faizi, Bibis & Khan, 2020). Every city, town, and village has a madrasa. It serves as a resource for non-formal education for all school-going

and non-school-going children in Pakistan. Madaris work to develop Islamic ideology, such as Madrasa Jamia Darululoom Karachi, which is a modern institution offering comprehensive Islamic education.

Technical and vocational education is a form of non-formal education regulated by the government of Pakistan, operating under the Ministry of Federal Education and Professional Training. It offers academic and technical knowledge and skills necessary for employment. Both the public and private sectors fund various skill development programs, while international organizations support the Skills for All strategy (Finance Government Survey, 2021)

A Connection: past and present practices of Education

Interestingly, the education system in Pakistan today reflects a blend of ancient and Mughal educational traditions. The emphasis on oral methods, memorization, research, and higher education has roots in ancient practices. Religious education in Pakistan tends to prioritize memorization. In schools, poetry included in textbooks is often memorized rather than truly understood by students. The foundation of knowledge acquisition began with oral teaching and learning, which continues to be present in the Pakistani education system.

Figure 3-23, shows a wooden writing board. Before the invention of paper, people in the region learned to write on various natural objects. About thirty years ago in Pakistan, takhti (a wooden board) was used in elementary schools to teach students how to write letters, sentences, and practice calligraphy. For many years, the takhti served as an essential tool for learning to write with ink and a wooden pen, as illustrated in the picture.

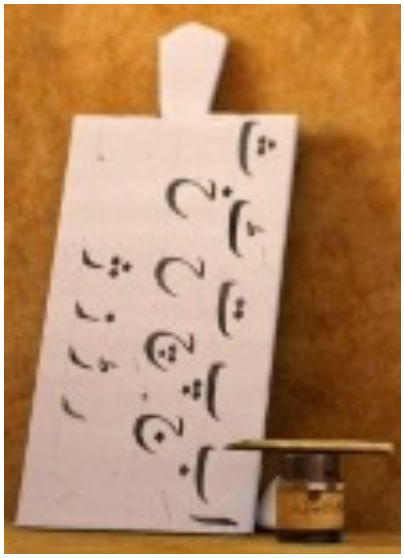


Figure 2-23. Takhti (Singh, 2012). Guftagu. Amolak in.

Mughal rulers introduced both formal and non-formal education, a trend that continues in Pakistan today. During the Mughal era, people preferred to learn in two ways: practically and theoretically. This dual approach persists in the Pakistani education system. Technical and vocational education focuses on skill development, while formal education represents the theoretical aspect of learning. Maktab and Madaris remain integral to the educational culture that originated with Mughal rule.

We have already discussed pre-partition female education in the subcontinent and the role of women in history. By connecting the past and present, women have historically played a significant role. The next part highlights women's position in our society, both past and present.

Past and Present: Positionality of Women

Historically, the role of women has been discussed extensively. However, the contribution of women in the struggle for independence needs to be emphasized. Both before and after partition, women collaborated closely with men such as Mohtarma Fatima Jinnah, Abadi Begum, Begum Rana Liaquat Ali Khan, and many others. Young girls did not fall behind; they

took part in fundraising and creating slogans. During partition, women endured various forms of brutality inflicted by men. This period was the most critical phase of the Pakistani movement. The role of women is highlighted in many pre- and post-partition stories. They consistently showed their support for their families and country. After independence, they took the initiative to educate themselves and became teachers, doctors, and volunteer activists at the refugee camps (Facts and Details, 2022).

Pakistan's educational policies and plans include objectives and recommendations for girls' education. However, the current situation reveals a lack of opportunities for girls in the country. Females account for more than half of Pakistan's population, yet they continue to face inequality and discrimination in education, which is their fundamental right. Statistics show that the primary challenges they encounter include low enrollment rates, high drop-out rates, and school segregation. Analyzing the overall circumstances in both private and public schools and their impact on girls' education leads to the conclusion that the situation is alarming. Enrollment figures are nearly identical in private and public schools; however, private schools employ more female teachers despite offering lower salaries, while public schools struggle with teacher shortages, especially in colleges and higher education, where male teachers predominate. Additionally, there is no regulatory oversight on tuition fees; public schools usually have little or no fees and inadequate services, whereas private schools charge exorbitant fees that vary based on their ranking. Private schools are categorized and ranked by the quality of education, the language of instruction (English or Urdu), the curriculum (British or American), extracurricular activities, and additional amenities such as impressive buildings, lab facilities, and air conditioning. They also provide teacher training programs. This fee structure shows that affluent families can access quality education with comprehensive facilities, while the broader poor

community, particularly girls, suffers significantly. Low-income families often prioritize sending boys to private schools and girls to public schools, creating a substantial gap of inequality, discrimination, and dominance. While educational policies aim to eliminate disparities in the quality and equity of education, the separation between public and private schools has fostered a segregated educational environment.

The co-education system presents significant challenges for girls seeking education. Although this system is common in private schools, it acts as a major barrier to girls' education. Conservative families, especially in rural areas, often withdraw their daughters from school at a certain age or upon reaching puberty, typically after primary and secondary schooling. Distance is also a concern for girls attending school. Parents usually do not allow girls to travel to distant schools. These schools are located in a few rural communities, resulting in students having to travel miles; boys are permitted to go, but parents keep girls at home. On one hand, daily travel is costly and time-consuming; on the other hand, there are security issues for girls. Consequently, parents prefer girls to stay home and assist with household chores. This reflects the subordinate position of females and the dominance of males in Pakistani society, where priority is given to males in education. Females always seem to take a step back from men.

Historically, women have always stepped up to help, support, and work for humanity. They fulfill their duties for the country and serve a greater cause. In the past, women's roles were primarily to serve when there was a need. As their contributions were not limited, they had special provisions to receive an education. Still, in the current era, there is a pressing need for women to become educated. However, within Pakistan's traditional social structure, priorities are often given to males so they can take advantage of educational opportunities. This creates a subordinate position for females.

The social system in Pakistan is rooted in tradition and centers around the family, where men hold dominant roles while women manage the household. It provides both identity and protection (Ali, 2015; Farooq, 2020) but it also grants men authority over decisions affecting women. Consequently, men can determine whether females can attend school. Recently, an Urdu TV series, "Razia," premiered on Express Entertainment, written and directed by Mohsin Ali, from September 14 to October 19, 2023. The series portrays the stark reality of male dominance, men's power, and the challenges girls face in pursuing education. Razia's father prioritizes his son's education, which forces Razia to confront numerous obstacles, yet she remains resilient. The struggles she endures, including physical and mental abuse due to Pakistan's patriarchal system, are often unbearable for anyone (Express TV, Razia Series)

Here, a question arises: with all the provisions in place and constitutional rights granted to women, when, why, and how did patriarchy originate?

Part Three: Patriarchal System-An Unclear Truth that Needs to be Highlighted

The reason for writing part three of chapter two is not to review previous research about feminism, violence, oppression, power, or anything else. However, adopting a behavior change is to understand and shape a perspective about a patriarchal learning environment and relationship transformation among men and women. Transforming a relationship by caring for each other results in developing a community that cares about education, especially girls' education in rural areas.

This section of the chapter seeks to understand the patriarchal learning environment through a literature review. It will provide initial insights into the patriarchal system in Pakistan,

including its origins, definitions, theories, and its connection to care as a literary framework for the phenomena.

To understand the patriarchal system, the societal environment, and the insecurities faced by women in Pakistan, it is essential to examine the data reflecting patriarchy in the country. The following literature review will provide insights into previous research on the perspective of patriarchy, clarifying what patriarchy is and how it developed as a theory.

Patriarchy: Pakistan's Societal Environment for Women

In Pakistani culture and traditions, males are seen as leaders and are expected to financially support their families. Pakistani society carries over traditional values that often date back to the Stone Age. All family decisions are typically made by the male, including choices about education, social activities, working outside the home, and marriage, as he is regarded as the breadwinner. Females are often subordinate to the males in the family, such as fathers, brothers, husbands, or sons. It creates a purely patriarchal environment, which I found frustrating during my long stay in Pakistan.

Pakistani women encounter significant gender discrimination, injustice, and male dominance in Pakistan. Discrimination in education, economics, and social spheres is prevalent, while injustice and violence are often treated as men's rights. "71% of women experience sexual and physical violence. One in five reports being sexually abused before the age of 15 (Choudhry et al. 2019, p. 92)." Harassment, violence, and the denial of rights are common occurrences for women (Choudhry et al. 2019; Ahmad, Bibi, & Mahmood 2012).

Iqbal, Afzal, and Inayat (2012) noted, "Gender discrimination is a non-traditional security threat in Pakistan (p. 16)." Domestic violence, honor killings, and forced marriages are significant issues in Pakistan, driven by poverty, illiteracy, unemployment, human rights

violations, and gender inequality. “Gender-based violence is persistent throughout Pakistan, rooted in a patriarchal social structure where women are submissive to men and viewed as property (p. 17).” In Pakistani society, males hold power while females are often treated as insignificant, akin to insects on the floor that can be crushed if they assert their rights. This is exacerbated by traditions such as Karo Kari—a planned honor killing (Muhammad et al., 2012; Zia, 2019; Nawaz et al., 2022; Hongdae et al., 2018; Pahor, Gurmani, and Khan, 2016; Patel and Gadit, 2008; Bhanbhro et al., 2013; D’Lima, Solotaroff, and Pande, 2020; UN Women, Asia and the Pacific, 2016)—and Haq Bakshish, which refers to forced marriage citing the Quran (Fatima, 2020; Haq Bakshish: The New Humanitarian, 2007).

Patriarchy: Gender Inequality in the Pakistani Education System

Gender discrimination in Pakistani society is regarded as a tradition of the patriarchal system. In her examination of gender discrimination, Nadia Agha (2018) analyzed socio-economic factors through thirty semi-structured interviews with women. She noted the overall situation of gender inequality in education compared to other South Asian countries, stating, “The Gender Inequality Index ranks Pakistan at 121 out of 155 countries; only 19.3% of women in Pakistan manage to complete secondary education, compared to 46.1% of men (p. 36).” This underscores the reality that there are fewer opportunities and more restrictions for women seeking education. This situation is particularly dire in Pakistan, especially for rural women, due to longstanding traditions, which are often deeply rooted in rural families.

Pakistan’s Educational Scenario

Moreover, in part two of chapter two, statistics show women’s participation in education in Pakistan. I am not repeating the information from part two here. However, according to the Pakistan Education Statistics Report 2016-17 and 2017-18, the Pakistan Bureau of Statistics

(PBS) 2017, the United Nations Development Program (UNDP) Human Development Report 2020, the Finance Government Pakistan Survey, and the UNICEF report on children in Pakistan, Pakistan's economic condition is critical, poverty is high, and educational resources are lacking. The educational policies and five-year plans demonstrate the efforts made to enhance education. Instead of fostering development, Pakistan's education system remains in crisis. On September 29, 2023, Huma Shah shared her research-based writing on Medium, titled "Women's and Education, Two different Segments in Pakistan in a Male-Dominated Society." She noted that, "Women in rural areas are discouraged from attending school. Most of them are raised in conservative families with little to no education." The reasons she outlined for rural girls not attending school include poverty, restrictions, and culturally unacceptable practices, such as coeducation, lack of facilities like girls' bathrooms, and security concerns regarding distant schools (Shah, 2023). The truth she highlighted shows how cultural norms are closely tied to traditional practices within a patriarchal system that limits men's support for women and denies them their basic right to education, even when it harms themselves. Pakistan is already grappling with economic challenges: poverty is rampant, the underprivileged are at high risk, and a lack of facilities persists. Under these circumstances, community members exacerbate the situation by keeping children out of school and creating gender discrimination.

Chapter Two also discusses the statistical data regarding women's education in Pakistan. There is a distinct difference between the urban and rural experiences of women. The urban environment is generally more accommodating for females, while rural life strictly adheres to the patriarchal system. Urban girls attend schools, colleges, and universities to obtain an education and work in government or private sectors across nearly all fields. They become doctors, engineers, teachers, and more. In contrast, rural females encounter greater poverty and are

subject to a tighter patriarchal control. The statistics clearly illustrate a rural scenario characterized by a low literacy rate and a significant number of out-of-school girls. Various factors keep girls from attending school, but one key issue we are focusing on is male decisions that prevent them from pursuing education. It is crucial to highlight the deteriorating rural situation where girls are restricted from receiving co-education. In some areas, there are no schools nearby, and due to poverty, families cannot afford private school fees, forcing girls to earn money to support their families. (Iqbal, Afzal, & Inayat 2012; Ramazan & Bukhari, 2013). Ultimately, Pakistani society is rooted in a patriarchal framework where men dominate, resulting in numerous restrictions and fewer opportunities for women and girls, which significantly hinders education in rural areas.

When we consider the overall scenario of rural life, we see that it experiences various issues, including the quality of education for children (Schafft & Jackson, 2010). In Pakistan, girls also experience issues related to the patriarchal learning environment. Rural education needs help in development worldwide.

Patriarchy: A Fact in Previous Literature

Straightaway, getting a detailed understanding of the patriarchal system in Pakistan. Now, it's time to explore patriarchy through a literature review to examine its definitions, origins, and reasons for emergence.

An abundance of literature is available to challenge the long-standing, memorized definitions of patriarchy, a prevalent practice across various societies. In essence, patriarchy is an ancient cultural structure based on a gender binary and hierarchy (Gilligan & Sinder, 2018; Hamilton, 2012). Walby (1989) elaborated that patriarchy functions as a system integrating capitalism, racism, gender inequality, social structures, and relationships, all embodying male dominance.

Essentially, it is a social system where men exert authority over women (Millett, 1969; Beechy, 1977, 1979, 2013; Johnson, 2004; Walby, 1989; Lerner, 1986; Smuts, 1995). Rifkin (1980) provides a clear definition of patriarchy, stating that males possess the dominant power to make decisions for females regarding what actions to take and what to refrain from. This aligns with the Pakistani patriarchal system. Walby (1989) identified six structural components where the issues are addressed: "patriarchal mode of production, patriarchal relations in waged labor, the patriarchal state, male violence, patriarchal sexuality, and patriarchal culture." Together, these elements constitute a system of patriarchy that results in varying degrees of women's subordination (Walby, 1989, p. 229; Mehdi et al., 2021).

Traditionally, men and women had specific roles within a family unit, with no concept of feminism. Neither gender was deemed superior or inferior (Lerner 1986). However, these roles are not timeless; historically, patriarchal practices have often been enforced through violence (Christ 2016).

In the perspective of nature, Griffin (2016) paired many natural objects in her book Women and Nature; similarly, she compared men and women with their natural gender existence and according to their jobs. She mentioned that men are strong, and women are weak, so men labor and sow whether women prepare men for a feast, make them happy and satisfied by taking all responsibilities of home and children, motivate them to grow in the world, and conceive so their lap is fertile. So that they are different from each other.

According to Kelkar (1995), the word subordination is under social science and feminism, so she discussed the three stages of human life, from hunting and cattle breeding to cultivation. In all three phases of human life, men and women divided their responsibilities for the persuasive survival of life. The responsibilities of reproduction and breeding of children,

taking care of the home, and cooking went to the women, and out-of-home hunting, breeding animals, and cultivating land to the men. She mentioned that a mother's status is never disturbed because she gives birth and raises children.

Simultaneously, by describing natural phenomena, Lerner (1986) and Golberg (1973) mentioned that male supremacy and female subordination are based on **biological** structure. Golberg (1973) examines male dominance and attainment and refers to the dominant behavior elicited from men through biological causes. Lerner (1986) argued that not only men but also women are important in the world. According to Beechy's (1973) analysis, "biological differentiation is less significant than different forms of the social construction of gender and the forms of social institution in which patriarchy exists in different societies. (pg. 80)."

Traditionally, the ground of the theory of Patriarchy is based on the human race's basic condition (McLennan 1885). Patriarchy "represents society as the enlargement of the family (McLennan 1885. Pg. 1)", and family starts with a couple. In that sense, a man composed a family group with a wife and children. When a man starts a family, obviously, he leads; if he leads, there is room for dominance and subordination (McLennan 1885). The origin of patriarchy is that women were regarded universally for their subordinate positionality, and scholarly feminist thinkers have challenged the concept of women's subordination so that they "see the need for social change (Golberg,1973. pg. 16)".

Truly, Patriarchy is a feminist thought (Goldberg 1973) developed within feminist writings. It is a simple concept with various meanings (Beechy 1979). It shows a variety of concepts but revolves around the one nuclear concept of patriarchy, which is male domination over women.

Veronica Beechy (1979), a British feminist sociologist, has a historical perspective on contemporary feminist discourse. She believes that patriarchy is related to feelings of oppression and subordination. She mentions that different scholars have used different concepts of patriarchy, such as a kinship system, relations of reproduction that exist within the family, male power over women, a system of male domination and female subordination, feelings of oppression and rebellion, and forms of class exploitation.

Regarding feminism, Bhasin (2011) mentioned that "People and their lives are indivisible" (Pg. 2). They are connected to their culture, so do not fragment them. She does not support marginalized people in different gender-oriented groups. In the perspective of feminism, she mentioned, "Feminism is a perspective, a discourse, a way of looking at the world" (Pg 3). It looks at marginalized women's issues because they are societal issues. Further, she elaborated, "Feminism is an activism, a constant process of devising strategies to transform the world we live in, to make it more sustainable, equitable, and just" (p. 3).

Ferguson (1993) highlighted how women are denied in many ways under Critical Social Theory. She stated that social practices and organizational activities correspond faithfully. Children's biological survival and the construction of their social identities represent two different practices. Nevertheless, women engage in a symbolic reproduction practice, which is a natural occupation. Thus, women's engagement occurs in both ways, yet remains unpaid. In contrast, men's practices, such as producing food and objects, are material reproduction practices for which they are responsible. The reality is that two distinct natural kinds of human beings engage in different practices, but one remains unpaid.

From a feminist perspective, the latest study by Benstead (2021) conceptualizes patriarchy as multi-dimensional, with various causes and aspects. In terms of feminism,

patriarchy is viewed as two-dimensional; public rights encompass politics and education, while private rights include marriage, divorce, mobility, and inheritance. The patriarchal bargain varies among different societies, ethnicities, and classes. For instance, wealthy women experience more freedom than their poorer counterparts, and women from privileged areas may be more empowered than men from underprivileged regions, depending on the availability of public and private rights as well as local norms.

Logically, Mills (2005) provided logic by discussing ideal and nonideal theories, showing that women's subordination could not be ignored and treated equally; however, there is a need to develop cognitive thinking behaviors. Making these things like equality apparent is more challenging than we think. Mills mentioned a failure to appreciate nature and highlighted that women could not leave the marriage commitment because it would sacrifice their children's future if no one were committed to compensating for the responsibilities and reforming the social structure. According to Mills (2005), "inclusion of women cannot be a merely terminological gender neutrality, just adding and stirring, but requires a rethinking of what, say, equal rights and freedoms will require in the context of female subordination (pg. 178)."

Johnson (2004) mentioned that patriarchy is a symbol of a set of ideas that make up a culture symbolized by everything. According to him, when one thing exists, we think about it. For example, some people are racist, and that's why racism exists. In the same way, gender oppression exists; that's why men want to be dominant over women. Similarly, patriarchy is also a matter of existence, and it exists.

Given Suggestions

Throughout the literature review about patriarchy, some researchers make suggestions. Beechy (1973) suggested that we need to find the forms of domination and women's experiences

of it because it depends on the role of women in a particular society. Different societies have different norms, customs, and practices, and the patriarchal environment depends on them. Fraser (1985) highlighted critical social theory through a case study that frames aims and activities. Importantly, to contest women's subordination, one needs to know the characters, foundations, and relations between male dominancy and women's subordination that shed light on it. This would involve foregrounding the evil of dominance and subordination, classifying social practices and activities in the sense of women's subordination.

Ferguson (1993) suggested that getting into the world of equity except claiming entry, "the importance of sharing with men activities of transcendence and creativity (pg. 15)," is better.

Benstead (2021) elaborated in the survey-based study on eight selected Arab countries, a patriarchal concept according to Islamic society, "most individual research studies focus on a single dimension or measure of gender equality and thus do not yet sufficiently appreciate the extent to which patriarchy is a multi-dimensional concept with different causes and consequences (pg. 234)." One of her suggestions is to explain both male and female differences and females with intersecting traits and examine changes and improvements over time for females, and all patriarchal practices vary from society to society, ethnicity to ethnicity, and class to class.

The historical perspective of patriarchy relates to the natural and biological perspective. In those senses, men and women support each other; they need each other. Men are physically strong, so they must bring food. In contrast, women have the role of child-bearer. According to Kelkar (1995), men and women are naturally interdependent, and their motive is to work for their family unit as a means of life.

Theoretically, it took subordination as a fundamental basis and attempted to relate experiences and manifestations of women's oppression. Hence, if we just put the feminist concept aside, look at nature and history, and judge them according to societal norms, customs, and practices, there will not be any conflict of power and subordination because subordination is admired, like respect for the mother.

Mills' (2005) logic is not to go against nature but to admire it. It makes sense that the existence of men and women is a natural phenomenon; rather than going against it, we should respect it. Mills' (2005) point of view looks logical; marginalizing humans is not a solution to societal issues because it creates a factor of discrimination. My opinion about the whole scenario is that using feminist thoughts in this regard is a kind of useless effort because it creates a conflicted environment. Instead, developing a factor of admiring nature and looking at the historical perspective of patriarchy by improving cognitive thinking to behave among humans may give a way to face societal issues. A perspective looking at the world and societal issues by marginalizing genders is like creating gender discrimination; however, a perspective looking at the world and societal issues without any marginalizing by respecting cultural norms, traditional practices, and customs can make a difference. To make the world more sustainable and equitable, we may find other ways and strategies through this biographical study besides creating conflict among genders and changing customs, traditions, and practices that are based on religion and merged in societies.

Lerner's (1986) call for feminist theory has a factor that inspired me just because she accepted the presence of males and females in this world, which is a universal fact, and expected the truth of how things must be changed and described (Omvedt 1987; Lerner 1986). I would support Lerner's words by adding my personal opinion about my experiences as a Pakistani

Sindhi female. It is a fact that males and females exist, but things need to be changed according to the needs of time and the requirements of activities. Since the beginning, duties have been divided between males and females, as nobody is overloaded and can fulfill responsibilities. It does not mean one has power and another is a rebellion; one is an oppressor, and the other is oppressed. The fact is that males and females are. Now, it depends on them to live peacefully without discrimination, with care, help, and support each other by understanding the needs and requirements of this changing world and by accepting interdependency because they are interdependent.

Several observations around me give different perspectives on patriarchy, which depend on the societal structure, behaviors, and environment of how society treats women and men and how women treat men and men treat women. This is all a societal phenomenon; otherwise, historically, it has been only a division of responsibilities to make survival easy and comfortable. Beyond the theoretical perspective, participants are key elements of the system. They can shape lives and create opportunities for change (Johnson, 2004). Most importantly, we are the participants in the system. Without us, patriarchy cannot exist, which is why we hold the power to alter both it and our place within It. Thus, the focus should be on individual behaviors, the root causes of social problems, and the recognition of our participation in the system.

Furthermore, Johnson (2004) highlights the importance of understanding patriarchy within this organized system. It varies from society to society (Benstead, 2021), where men exhibit violence and aggression, and women are portrayed as legitimate objects controlled by men. In this context, education can foster understanding of these issues and motivate individuals through improved communication skills and heightened awareness for personal transformation. This web of ideas suggests that women are weak while men are strong, indicating that for

support and protection within society, a woman needs a man. For instance, Johnson (2004) elaborates that a male and a female both “exist through the other, and neither can exist without the other” (pg. 31) and that "we have some freedom to break the rules and construct everyday life in different ways” (pg. 31-32).

An Unclear Truth

By comparing Beechy’s and Rifkin’s concepts with Pakistani society, I would say the societal system in Pakistan goes like that. Everyone is connected and roams around the family; a male father, brother, son, or husband leads the family, and the family leader or man has all the decision-making powers. While reading Allan Johnson (2004), I felt he depicted Pakistani society because his explanation emphasizes the dependency of men and women on each other and the need to understand patriarchy. However, he cleared the truth by agreeing that patriarchy exists. It is part of our culture. It is all natural because we talk about something when it exists, so patriarchy exists, and it is part of our life; at the same time, men use power where they need to. If we think of changing the world, we should look at behaviors because we are part of society and a patriarchal system. It shows that the unclear truth is that Patriarchy is in the blood of society, and it is fused into the culture through traditions. Now, there is a need to find positivity in this patriarchal system and patriarchal society by maintaining good behaviors and being a united human with no discrimination. Seeing societal change and crucially comparing men and women in their jobs and physical responsibilities is a big task. Looking for that big change, which depends on cultural norms and traditional practices, it is crucial to focus on the behaviors.

In Chapter 2, part 3: Precisely, the unclear truth that needs to be highlighted is that patriarchy is a totally unnatural biased difference between men and women and, theoretically, gender roles for a family unit. All is a matter of behaviors from the perspective of care.

Cognitively, biased behaviors give a concept of the existence of patriarchy, and naturally, it is a distribution of responsibilities among genders.

The references I selected to highlight the patriarchal learning environment are a combination of Pakistani scholars and others. Many scholars have highlighted the patriarchal system, its issues, trends, negative aspects, and its impacts on women, education, and development (Alavi, 1991; Mahmood & Ringheim, 1996; Wu & Ali, 2020; Ayyoub, 2011; Awan et al., 2014; Arif at el, 2017; Shah & Khursh, 2017; Shaw, 2014; Lefebvre, 2014; Shaw, 2001; Agha, 2016). Still, this study will not examine a feminist perspective on the patriarchal system. However, the role of a female in developing a community and society through education in an underdeveloped area of rural Sindhi society in the province of Sindh, Islamic Republic of Pakistan, is discussed. Where people live in a patriarchal setup, women are used to surviving under this system of dominance, and girls' education suffers and how the local human resources are beneficial for educational development.

With the content of self-vision as observation, experiences, and a clashing claim about the readings, I am making connections between different threads of patriarchy, the role of women in education and restrictions for them, changing behaviors and adopting care for others.

Cultural Erosion Anxiety: Studies from Naushahro Feroze

Consequently, when writing a narrative of experimental and observational phenomena, my initial search was for the literature on the area to which this study relates. By searching literature from the Naushahro Feroze to learn about the patriarchal learning environment, I found a few studies related to education, specifically English language teaching and learning in the area. Less literature is written explicitly on the social issues similar to this study. Tunio et al. (2022) highlighted the patriarchal environment in the district of Naushahro Feroze by enhancing

the impacts of television on cultural changes. The authors of the study focused on tradition, culture, and religion and showed worry about changing society's customs and practices connected with religion just for spending hours watching TV. The quantitative study sample size was 384, randomly selected from the district. They recommended highlighting the role of women as bold characters and protecting the domestic culture of Sindh through television programs (Tunio et al., 2022). All three authors of the study are female. However, the participants' gender is not mentioned, so it is unclear whether most or all views are from females or males in the study because the authors worry about women's changing behaviors toward customs and practices, not men.

Memon (2023) mentioned the active role of women in the flood devastation in 2022 in Sindh, Pakistan. The study is based on interviews with twenty women from two flood-affected districts of Sindh, Pakistan. She highlighted the usual societal patriarchal norms that ignore women's capabilities and focus on men's capabilities. Even women face unique challenges in different situations but do not surrender. The flood of 2022 brought a terrible situation for the people, but women did not give up; they came ahead to provide emergency help, rescue, search, and manage approaches to meet the hazardous situation (Memon, 2023).

Both studies highlight the patriarchal system in Naushahro Feroze. Memon (2023) appreciated the role of women in the male-dominated society, and Tunio et al. (2022) emphasized the impact of television programs on women and showed worry about diminishing the norms and customs. It shows that the community recognizes women's caring role, even in a small rural area. They do not hold themselves back but are always ready to help in trouble. At the same time, the impact of media worries local women about fading cultural norms and traditional practices connected to the religion. There is always a fear of cultural erosion. It shows that

women carry more responsibilities to maintain the norms of society, which is a cultural, traditional, and religious practice that is totally against feminist thoughts. Originally, female authors also worried about cultural erosions in this patriarchal society, which is strong evidence of the infusion of patriarchy in society—people follow cultural norms and traditional practices. There is a need to dig deep into different aspects of patriarchy in society and the behaviors of the people in various dimensions.

Cultural and Community Integration in Naushahro Feroze

The participant of this biographical study is Mahnoor, who works to develop education for children and the community in rural areas. She belongs to Naushahro Feroze, Sindh, Pakistan. Once again, a question that comes to my mind is, why does she serve the children and the community without expecting anything in return? How she does that by living in a patriarchal environment where countless restrictions are for women, where women need permission from men for everything they want to do. She spends her time and pocket money for this cause to educate children and to divert peoples' attention toward educational activities, But WHY……? And HOW……? I guess maybe she loves and cares for the people of the community, and maybe someone cares for hers. At this point, I am thinking about the valley of Sindh from where she belongs. Sindh is a land of Sufism. Here, I must quote an example of Shah Abdul Latif Bhittai (1689-1752 CE). He was a Sufi mystic, philosopher, social reformist, and the greatest poet of Sindh (Lashari, 2014). His poetry is written in the Sindhi language in the book Shah Jo Risalo (Ahmed & Naz 2017; Farwa, Lajwani, Khoso 2020). In his book Shah Jo Risalo, Bhittai describes in the chapter Sur Sarang a love for the homeland and concern for the people's happiness. The following verses are taken from Bhittai Pedia by Khamisani, (2012), translated into the English version of Shah Jo Risalo. Amina Khamisani was an educationist and a

professor at Sindh University who belonged to Hyderabad, Sindh, Pakistan. Elsa Kazi did another English translation of the book Shah Jo Risalo with the help of her husband, Allama I. I. Qazi, Vice Chancellor of Sindh University. She was a German writer, born in Germany, but after marriage, she lived in Hyderabad, Sindh, Pakistan.

Clouds come back once again, it rains,
Lightening flash from all sides with them,
Some go to Istanbul, others turn to West,
Some shine bright over China, others take care of Samarkand,
Some wandered to Rome, to Kabul and Qandahar,
Some lie on Delhi, Deccan, thundering over,
Some pour rain over Jaisalmer, dropping showers over Bikaner,
Some soak Bhuj, others water Dhatt,
Some made green the plains of Umarkot,
Dear God, may always make Sindh a land of abundance rare,
Beloved mine, may you make prosperous the whole universe
(Khamisani, 2012. Sur-19, dastan 1).

Shaikh & Nisa (2015) explained Sur Sarang, whereas Bhittai explained the importance of precipitation for the people. That is his love and care for humanity and his consciousness of their prosperity, which is hidden in hope. In the above lines, Bhittai talks about rain, a resource for irrigation. Monsoon rain brings happiness to the people who depend on agriculture. Bhittai expected and hoped for rain in different places and prayed for his homeland because the land he belonged to depended on agriculture. Hence, water was a basic need for prosperity (Shaikh & Nisa, 2015). Bhittai worries and cares about people because he knows the difficulties, struggles, and challenges people can face if rain does not fall. Thus, Bhittai played the role of a Sufi; his capability was poetry, and his priorities belonged to humanity and their prosperity, so he cared about them and their ecstatic. Sorley (1940) described the poetry, life, and times of Shah Abdul Latif, and he said that as a Sufi poet, Bhittai conveyed his message through poetry. He was not a rich man nor a politician, but as an ordinary man, his love, care, and attachment to his Dharti (land) and people (Manhoo) are shown in his poetry. He bridges humanity with divine love and

describes natural beauty, the sufferings of the people of Sindh, the harsh climate of the area, and joy in the falling rain with the philosophy of Sufi thoughts (Sheikh & Nisa. 2015. p. 262).

Parting with this, Shah Abdul Latif Bhittai considers Dharti (land) a “paradise for each soul who believes in human love” (Lajwani, Mirjat. 2021, p. 67). His philosophy about human-to-human love and care portrays this world as a paradise, deeply integrated into the lives of the people in the Valley of Sindh. The beauty of his poetry connects people through care by utilizing his abilities. Caring for the land and its people requires action and realization of each other's importance to foster development in the world.

By giving the example of the legendary poet, Shah Abdul Latif Bhittai, my motive is to describe the integrity, people's affection for their Dharti (land) and community, and their role and connection in this world. No matter who the people are and what they do, they worry about betterment and do what they can for the community, even if it is just a prayer or only worry because they care. The care element gives them sincerity, divine love, a broad perspective on the world, and attachment to the people and Dharti (land).

The care factor is infused in people who believe in the Shah’s philosophy as learning or as a nature. Shah Latif cared about people; I cared about girls’ education. This is like we all care for each other by adopting various ways. However, the existence of patriarchy shows that there is more need to be cared for and cared of. I guess maybe Mahnoor also cares about people, so she does whatever she can for their welfare. Her specialty is teaching; therefore, she utilizes it to educate rural children, motivate parents for girls’ education, and engage the community in educational activities, which is a basic need of the current era. I weave a web around the perspective of care as the literature review. The purpose of weaving this web is to merge

concept, purpose, significance, and implications together to reach the enhancing need for caring as a behavioral and cognitive thinking change.

Perspective of Care

Definition

Care is a relation, a virtue, an attribute, and a moral agent (Nel Nodding, 2003) that approaches moral issues (Held 2006). It creates a good relationship, demonstrating that humans depend on each other, so they need care to develop a comparatively indiscriminate social environment. Naturally, care of a mother for her children, care of children to mother, care for siblings, or care for an adopted child comes in the ethics. Care for society, care for humanity, care for developing new relationships, care for schools and students, and so on are under the umbrella of morality. Ethics and morality are connected, "morality relates to accepted principles and rules of conduct while ethics is the study of morality (Fischer, 2004. Pg 399). It shows that morals are rules to follow, and using certain actions is ethical (Dewey, 1986). The concept of care I want to create here is related to ethics and morality because it is a matter of caring element between men and women to eliminate discrimination among them and create an equalized environment based on dependency.

Significance

Care has no limit to any field or any particular area. Everything and everyone need care, from black feminist thought to the medical field, from teacher and student relations to men and women relations, from a child to an older person, from morals to manners, or from education to bioethics (Noddings, 1986; hooks, 2000; Held, 2006; Held 1993; Noddings, 2003; Gilligan, 1982; Noddings, 2005). The perception of care is related to the nature of development, which is caring for and knowing humans and supporting them based on dependency.

Care creates closeness among people who realize the importance of caring for each other. Care is a primary factor in improving behaviors (Nodding 2013) and perceiving things correctly. With perception, a person can be experienced (Farah et al.1998 and Siegel 2005). It is primary cognitive contact with the world, based upon knowledge and a form of awareness (Efron, 1969). However, perceiving things could be different from what we are aware of in appearance, and it depends on the perceiver's knowledge and mind-dependent or mind-independent things (Crane 2005). It shows that what we see, or experience might not be as we see it, so we should improve our knowledge to understand the positive aspects of perceiving things. I would say that perceiving a patriarchal learning environment in society gives us a concept of oppressor and subordinator and creates a conflicting atmosphere between men and women. However, if we perceive things differently, like with care, without creating discrimination and misunderstandings and involving nature, care will help us demolish that conflicting atmosphere. The question is, how can we develop an ability to perceive things positively? According to Delors (1998), education helps to understand the nature of development and improve the level of understanding by broadening perception through developing awareness and providing knowledge. When people go towards education and gain knowledge, they find ways of development. So, when we talk about curriculum development in the education sector, it means we are thinking about providing knowledge about the current issues and finding solutions. An underdeveloped or developing country depends on economic situations and changes the entire system to gain financial stability. Similarly, the social system as a whole needs to be changed or upgraded to create a well-mannered community. The perspective of a well-mannered community is that people care for each other without discrimination; they do not harm each other (Merriam-Webster. (n.d.). To acquire a factor of care among people, gaining knowledge is essential

because a deficiency of knowledge is a more significant hurdle to development than scarcity of any other factor (Sen, 2000). Development is a primary factor that gives an ideal picture of the conditions of social existence (Esteva, 2010). It brings the entire social system upward. It suggests practical and necessary educational reforms like equality in education that aim to rapidly upgrade the overall social system by caring because it is a need of developing countries (Myrdal, 1974).

From the perspective of care, Milton Mayeroff (1965) developed a concept of caring that connects with knowing and understanding people, and it is neither a temporary relationship nor merely liking someone. He said, "The concept of caring that I want to develop refers to a way of relating to another person that involves development through a relatively long process (p. 1)." Human development is an essential phenomenon for the overall development of a society or community and is undoubtedly a long process. There is a connection between love and care as well (Noddings 1995); care is a dimension of love, but simply giving care does not mean we love (hooks, 2000. Pg. 8). In that sense, the perspective of care depends on what and how we perceive things and humans according to our knowledge.

Nel Noddings (2013) explains the perspective of care in two ways: one is a concept of cared-for, which is like valuing someone by giving importance to his or her thoughts, feelings, and desires, and another one is to care, which falls in the category of protecting, welfare, and maintaining someone or something. She mentioned, "Ethics is necessarily a subject (pg. 8)" and "Care ethics advises us to maintain a caring relation (pg. 195)." I would include my thoughts here that care is a main ingredient of an ethnic society. If one-caring and care-of, naturally, they adopt ethical behavior. For a long time, the responsibility to care goes to women because natural caring as motherhood is in them, but it does not mean men should be carefree (Noddings 2013).

“An ethic built on caring is, I think, characteristically and essentially feminine-which is not to say, of course, that it cannot be shared by men (Noddings 2013. Pg. 8).”

Theoretically, Nel Noddings’ and Held’s (2006) concepts for the care theory are similar. They connect care with natural dependency and morals like one-caring and cared-for, which are reciprocally dependent on each other (Nel Nodding, 2003). Held (2006) featured ethics of care in different ways as the care for those whose responsibility is on us to make relationships, care for emotional attachment involving feelings as morality recommends, care with respecting those who are in an actual relationship, “reconceptualization of traditional notions about the public and the private (pg. 12)” sphere which is a feminist thought, and conception of a person. He doubted that the ethics of care may not work in a patriarchal society but that these values must extend throughout the community. In Pakistani society, a man is rationally, emotionally, and conceptually attached to the family because all relationships exist. In a man-made society where women depend on men, they are responsible for protecting them, and ethics of care comes first (Held 2006). As I mentioned, a patriarchal learning environment is infused in our system, and we need to adopt and value the ethics of care

According to Bell Hooks’s (2000) love ethic, care is one of the dimensions of love. She stressed that by creating a feeling of love among human beings, we could change the world because it changes the perspective of assuming things. Behavior matters in creating a peaceful and non-discriminatory environment. “We strive to make our home place a positive environment for everyone. We all agree that integrity and care enhance our lives (pg. 101).” Even, ultimately, with love, domination never exists in society. It is like love is a feeling and care is an action. When we feel love, we do care. It shows that both are interrelated.

Moral

Children are like wet mud that a potter can mold into any shape with the experts. Similarly, a school is a place where students learn, and the curriculum is like a recipe for a potter's expert hands, and a potter is like a teacher to mold students into well-mannered human beings who know how to behave in society. Students learn the importance of community, people, and society and understand the impact of their actions on them. Dewey (2013) envisioned a school encompassing ethical values in students and developing their character, "there cannot be two sets of ethical principles, one for life in the school, and the other for life outside the school (Dewey. 1909. pg. 21) so, learning all etiquettes at one place work best.

Currently, education aims to prepare students for careers so that they can get a job to earn good money. We must remember that education makes students good human beings through knowledge and broadening their perspective. For instance, it is an opportunity to perceive the world more broadly and participate in community development positively. Dewey (1909) mentioned, "We do not know what a power is; we do not know what development is; we do not know what harmony is. A power is a power only with reference to the use to which it is put, the function it has to serve (pg. 25)." In a patriarchal environment, power is misused for subordinating women, but in fact, it is for paying services men to women for securing them. According to Dewey's (1909) concept, students might learn caring values by teaching ethical and moral values, not subordinating women. By exploring ethical thinking and moral actions, Dewey (1996) highlights that moral values aim to resolve social problems with care. I would say that behavioral issues can be solved with care in social institutions and practices. Moral ideas make behavior good. There is a need to look into the weaknesses of the ethics of care.

A school is a place where a student starts learning. Care is a factor that helps students develop cognitive thinking, and students learn how much caring is essential. That way, it can impact the learning environment. We can also apply some alternatives; John Dewey (2009) mentioned the strong relationship between education and societal improvement. His emphasis on developing care and moral values among children prepares them for academics and contributing positively to society. Curriculum development according to the needs of the children that focuses on learning through experiences, child-centered education, and social interaction can make students value care as a moral value (Dewey, 2009). For that, education that provides knowledge is the best resource for developing sense and enabling people to understand things and situations deeply by fostering broader perceptions. However, understanding the nature of community development through knowledge upgrades the social system where people care for each other by broadening the perception of a chain of motivations through actions of care. Those actions of care start from the cradle and go to the grave. As humans develop perception and sense, see, and feel the caring hands of a mother, a journey starts to understand the importance of care that motivates care for others, and the process goes throughout the whole life. As Wlodkowski (1978) mentioned, motivation is essential; it gives "direction and purpose to behavior" and "leads to choosing or preferring a particular behavior (p. 12)". For instance, motivation helps one understand how to care, why to care, and how to show care with behaviors or actions, which is the actual need of societies or communities.

Meanwhile, at this point, when thoughts generate a model of developing a community with care through motivation for care, it makes sense that development happens when people broaden their perception by getting an education and start caring for each other. Caring is a way to relate with others, and for caring, there is a need for chosen behaviors. Motivation is crucial

for all processes because it works for mindset. To run the whole process smoothly and reach the point of development or being developed, education plays a fundamental role through knowledge and ideas, Dewey (2009).

The chart 2-1 below shows the concept of care. I drew readers' attention in this model towards the role of education and its connection with educational development. Education is a resource that improves knowledge and suggests development by motivating us with care. Care connects with people, and with the caring factor, we help each other. Or if we see vice versa, care connects people and motivates them to help through education. It creates a connectivity and interdependence factor among humans.

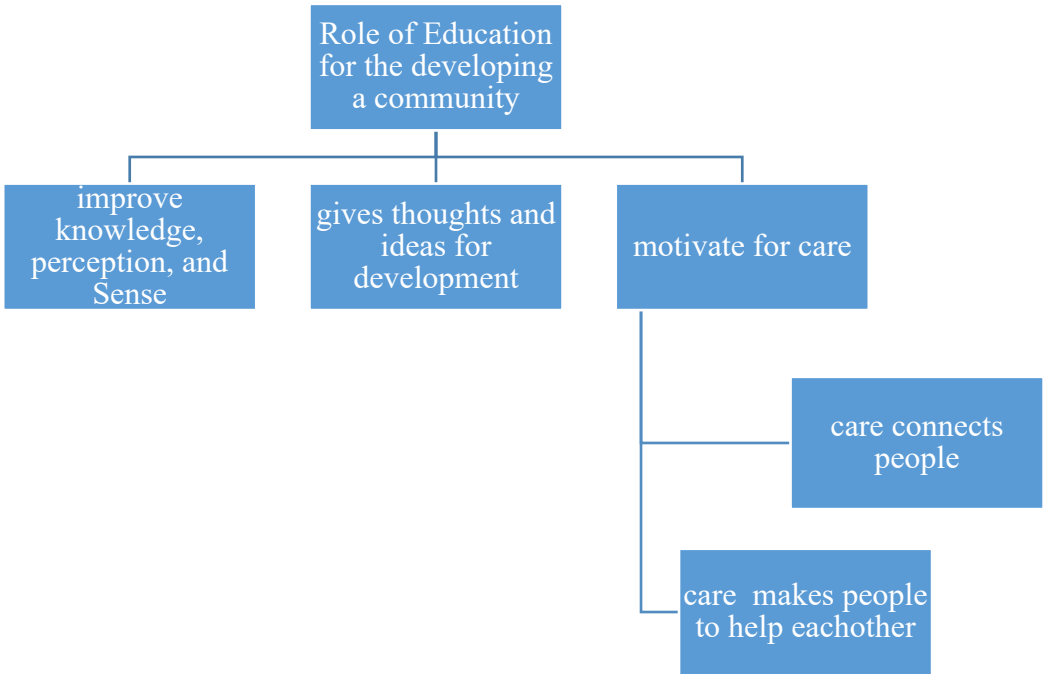


Chart 2-1. Role of Care in the Community (Created by Researcher)

A Concept of the humanity and Care

From this perspective, illustrated in the caring theory, which deals with making relationships by caring. She defined and mentioned the importance of natural and ethical caring. The phenomena of natural caring are natural. However, ethical care is a commitment that is an act to create a relationship. The perception and connectivity among humans with a social environment make good relationships necessary, and care is a fundamental resource. It is used as a moral agent everywhere in every field of life, not just education. She admitted that most people are carers, not cared-fors. Still, she gives credit to the care-fors because they support people in doing care, which is necessary in today's world where insecurity and peace are primary issues. Respective to this, Nel Noddings explained the primary message of Caring: if the care recipient says, "Nobody cares, " it means the caring relationship does not endure. Connecting this, Noddings (2012, 2015, 1988) emphasizes creating a social environment for flourishing caring relationships because it is necessary to develop relationships within the community. By defining the need for Care in schools, teachers are responsible for creating relationships between teachers and students. It explains Wlodkowski (1978) and Aultman, Williams-Johnson & Schutz (2009) by giving details about the motivational and un-motivational students and teacher-student relationships that a teacher has to play a role in building a good relationship with students, which helps to motivate them to develop an interest in education. Care for them is key to building a good relationship. This means that care is not an ordinary word because everyone needs care everywhere. Nel Nodding briefly mentions the necessity and beauty of being a carer and the role of a care-for.

Connection of Care with Human-to-human Interdependence

The interdependence theory was initially developed by Thibaut & Kelly (1959). Understanding interdependence theory is important to understanding human behavior (Rusbult & Van Lange 2008) because it is a process of influencing other people's experiences through interaction. humans are interrelated and dependent on each other because "human life is inherently social (Van Lange & Balliet, 2015. p. 65)". They are socially and psychologically connected with the world through communication, coordination, and cooperation (Van Lange & Balliet, 2015; Van Lange & Rusbult, 2012; Van de Ven, Delbecq & Koenig, 1976). When the concept narrows from human to society and society to community, people and families are also interdependent and embedded in a network so that they secure their identities (Thompson, 1974; Thibaut & Kelly, 1959). It shows that, socially, all humans are interdependent.

Thibaut (2017) says that in some places, abilities depend on other people and circumstances or situations because motives are there (Rusbult & Arriaga, 1997; Rusbult & Van Lange, 2008), so individuals can be interdependent to get favorable outcomes by adopting care and interdependence patterns for making good relationships. Making a good relationship with family and friends, relatives and colleagues, and preference group work. According to Penning (1974), interdependence requires some basic tasks: role, social, and knowledge involvement. Mohr (1971) mentioned that interdependence needs collaboration and interconnectedness among people who play different roles in completing a task.

According to Van Lange & Balliet (2015), structurally, interdependence theory's reliability is on behaviors, and different structural patterns give particular problems and opportunities. It has six dimensions: under the level of reliance dependence, mutuality dependence within interaction dependence, basic dependence influence of interaction,

covariation of interest is level of coordination, temporal structure that affects situations, and information availability is related to the amount of information.

Interdependence, Social Behaviors, and Care

Moreover, all creatures depend on each other, and everything has a reason to be in this world. Therefore, interdependent theory can be applied to almost all natural and man-made creations, whether care theory to humans only. When we discuss natural examples around us that are scientifically proven to show strong interdependence (John, Qian, Easton & Cao, 2011), like pollination (Moore,1986) and Symbiosis (Pratt, 2014; Li & Shi, 2015). The best and most typical example is the interdependence of plants and humans. Plants not only make the world beautiful and give food, but they also have a vital relationship with humans because they are both interdependent and necessary for the survival of each other. Indirectly, they play the role of carers and care-ofs of each other. Giving oxygen and taking carbon dioxide or giving carbon dioxide and oxygen is a give-and-take process that happens between plants and humans. It is a solid reason to be in the world and is related to the positive social interdependence theory.

Authentically, social Interdependence theory and Interdependence theory have a deep connection. From the perspective of social interdependence theory and connecting it with interdependence theory, human-to-human interdependency, and societal relevance relate to how to behave, interact, and work together in a social environment where outcomes should be high and affected by actions. Social interdependence theory is widely applied in education and is defined as cognitive-developmental, behavioral, and social interdependence. Its positive actions promote, and negative ones obstruct the achievements. (Johnson & Johnson, 2005; 2002; 2009; 1989).

> Social dependence exists when the goal achievement of Person A is affected by Person B's actions, but the reverse is not true. Social independence exists when the goal achievement of Person A is unaffected by Person B's actions and vice versa. Social Helplessness exists when neither the person nor others can influence goal achievement (Johnson & Johnson, 2009. p. 366).

Humans' dependence on other humans is a natural phenomenon. It does not show a male or female, but it is an interdependency between humans and humans and generates care. No one lives alone, and there is a concept of community. Males and females both are members of a community. Working independently or being dependent, being a carer or care-of; however, there is a need for cooperation and joint efforts with no discrimination to develop a community. Otherwise, many chances for helplessness can affect the goal, and the goal is the development of communities. Our sincerities are for the people we are connected to, so independent or dependent actions and carer or care-of all are needed to develop a community.

In fact, we love and support people because we care about them, belong to them, and have a solid interdependent connection with them. There is always a curiosity behind knowing and listening to stories of the people who did or could be role models. This way generates a feeling of caring for others or being care of. The whole process is between love to care, care to enthusiasm, and enthusiasm to connectivity. It is like love for caring for people, enthusiasm for serving them anyway, and connectivity for understanding them and their challenges or difficulties. To understand this phenomenon more, care creates love or affection and enthuses people to help, support, and connect with other people for solid social relationships to develop a strong community. Creating a community that believes in care by broadening perspective and using it to make good relationships is the first step towards developing it. It is the processing

power of all individuals that increases with unity. A community is robust when there is unity among community members, which comes with intense social relationships and all care ingredients.

The communities are categorized by economic development, so they were categorized into rural and urban communities by applying settlement size and population density criteria (Wineman, Alia, & Anderson 2020). Rural economies depend on agriculture (Deavers, 1992), whereas urban economies depend on industry. This study focuses on rural Pakistan, so further discussion is regarding the rural community. Care is needed everywhere, but rural communities need more care because a long process remains to be developed.

We discussed the necessity and importance of care logically and theoretically. The study is related to a small community in rural Sindh, so again, logically, to understand the need for care in a patriarchal system, it is essential to know about the societal structure of Pakistan, which is technically the background of the study.

In the following chart 2-2, the theoretical framework of the study is defined, which creates a connection between care theory, interdependence theory, and social interdependence theory. Initially, the concept of patriarchy came from the dividing responsibilities among men and women for smooth survival. Whether the status of women as mothers is neither denied nor ignored. It is always high. The relationship and connection between men and women is bonding based on family formation. Men and women are facts that cannot be denied, and it is natural. An unnatural bias creates differences between genders through behaviors. It just needs an ingredient of care for flourishing positivity because both genders need each other. They are related, so they are naturally and socially interdependent.

The care theory gives a perspective of relating people with each other, creating closeness, and realizing the importance of each other. According to Nel Nodding, in our society, we need both kinds of people who care about others and people who support people to care for others. By connecting Nel Nodding's natural and ethical caring, I would say both are connected because natural care enhances when people relate to a close relationship like parents, siblings, etc., and ethical care is for everyone. In society, we relate to our close relations and, at the same time, with societal relations. I mean, natural and ethical care is necessary all the time. We all need to care for each other and naturally care for close relations for social survival. It shows that we all are connected and interrelated.

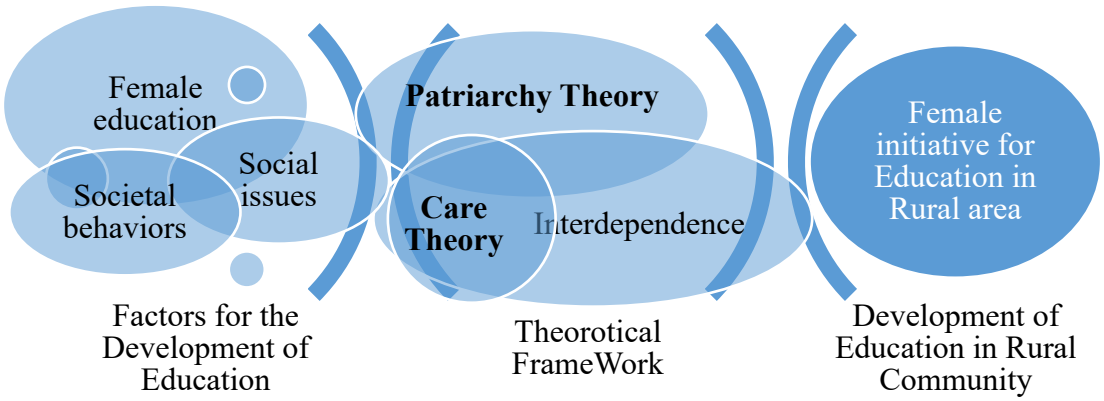


Chart 2-2. Theoretical Framework (Created by Researcher)

Chapter 3 - Methodology

A Structural Approach for Crafting a Life Story

The beginning of this chapter addresses the question: Why did I choose a biographical study for my dissertation? Fortunately, it was a suggestion from my dissertation committee that aligned with my interests as well. However, adapting my mindset to think like a researcher took time. As Bhattacherjee (2012) noted, “Conducting good research requires first retraining your brain to think like a researcher” (Bhattacherjee, 2012, p. 9), and Best (1970) observed that research demands patience; it is an unhurried activity that requires time.

I grew up listening to stories from my maternal grandmother and mother, and almost all were based on people’s lives or experiences, along with a moral lesson. Those stories felt like bedtime tales. However, I was accustomed to hearing them whenever I wanted. Interestingly, when I listened to those stories, I never knew who the characters were because my mother and grandmother told them in a traditional manner. They would start with phrases like " Once upon a time, there was a king, a man, or an old man... " However, when I started reading books later in life, I discovered that these were legendary figures such as Sultana Razia, Rabindranath Tagore, and Mughal Emperor Akbar, among others. These stories were so inspiring that I adopted them as my own motivation, drawn to the bravery and obedience of Sultana Razia, the profound thoughts of Rabindranath Tagore, and the justice of Akbar. I always aspired to justify matters like Akbar, to be a storyteller like Rabindranath, and to embody the obedient daughter and legacy keeper of my father like Sultana Razia. Now, I believe I embody some of these qualities in my own habits! The reason I share this autobiographical memory related to storytelling and listening is to reflect on how stories can impact people's lives and how important it is to learn from the experiences of others.

The book Reflection of Biographies mentions that biographies are among the most readable genres. The affection of listening to and reading about other people' s stories is a profoundly inspiring and exciting hobby for many people (Backscheider, 1999). I am also one of them. I often try to find myself and my ideals in these biographies, which is why my first choice is always a woman' s biography. My favorite pastimes include reading non- fiction and watching biographical YouTube videos of well- known individuals. Recently, I read In the Name of Honor: A Memoir (Mai, 2006) by Mukhtar Mai) and Last Girl (Murad, 2017) by Nadia Murad, though I could not finish them because the stories were so painful. Both books depict the struggles of women' s lives within a constricted societal environment. Not long ago, I watched a biographical video about the first Indian singer, Gauhar Jaan, whose 600 songs were recorded by the Gramophone company between 1902 and 1920. It was an inspiring account of how a woman can maintain her dignity and talent. Everyone has unique life experiences, whether positive or negative, yet they are rich with lessons for others. For instance, when I think of my mother, I remember how she shared her childhood stories, which taught me the importance of education in a girl's life. But when I think about my father left many untold stories behind. I often miss that time and wish I could have asked him about his success story before he departed from this world. My mother recounted some of his tales, but they feel incomplete and shrouded in mystery; I believe that understanding people and their experiences through their stories helps others shape their lives. This belief reinforces my conviction that the factual narratives of people should be recorded; they impart invaluable lessons about life and connect deeply with our understanding. This biographical study seeks to explore a woman' s life, the hurdles she faces, and the support she receives from society. In this ongoing journey, let us observe where her stories will take this qualitative research and what lessons they will impart to readers.

Research

Research collects new data, directs efforts to solving problems, and develops theories. Well-designed research requires expertise, accurate observation and description, logic and objectivity, patience, and courage (Best, 1970). Educational researchers need information about prominent individuals in the field of education to gather experience-based data related to educational challenges (Best, 1970). This implies that a rich description of individuals, places, and conversations is a fundamental research necessity, a characteristic of qualitative research that quantitative research cannot adequately address (Bogdan & Biklen, 1997). Best (1970) noted that research embodies a natural human curiosity to explore, stating, "most educational research is applied research (p. 12)" and "its purpose is to improve a product or a process (p. 12)." However, this qualitative study will focus on the escalating societal dilemmas and behavioral issues by analyzing a participant's life and her motivation to pursue education as a female student in a patriarchal rural environment in Pakistan.

Qualitative research

Denzin and Lincoln (2011) linked the origins of qualitative research to Herodotus's cross-cultural and historical writings from the 5th century B.C.E. and Sextus Empiricus's cross-cultural exploration of morality from the 2nd century C.E. Each work drew on travelers who provided essential knowledge about human lifeways until the late 19th century. Additionally, Galen's medicine and Aristotle's physics served as descriptive accounts of our understanding of nature. However, general realist ethnography was a fundamental approach to qualitative research from the mid-1920s to the early 1950s.

I chose qualitative research for my study because it is a narrative that reports on the participants' daily lives (Denzin & Lincoln, 2011), conducts in-depth inquiries within a small

sample of the population (Bhattacharya, 2017, p. 18), and seeks to explore and describe the quality and nature of how people behave, experience, and understand (Alshenqeeti, 2014; Bogdan & Biklen,1997), as well as what their actions mean to them (Denzin & Lincoln, 2011, p. 43).

"Qualitative research is challenging to define clearly because it lacks a theory that is distinctly its own" and "does not belong to a single discipline (Denzin & Lincoln, 2011, p. 6; Ormston et al., 2014). Creswell & Poth (2018) note that qualitative research offers numerous approaches. An investigator can choose approaches based on their primary interest. "Several narrative-related approaches have been discussed, including life history, autoethnography, and biography" (Creswell & Poth, 2018, p. 10), but ultimately, the investigator must make the decision on which approach to select. Willis, Jost, & Nilakanta (2007) outlined different frameworks in qualitative methods, demonstrating the variability among data collection methods. The central point is "how humans can better understand" (p. 22). In this context, informally interviewing a participant in the study resembles listening to stories about her life. Listening to and learning from real stories is inherent to human nature, as we grow up hearing tales from our parents or grandparents. It serves as an inspirational means of conveying messages. Life and story are intrinsically linked, as stories recount life's occurrences, and both serve as references for one another (Josselson & Lieblich, 1993).

Narrative Inquiry

A narrative is like a life in itself. Narrative inquiries are stories that a person can tell orally, speak, or write (Bresler, 2006). They are connected with cultural, social, and linguistic narratives that express the phenomenon of experience, create a methodology, and serve as a method, product, and process (Clandinin, 2006; Hatch & Wisniewski, 1995). The term narrative

inquiry, as related to narratology, encompasses areas such as drama, art, film, philosophy, psychology, and education (Connelly & Clandinin, 1990). It is utilized in various inquiries by different authors, particularly in education, addressing topics like ethics in the therapeutic field by Josselson (1996) and psychology and human science by Polkinghorne (1988), who consider it a form of storytelling. This concept denotes a transhistorical and transcultural perspective (Barthes, 1977). Historically, educational research focused on narratives of teachers for teacher education and their effects on practices. Currently, the emphasis is on teachers' reflective practices and the incorporation of voice (Bell 1997, 2002; Gallas, 1997; Jalonogo & Isenberg, 1995; Kramp, 2004; Schon, 19983). In the postmodern age, "educators clearly recognize the importance of personal narrative, the power of stories, and the significance of whose perspective is being expressed and whose is being heard (Kridel, 2013, p. 10)." There is a deep connection between the researcher and the participant due to the collaborative nature of narrative inquiry. However, its nature implies less reliance solely on the researcher, as it integrates all voices due to its holistic approach (Kramp, 2004). Based on the collaborative nature of qualitative research, this biographical study will utilize interviews as a method for data collection with one selected participant.

Interviews

The data collection resource is based on interviews conducted with a participant in the study. Generally, the term Interview is used in our daily life in various settings like job interviews in an office, admission interviews in a college or university, or an interview of a doctor with a patient in a clinic etc. Fontana & Frey (2005) described an interview as a process of asking questions and answering those questions. Interviewing is a standard and powerful

method to understand humans. It has various types, like one-on-one and face-to-face. Interviews "can be structured, semi-structured or unstructured (p. 645)".

"There are various types of interview studies such as in-depth interviews, open-ended interviews, critical incident interviews, feminist interviews, etc (Bhattacharya, 2017. P. 26)." Writing a person's biography in qualitative research can help go in-depth and closely research about societal dilemmas and behavioral issues by listening to stories through conducting several extended interviews with one participant or several. As a researcher, I "need to collect extensive information about the participant and clearly understand the context of the individual's life (Creswell & Poth, 2018. p. 73)." Conducting interviews in several sittings can help a researcher to know about the life of the participants, and listening to him/her for a long time can allow the participant to add more details to the story.

Kit Tisdale explained in her chapter written in the book Foundations for Research: Methods of Inquiry in Education and the Social Sciences, "Watching other people live their lives, asking about their experiences, and using words to tell others' stories are hallmarks of social science research methods (DeMarrais, & Lapan, 2003. P. 14)." However, I do not plan research under the observational methods, but my data collection resource will be extended interviewing of a participant by focusing life of the participant, societal dilemmas, behavioral issues, academic motivation, and its impact of her life because I want to know the actual phenomenon behind taking the initiative for developing education in rural areas. The questions will be open-ended and asked informally in a friendly atmosphere to make the participants feel comfortable. "Qualitative interviews are used when researchers want to gain in-depth knowledge from participants about particular phenomena, experiences, or sets of experiences (deMarrais, p. 52)." It will be a semi-planned interview because it depends on getting all the information to

discover the answers to the research questions. Moreover, I do not think about follow-up questions because I will ask questions or no follow-up questions “based on what the participant has already described, the goal is to construct as complete a picture as possible from the words and experiences of the participant (deMarrais, p. 52)”.

Edwards & Holland (2013) described how semi-structured interviews increase flexibility in qualitative research. My goal is to collect complete information about the life of the participant to find detailed answers to my questions. For the methodology, as Bogdan & Biklen (1997) said, “If you want to understand the way people think about their world and how those definitions are formed, you need to get close to them, to hear them talk, and observe them in their day-t-day lives (pg. 31).” This study is qualitative biographical research. Due to certain limitations of this research, this study is not using an in person data collection method, but it goes with extended virtual interviews of the participant’s life which is a method and technique of research.

This study collected data by conducting interviews with a participant named Mahnoor Sheikh who is a teacher. The interviews focused on her childhood memories related to family, education, social relationships, and her work as an educator and social worker. The initially posed questions increased in number as her story unfolded, helping uncover answers to the research question. Occasionally, new questions emerged from her previous responses. The informal interviews were conducted successfully, as interviews are a powerful tool for eliciting narrative data, allowing the interviewer to delve deeply into understanding the participant's views (Kvale, 1996; 2003; Alshenqeeti, 2014). The interview began by asking about her family background and date of birth. Due to a personal connection, the researcher already knew some

details about the participant; certain questions aimed at confirming this knowledge, including those concerning her paternal family, siblings, origins, children, and education.

As part of a biographical research study, all questions were organized into segments. These segments included background information, childhood experiences, education, current experiences, challenges from childhood and the present, career choices, activities, role models, and family expectations from both the past and present. The interview questions, along with all the questions that the researcher generated while composing the introduction and literature review chapters, were also prepared and posed.

Biography

Biography is a well-defined tradition in historical research. It offers fresh perspectives, new possibilities, and educational dimensions while also examining the behavior of others (Kridel, 2013). Historically, single-life biography was not practiced until 1700, but it began in the 1850s with James Parton as the first full-time biographer in the United States. To create a good biography, a biographer must pay attention to chronological order and life context, demonstrate sympathy or empathy for the protagonist, and acknowledge the complexity involved (Kridel, 2013).

Biographies are real stories about people based on their life experiences. Kramp (2004) stated that telling stories is like sharing experiences with others, while Delgado (1989) mentioned it is like seeing the world through others' eyes. Sometimes, biographies can be painful and overwhelm readers; at other times, they portray ideal personalities and help individuals find a way to live a better and more fulfilling life (Backscheider, 1999). I would argue that biographies can sometimes evoke a sense of sadness at the end. That is why I noted at the beginning of the chapter that I struggle to finish books filled with sorrowful narratives. My

expectations for this biographical study differ. It may offer a life lesson or perhaps recount a success story. Biography is fundamentally a non-theoretical activity, which makes it philosophically intriguing. It connects facts with abstract feelings. Anyone can write a biography, from which “more knowledge may be gained of a man’s true character” (Monk, 2007, p. 529), and it “provides a vivid portrayal of an interesting person whose life matters “ (Backscheider, 1999, p. xviii). The biographical study I have written is about a twenty-four-year-old girl whose life story includes significant lessons and turning points.

According to Backscheider (1999), biographies, along with personality, motives, and aspirations, express one's inner life. Research is an interactive process that shapes the details of the people in the setting. Writing a biography is also an interactive endeavor because it narrates the stories of a person (Denzin & Lincoln, 2011). Good biographies highlight people’s daily lives, detailing how they confront various challenges (Kridel, 2013).

This study is based on an educational biographical narrative because it involves a biographical subject related to educational development in a rural area. As Kridel (2013) defines well, the terms used with the word biography indicate the relation of subjects to different fields of life, such as educational biography, political biography, literary biography, military biography, feminist biography, and so on. The subject of his research works to develop education, so this study is an educational biography.

Biographical research is described as "a form of narrative study in which the researcher writes and records the experiences of another person’s life “ (Creswell & Poth, 2018, p. 70). Understanding and analyzing the facts of one's daily life, intentions, and motives based on past and present stories encourages us to reflect on the knowledge we acquire and its validity and reliability (Creswell & Poth, 2018, p. 73). Kridel (2013) points out that a biographical study

offers a fresh perspective due to the varied experiences of participants. This approach has the potential to reveal a new dimension for education. Furthermore, this biographical study serves as a resource for engaging with a culture and community that markedly differs from US culture and community. The data collection process was conducted through online interviews in an informal setting.

According to Dewey, “every experience lives on in further experiences (Dewey, 1986, p. 27).” John Dewey’s book, Experience and Education (1986), reflects his personal experiences and educational philosophy, providing a clear understanding of the continuous impact of experiences on progressive education. He argues that learning occurs through past experiences, connecting the present and future while shaping individuals’ meanings in life. Dewey’s theory of experience inspires Clandinin & Connelly (2000), who reference his work on narrative inquiry, suggesting that the most effective learning occurs through experiences related to personal and social contexts. A biography studies one person’s life, experiences, problems, or crises they face (Denzin & Lincoln, 2011). According to Berger & Luckmann (2016), biographical research is related to social informational research that analyzes the reality of a person's daily life. The concern is developing a connection between individuals' lives, social structure, and historical processes. The whole concern is creating a better society: "a human world, made by men, inhabited by men, and in turn, making men, in an ongoing historical process (Pg. 211)”. In a social context, behaviors, life, and changes in human lives and their analysis are understood based on individual biographical narratives (Berger & Luckmann, 2016). It shows that through biographical study, knowing the stories and experiences of a person can be a step toward making another better experience for other people.

The narrative in a biography creates a fresh sense of meaning and significance related to the subject (Costantino, 2001). Writing a biography is challenging because it evokes complex emotions, such as sadness and happiness, that biographers must confront (Kridel, 2013). Backscheider (1999), in her book* Reflections on the Biography*, provides numerous examples, noting that “Biographies are wonderful and terrible " (p. xvi). She also states, “Writing a biography is obsessive. Not only does it require meticulous record-keeping, painstaking filing, and prodigious feats of memory, but the writing is difficult “ (Backscheider, 1999, p. xvii). Reading Backscheider’s (1999) book prepared me to write a biography. It empowered me to listen to a person's stories and capture them in writing, as it highlights experiences that likely resonate with the biographer.

Biographies evoke profound feelings. “ Eleanor: A Spiritual Biography, “authored by Smith (2017), conveys a deep sense of spirituality—an inner reality of a person that encompasses her sentiments about spirituality, religion, and faith. The author highlights the essence of her belief: “Eleanor’s spirituality was not an abstract notion, but a reality explored, lived, and celebrated " (p. 5). “Eleanor opened doors, initiated conversation, and stretched minds to new possibilities of seeing human needs and defining human rights (Smith, 2017, p. 6). I perceived a depth in my thoughts that enabled me to envision her personality, morals, and feelings regarding human needs. Therefore, biography encompasses various aspects based on the experiences of a participant in a study, prompting thoughts that encourage a deeper understanding of one's experiences. Wagner-Martin (1994) addressed the challenges of publishing women’s work due to the politics of publishing. Narratives about women’s lives can significantly influence them. They exemplify how women face life, confront challenges, and adapt to cope. Undoubtedly, there are various challenges, but the weight of the benefits outweighs them. To encourage, motivate, and

educate women, it is crucial to share experiences through storytelling, especially for other women, to extract lessons for making their lives easier and more successful. I hope this study will also contribute to that sense.

The following chart 3-1 in chapter three, which details the methodology of this study, offers a systematic impression of the study's design. This chapter elaborates on the study's process, and the model provides a visual synthesis. Essentially, this is a qualitative study that is narrated as a biography by a participant during the interview.

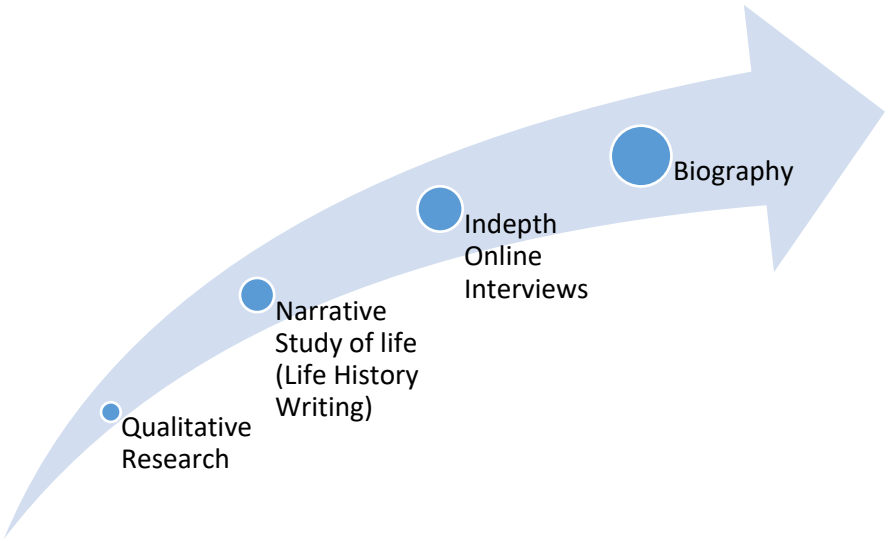


Chart 3-1. Development of this Study (Created by Researcher)

Purpose of the study

This study aimed to support Beechy's (1973), Fraser's (1985), Ferguson's (1993), Benstead's (2021), and Kelkar's (1995) suggestions for examining different theories about patriarchy according to Mill's logic, while avoiding the marginalization of humans by focusing on Johnson's (2004) idea regarding the necessity and interdependency of men and women. The perspective of care, as proposed by Nel Noddings, Milton Mayeroff, and Virginia Held, connects caring behavior with moral values, suggesting that adopting behavioral changes involves

understanding and shaping perspectives. I advocate for integrating care with ethical values within a patriarchal learning environment, facilitating relationship transformation between men and women. In essence, transforming relationships through mutual care fosters community development by leveraging human resources committed to education, particularly for girls in underdeveloped areas. This biographical study explores these premises through narrative inquiry and storytelling, highlighting participants' lives, their enthusiasm for working in education, and their societal roles. It examines individuals' engagement in educational activities and enhances the understanding of caring factors. Additionally, it aims to cultivate a better community that equalizes opportunities and promotes moral values within a patriarchal learning environment to eliminate barriers to girls' education.

This research investigates the various roles of Pakistani girls from rural areas. Specifically, it examines the leadership role of women in developing education within patriarchal learning environments, their contributions to broader community development, and their role as teachers in engaging the community through academic activities. Additionally, it seeks to explore how local community human resources can be effectively utilized to provide high-quality education, particularly in underdeveloped regions. The ultimate goal is to identify strategies that empower women and leverage community assets to enhance education and promote sustainable development in these communities.

Research Questions

1. How can a female take the initiative for educational development in a patriarchal learning environment and make a difference in rural education and community development?

2. How can local community/human resources be utilized to provide high-quality educational programming for rural education in impoverished/economically challenged areas?

Data collection

Fontana & Frey (2005) discussed new techniques and trends in conducting research interviews, including electronic interviewing. Almost everyone now has a computer and uses various internet apps, enabling researchers to schedule and archive data with technological tools. Kazmierska (2014) conducted biographical interviews inspired by Fritz Schutze, providing biographical background. He noted that he pressed Dr. Schutze for specific details at crucial points. The difference is that those interviews were conducted in person, while the interviews for this study will be virtual. The approach used for the interviews in this study follows the patterns established by Kazmierska (2014) and Fontana & Frey (2005). In this biographical study, the interviews are conducted online by employing technological tools and utilizing a narrative interview approach, primarily through open-ended questions, as this helps capture the constructed meaning in the participants' life experiences. The collected data is analyzed through sequential and structural analysis, employing Schutze's biographical analysis framework to identify turning points in her life and past experiences, and at some places experiences of the researcher because she spent a good part of life in the same city. Themes emerge in the interviews as patterns align with experiences and social influences.

Data Collection Approach

The methodology aims to describe the approaches and methods for understanding the process of data collection research (Cohen, Manion, & Morrison, 2007). This qualitative biographical study progressed through multiple interviews using technological tools such as

WhatsApp video and audio calls, voice notes, and Zoom calls. After receiving IRB approval in October 30, 2024, the scheduling process began on November 1, 2014, to conduct interviews at the participants' convenience. Before starting the interviews, the researcher informally informed the participant that the focus of the research was on her contributions to the community and her life experiences. She cooperated, agreeing to be interviewed and continuing to share her pictures on WhatsApp. She regularly updates her social media accounts. Although she had no objections to using data from her social media accounts, only the images included in this study were shared by the participant with the researcher's WhatsApp. She also did not have any objection of sharing her real name and her family members names. Even she wanted me to add all real information.

The sequence of interviews continued for three months, from November 2024 to January 2025. In the first week of November 2024, we scheduled the first interview, which took place on November 5, 2024. The last voice note was sent on February 14, 2025, and the next day, we talked on a phone call to gather more details about the voice note. The total number of Zoom interviews was 8, WhatsApp voice calls 21, and WhatsApp video calls 11. The number of Voice notes she sent herself or replied to my questions reached 147, and the written messages were unlimited. She also shared her 168 pictures during data collection time. The all pictures are not shared in the study, but about 68 pictures are added in this study, including those from her childhood, school, university, family, Mahnoor School, the Mahnoor School Book Circle, the Informational Study Circle, and Village Mohammad Bachal Mahar. Some of the pictures she shared of the village, specially researcher asked to share because there is not any information available online.

This biographical study revolves around three elements. It presents two parallel stories: one is the biography of the participant, and the other is the life of her mother. This connection

arises because the events in the participant's life are intertwined and stem from the consequences of her mother's experiences. Both narratives work together to help readers grasp the situation. This study reflects the researcher's autobiography and serves as a deeply personal reflection, as she is linked to the culture and region where the participant resides and is acquainted with the community and society. Therefore, it also acts as an analysis.

Bogdan & Biklen (1997) mentioned, "Educational researchers come from various backgrounds and have divergent interests. They will collect different data types and research different conclusions (pg. 35)." This biographical study plans to enhance this factual and inspiring story for all ages and people, so three plans are attached to this dissertation. This study is related to Pakistan, a South Asian country, and readers are in the United States. Most of them are not familiar with Pakistani society. That is why I included an autobiographical aspect in the introduction and where it was necessary, as people know about the researcher and see the Pakistani patriarchal learning environment through the eyes of the researcher, and they can make a connection. Another element is adding lots of pictures in the study, sent by the participant that they are the resource to visualize the readers actual situations. The purpose of adding two more things as part of the dissertation is to reach out to readers of all ages so they can understand the truth and reality of life. This is one of the four methods of qualitative research. It is an approach to reaching the point of developing thinking about research, capturing truth, and developing human consciousness (Bhattacharjee, 2012). So, adopting plans as part of the dissertation is for telling a story to as many people as possible.

Writing a dissertation is a traditional way to archive research or study and is a requirement for doctoral study. It is an adventurous journey of learning and personal growth, demonstrating your ability to plan, conduct, write, and defend (Roberts, 2010, p. 2). The writing

component of this study will adhere to the same traditional approach after data collection, but the methodology makes this study unique because it incorporates multiple elements. I did not find any study that used the same methodology, intertwining the participant's life with the lives of others; in this study, the participant's life is woven with her mother's life, alongside the researcher's experiences in the area through visualizing numerous photographs. At some point, this study required all the elements to converge due to the differences in belonging between the readers and the participant.

The Length of Interviews

The lengths of the interviews were flexible, but nearly all conducted interviews via Zoom video, WhatsApp voice, and audio calls lasted over two to two and a half hours. Approximately 91 hours were spent on the interview process across 40 sessions, except voice notes and text messages. The participant expressed her cooperation, and we typically met at my convenience. In addition to the interviews, I sent her a list of questions for her review, and if she identified any important points to share that she did not mention during the interview, she was encouraged to send me a voice note on WhatsApp. She did so, sending many voice notes, each revealing a unique detail. I realized that she would send me voice notes whenever she had time. The series of voice notes continued until the second week of February 2025. At various times while writing, I sent a voice note or text message to her if I had a question, and she promptly replied. During this data collection, voice notes simplified the process, and I did not find a need to reinterview her.

Data Safety Collection

All interviews are recorded and stored on my personal mobile phone and computer, along with voice notes, text messages, and pictures. Later, I will transfer all collected data to my hard disk and delete it from both my mobile phone and computer. After completing the study, the data

will remain on the hard disk for two years before being deleted. The researcher may use the collected data for other research if the participant provides signed consent.

The following screenshot was taken during a Zoom call. The other screenshots display WhatsApp audio calls and voice notes I sent, to which she replied. The purpose of providing these screenshots is to ensure the reliability and authenticity of data collection.

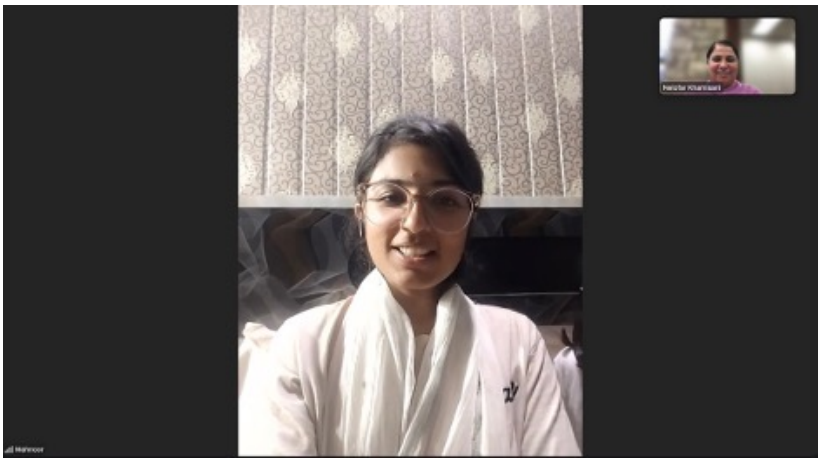


Figure 3-1. Zoom Interview with Mahnoor (Screen Shot by Researcher)

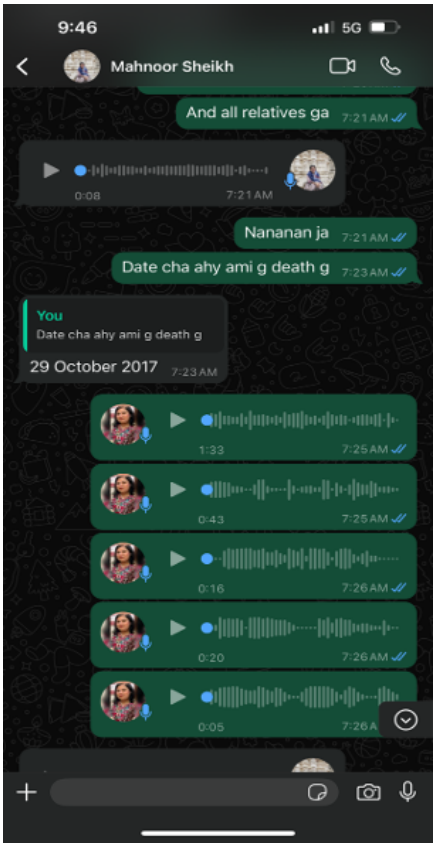


Figure 3-2. Voice Notes from Researcher to Mahnoor (Screen Shot by Researcher)

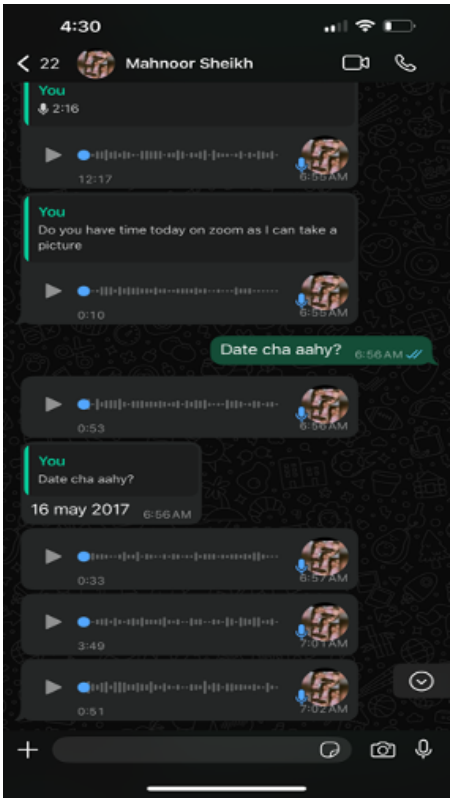


Figure 3-3. Voice Notes from Mahnoor to Researcher (Screen Shot by Researcher)

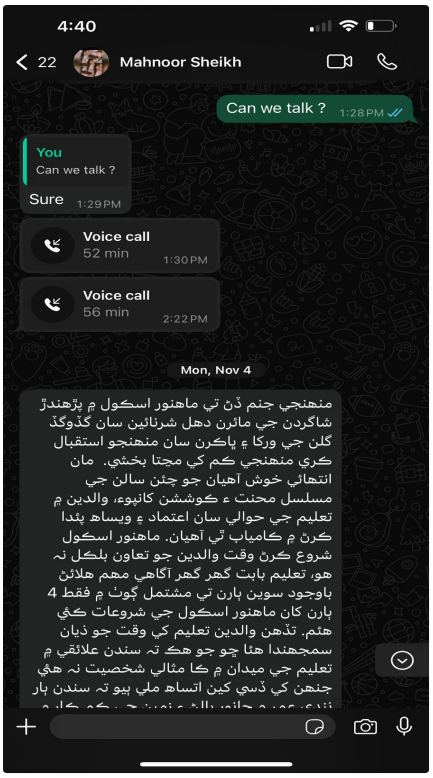


Figure 3-4. Voice Calls and Text Messages in Sindhi (Screen Shot by Researcher)

	Month	WhatsApp Voice calls	WhatsApp Video Calls	Zoom Calls	Total Number	Approximate time in hours
1.	November	5	4	6	15	40
2.	December	6	5	0	11	27
3.	January	9	2	2	13	22
4.	February	1	0	0	1	2
5.	Total Interviews	21	11	8	40	Total time 91 hours
6.	Voice notes, she sent				147	
7.	Text messages				Unlimited	
8.	Shared Pictures via WhatsApp				168	
9.	Used pictures in the study				68	

Table 3-1. Number of Interviews, used resources for Data Collection, and time (Created by Researcher)

Used Languages for Interviews and Text messages

The participant in this research speaks Sindhi, one of Pakistan's regional languages and the provincial language of Sindh. The Sindhi language has its own writing system, which is similar to Arabic. Schools in Sindh teach Sindhi as a compulsory subject from elementary to high school, along with English, Arabic, and Urdu. Sindhi is the participant's first language, while English is her second language. The researcher's primary language is also Sindhi, and her second language is English. Both the researcher and the participant will conduct interviews in Sindhi and English. The questions for the participant are written in English to ensure her understanding. Moreover, the participant rarely spoke English or mixed languages during the interview; however, she felt more comfortable using her native language. Consequently, she communicated in Sindhi, and all text messages and voice notes were in Sindhi. The researcher has translated this material.

Translating from one language to another presents many challenges due to cultural differences, as meanings and ideas may not be equivalent (Kelman, 1968; Brislin, 1970). However, this issue does not arise in this research methodology because the researcher is familiar with both the culture and the language. The researcher's life, teaching, learning experiences, and observations are rooted in Sindh, Pakistan, where she was born, raised, and spent much of her life. Specifically, her learning experiences during her first 15 years of life took place in the same city where the participant lives. completed her education from grades 1 to 10 in the girls' public schools at Naushahro-Feroze.

This is not a cross-language study because the researcher did not involve interpreters or translators. There were no methodological issues described in Squires (2009), such as translation

and interpretation bias, researcher positionality, ethical considerations, and conceptual equivalence, since both the interviewer and participant speak similar languages. Issues arise when the researcher and participant speak different languages (Edwards, 1998; Temple, 2002; Temple & Young, 2004; Birbili, 2000).

The following chart 3-2 shows details about the research interview for this study by using technology throughout the process.

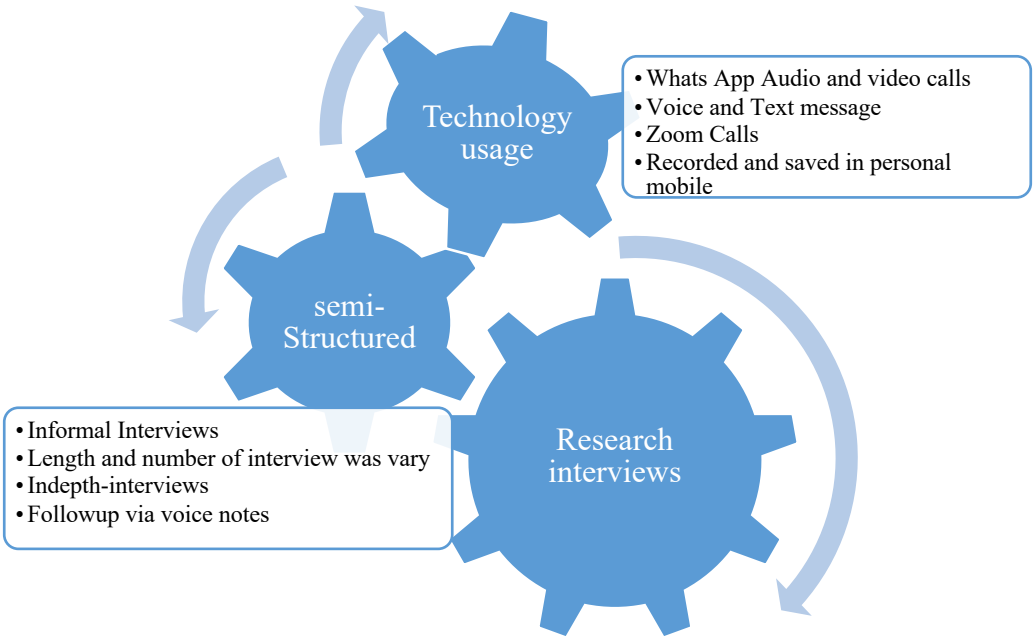


Chart 3-2. Research Interviews by Using Technology (Created by Researcher)

Data Analysis

The data analysis of a biographical study is typically presented in the text. I retain all descriptions, pictures, and anecdotes for the analysis (Kazmierska, 2014). As a listener and follower, I can observe her active social media accounts, such as Facebook and Twitter, while newspaper articles and TV news analyze the text through the uploaded stories. All links are provided in the reference list. She has shared numerous pictures with me and offered several

documents, which serve as primary resources for analysis. The primary reason for including most pictures is to enhance the readers' comprehension. The images play a crucial role in online research, facilitating data analysis and visualizing the actual scenario. I want to emphasize that the readers are in the United States, making visualization a key factor in this research, which entails a logical analysis from story to story. I have retained this news data, which supports logical data analysis without bias (Best, 1970). All links related to Mahnoor's information, such as her social media, news articles, and documentaries, are included in the reference list.

Using narrative inquiry as a research methodology, I seek to understand the potential of female education, her initiatives, and the differences she has made in supporting and engaging children and the community in educational activities by exploring and analyzing the lives of interviewees through their stories. "The story structure then becomes the points of analysis for narrative inquiry-driven qualitative research (Bhattacharya, 2017, p. 27)." Narrative research analyzes the stories that individuals tell. It is considered one of the forms of qualitative data collection through interviews, which can be analyzed thematically or structurally (Creswell & Poth, 2018). As a researcher, I have employed a thematic strategy to analyze the data collected through interviews with individuals.

To achieve this objective, I am interested in examining the impact of the patriarchal learning environment as a behavioral issue, aiming to enhance the role of education in rural communities and lead initiatives for girls, empowering the community. I intend to understand, reflect on, and analyze the societal situation in interior Sindh, Pakistan, focusing on how it affects the rural community and mirrors the patriarchal learning environment, illiteracy, and the systemic domination and imbalance in education.

This study's construction of credibility and transferability depends on data collection by conducting interviews more than once. To ensure content credibility, the interview questions are designed carefully to cover all aspects of the participant's life, experiences, and perspectives of the participant. The interview questions are divided into parts because this biographical study delves deep into the participant's life. To explore how she shaped her early years, her background information, her childhood experience, and her current experiences, the study will highlight her educational journey and challenges. Additionally, to ensure the construct validity and to examine career choice and decision-making, the study highlights her family and herself. The language she speaks is also the researcher's home language. The culture she represents is also not new to the researcher because she spent much of her life there, so internal credibility and transferability is accurate. Using primary documents like pictures, media reports, and social media news and theoretically applying different theories strengthen internal credibility and transferability.

In this context, this study's reliability depended on the smooth data collection process. The data collection method was to conduct an online interview with the participant using WhatsApp and Zoom. A consistent set of questions was asked each time, with follow-up questions. The participant shared all important pictures and her certificates. She replied to all questions better and consistently. She used all modes of data transfer according to her and my convenience. Her voice notes showed her continuity and consistency of sharing data.

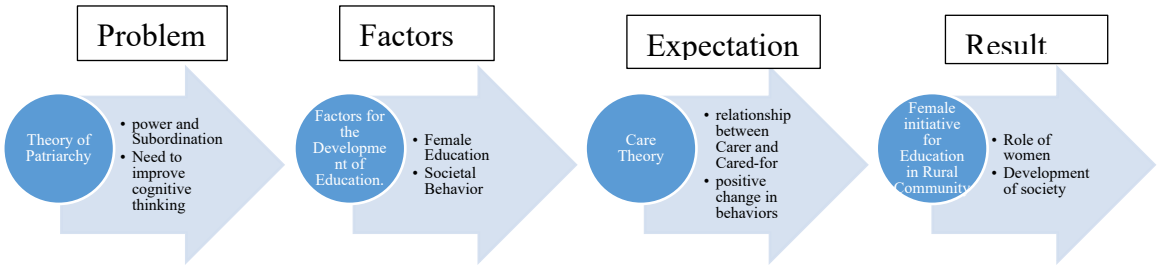


Chart 3-3. Research Study (Created by Researcher)

Chart 3-3 above illustrates all aspects of the research study, including its problem, the relevant factors, the proposed theories, and the findings. This graph serves as a summary and a working reference for the upcoming chapters that detail the participant's biography and the results. The purpose of including this graph is to help readers visualize the study.

Limitations of the study

This biographical study, based on online interviews, faces several limitations in its methodological and research processes. The primary limitation was the distance, as the researcher lives in the USA while the study participant resides in Pakistan, which prevented in-person interviews. For personal reasons, the researcher is unable to travel. Conducting research from the United States is particularly challenging, especially when writing a biography. However, technology has made things easier and more accessible.

The first challenge was providing accurate and detailed information to readers in the literature review about the educational history, policies, and current situation in Sindh, Pakistan, to help them understand the need for the study. The reasons include a lack of written documents and research related to the area where the participant lives, as online resources are unavailable and access to local libraries is restricted. Even information about the village of Mohammad Bachal Mahar is unavailable. Additionally, if the study could be conducted in person, the researcher might find resources in local libraries to better inform readers about the education system in the patriarchal environment of Sindh, Pakistan. The researcher could not access government websites and documents to obtain accurate figures. If in-person research were feasible, the researcher could have met with the participant face-to-face to collect much more data and visuals to enhance the authenticity of her work through visits to Mahnoor School, attending the informational study circle, and the book circle. The reason for including numerous pictures is authenticity. The use of information from various academic and non-academic news websites, magazines, reports, and wikipedia in the literature review is due to the inaccessibility of information, aiming to provide more visual appeal and insight into the developing understanding of Pakistan's education system and its history. Furthermore, the authenticity of the participant is addressed through her social media accounts and various news resources by providing links in the reference list, which limits the accurate observations that could be made onsite.

Chapter 4 – Biography

A Lamp Should be Lightning

Who am I?

Mahnoor!

A Beam of Moonlight!

Or

Warda e Noor!

A Flower of Light!

Sheikh, which is my last name

Or

…?

Figure 4-1. Mahnoor Sheikh (Picture courtesy of Mahnoor Sheikh)

There are various types of species in the world, and human beings are one of them exist in the world. Human beings differ not only from other species but also from each other by language, physical characteristics, features, and habits. Most importantly, their mindsets differ because they are naturally gifted with wisdom and capabilities, have opinions, views, and logistical reasons, and are influenced by the environment.

Humans undergo a process: being born, living, and dying. After dying, it feels as if they never existed! As I mentioned, there are many types of people; some spend time alone because they live a life for themselves. However, some individuals use their time in the world not for themselves but for others. They lead immortal and endless lives because no one forgets them after they leave this world. They live on forever in memories because they assign tasks to themselves and accomplish them in a particular way. In chapter two, I provided an example of Shah Abdul Latif Bhittai, a Sufi poet from Sindh who cared about people and guided them through his poetry on how individuals can improve themselves as better human beings to contribute to a better world. His philosophy of love emphasizes never giving up, which is still relevant today. A better human shows care for each other, and a better world reflects a place where everyone cares for, helps, and supports one another to live an immortal, peaceful, and easy life.

Everyone has different abilities, such as reciting poetry, writing, telling stories, etc. Learning is prominent in every step of life and comes in various forms. One very ancient learning method is telling stories of life experiences with morals. As time passed, people learned reading and writing, papers were established, and they wrote books to preserve their stories and experiences. Several people are used to writing travelogues, biographies, and autobiographies to protect their experiences; that way, learning from experiences continues.

I am also writing a biography of a girl in her 20s to continue the same process of preserving the story of a compassionate teacher. One of my motives for writing this biography is to learn from her life, support her efforts in education, and understand her struggles in a patriarchal learning environment, shining a light for others and inspiring them to continue the development process.

Mahnoor's Native Place

Figure 4-2. Mahnoor Sheikh, a newborn (Picture courtesy of Mahnoor Sheikh)

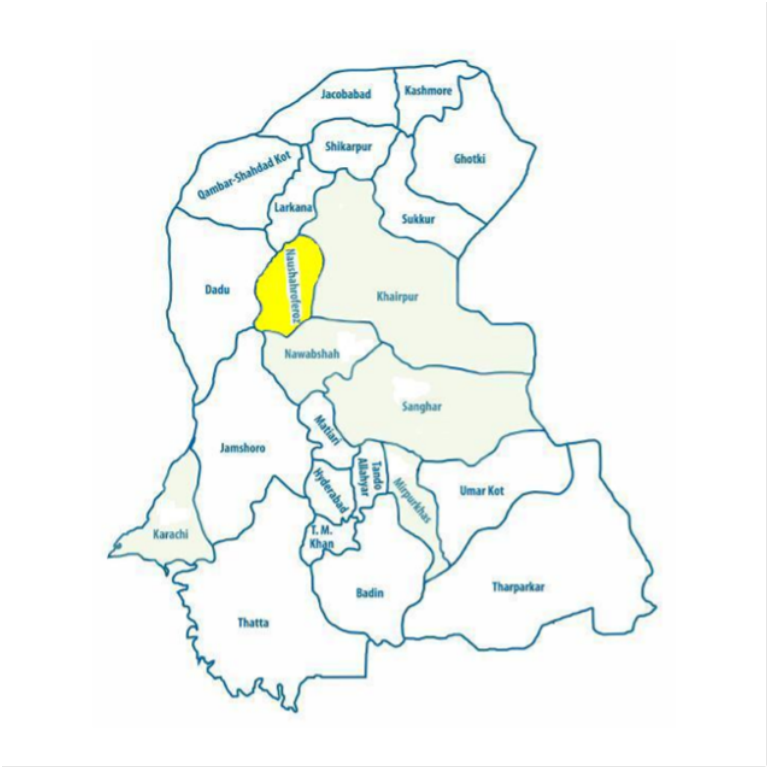
Mahnoor was born on November 1, 2000. She has lived in Naushahro-Feroze, located in the Valley of Sindh, Pakistan, since her birth and still resides there. Migration has not been part of her life. She loves her home, hometown, and the people there. Consequently, she deeply feels their happiness, sorrows, and worries, and she raises her voice to support them during difficult times. As a teacher, she educates children, and as a socialist, she engages in social work. She

feels deeply connected to the community where she lives. Her bond with the city deserves a brief description, even though not many studies are available online, nor does Wikipedia provide any details. I do not have access to the libraries in Sindh that could offer information about the city.

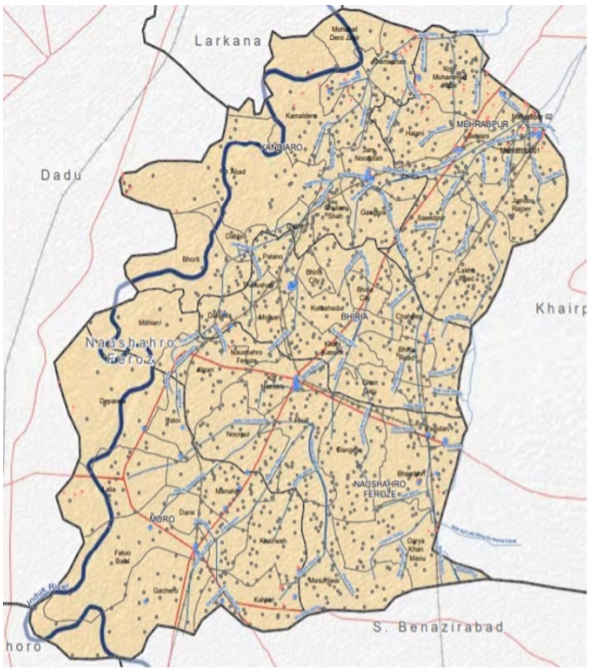
Historically, Naushahro Feroze is a renowned city in central Sindh, Pakistan, celebrated for its rich literature, culture, and civilization, which is influenced by the Indus Valley civilization, Muslim rulers, and the British. It served as a significant stop for Mughal and Iranian emperors during their travels. Fakir Feroze united nine villages to establish the city. The Kalhora and Talpur dynasties ruled the region, along with British authorities. The city's economy mainly depends on agriculture. It has been home to many notable individuals who have contributed to the town in various ways, particularly in education. In 1893, philanthropist Sayed Allahando Shah of Darbello founded Madrassa High School, the second-largest Muslim school in Sindh. This school has produced distinguished figures such as Shams-ul-Ulema Umar bin Mohammad Daudpota, a scholar and intellectual (Rizvi, 2018).

In this biographical study, the participant resides in Naushahro Feroze, but she also works in a rural community located ten kilometers from the city, called the village of Mohammad Bachal Mahar. Information about the village is not available online, but according to the participant, it spans approximately five to six acres and has a population of five to six hundred, with about 250 registered voters.

The following information about Naushahro Feroze is included here and is based on my personal experiences and what I have heard from teachers.



Map 4-1. Map of Sindh (Almamac Pakistan)



Map 4-2. Map of Naushahro Feroze (Almanac Pakistan)

Naushahro Feroze in my Memories

I spent my childhood in the city of Naushahro-Feroze, where I can vividly recall the years from 1977 to 1987, spanning from elementary through high school. According to my childhood friends, while there haven't been many changes, the city retains its old trends and traditions, and although it has evolved into a bustling area, it has expanded in size and services. Though my birthplace is Khairpur, Sindh, I spent most of my childhood in Naushahro-Feroze. Indeed, the most memorable period for me was from 1977 to 1987; after my father passed away, my family and I moved to Khairpur. Naushahro-Feroze was a charming small town with historical significance, housing approximately 8,000 to 9,000 residents. Almost all the houses were made from mud bricks, and the streets were built of either mud or baked bricks; even the official buildings were constructed from mud. The city was divided into upper and lower parts. There was no water supply, so the upper part depended on a fixed water supplier who transported water in a leather waterskin from wells to the houses. In the lower part of town, wells and hand pumps served as water sources. Later, they had water through a water supply system. However, no women were seen outside their homes to carry water. They remained home, tending to children and managing household responsibilities in a joint family system.

There were only three male doctors: one worked at a government hospital, two were private practitioners, and there were no female doctors, along with just one female nurse in the town. Therefore, women mostly approached the nurse instead of a male doctor, and male doctors would seek help from the nurse when dealing with female patients.

In my memories, it feels like a black-and-white TV drama from the 70s. The town featured wide roads and streets, with many trees lining the sides, horse carts for local transportation, and buses for longer distances. Women wore black burqas or white shuttlecock

burqas. The city had only two or three cars that belonged to prominent individuals. Sometimes, I could see tractors on the road traveling from one field to another. Some people also used camel carts for transportation and to carry loads, so you could often see a row of camels alongside the road. Usually, in the evening, in the central market, people were used to sitting in a small restaurant decorated with film posters on the walls, where underprivileged folks rested on benches, either listening to the radio or reading the local newspaper, discussing the news while sipping tea from their saucer by creating a slurping sound. Women were not allowed in restaurants, shops, markets, parks, or anywhere else; only beggar women and villagers could be seen in the shops.

Women maintained a vibrant social network, visiting each other's homes, organizing gatherings, and celebrating cultural events. I recall that there wasn't much interest in arranging public events in Naushahro Feroze, except for school functions open to all men, not for women. Once, the newly appointed principal of the girls' vocational school organized a women's Meena Bazaar, which was exclusively for women, with no men allowed; only women could attend. However, the principal personally invited everyone by visiting their homes. Unfortunately, many labeled her a characterless woman, implying she was dishonored for visiting everyone's house. It was challenging for her to encourage women to attend and ensure the event's success. The event took place as scheduled, but most middle- and lower-class women attended; the upper-class women remained status-conscious, feeling it dishonorable to go there.

I remember many things from that period because I spent a significant part of my life there and was raised within many boundaries. Once, during a high school annual program, a tenth-grade student played the role of a bride. Everyone was ashamed of her for dressing up as one. For many days, she became the subject of gossip, and for years, it stuck with her as a label

that she was the bride before getting married, so no one would marry her! In this conservative atmosphere, society was predominantly male-dominated. However, most children, regardless of gender, were accustomed to going to school; if some did not attend, it was likely due to their underprivileged circumstances.

The town had a public elementary school, a middle school, and a high school for girls. Madarssa High School was one public school that combined boys' elementary, middle, and high school education within one building, serving grades one through ten.

My memories include girls' schools with limited facilities but a genuine sense of thought, sincerity in learning and teaching, respect for teachers, and love for students. I recall a large government girls' primary school made of adobe, built by local people, called Kacho School, opened by Mahnoor's aunt, Apa Nazir Sheikh, for girls' education. She served as the school's first teacher and headmistress. The school closed after Hindus migrated to India in 1947 following independence. It had two entrances on the south and east sides. It featured three well-constructed rooms, two corridors known as verandas, and two alcoves that acted as open rooms with three walls and a roof, all functioning as five classrooms for grades one through five. Each classroom was equipped with benches for students, a chair and table for the teacher, and a medium-sized tin trunk for storage. The larger of the two playgrounds was designated for morning assemblies, games during recess, and physical education. Additionally, there was a small room on the ground floor for storing water pots, one bathroom for students, and another on the upper floor for teachers. An elderly person was responsible for cleaning and other work in the school. Fozia studied at that school. The following picture shows a more significant number of girls at the school. Almost every elementary-age girl attended school regularly. The parents did not complain about the school's standards and facilities. As I recall, a few parents

preferred that their daughters complete the religious book Quran before starting school, which takes a few years, so they start school at an older age, while others enrolled them in school simultaneously. Female teachers were assigned to girls' schools, while male teachers were appointed to boys' schools—male attendants for boys and female attendants for girls' schools. No man was allowed to go inside the girls' school. This is a group picture of most of the students at the school. Fozia is in this group.

Figure 4-3. Fozia in Elementary School called Kacho School-1976/1977 (Picture courtesy of Nelofar Khamisani)

Although all rich and poor children attended the same school, there was less status discrimination. However, the society was also characterized by respect and care. Rich people helped poor people, and poor people respected the rich.

In this small town, society was completely male-dominated. A man was the leader of the family. No matter what age, a woman or a girl couldn't leave home without permission. All women were used to wearing a Burqa, a version of Abahya, while going out of the home. A concept of separate male and female gatherings was common. Girls could go only for the profession of teaching and gynecology, and only a few graduate men were in the town. There

was no college or university. After graduating, rare students were given a chance to go to college. Most of them were boys. Girls mostly stayed home, did house chores, or got married, and mothers were mainly housewives, so life was communal. Culturally, ladies socialized by visiting each other's homes, and men did that, too. The ladies' sitting place was a central room called the Drawing Room, while the men's sitting area was a place out of the home, usually a big room or a house-type constructed building called Otaq. So, traditionally, the concept of male and female was marginalized in schools or any other place.

Consequently, after nearly four decades, the situation in Naushahro-Feroze has completely transformed. This small town, once a taluka of the Nawabshah district in the central region of Sindh, is now a city and district within the Nawabshah division. Its population is approximately 87,000, with 43,967 males and 43,443 females (City population—Pakistan, Sindh 2024)

When discussing the city, Mahnoor demonstrated a deep understanding of its history. Currently, a network of private schools run by various individual owners and NGOs spans the city. Mahnoor remarked, "Nowadays, there is a private school on every street! All of them are co-educational, but over a hundred schools in the surrounding rural areas have closed and are now being used as Otaqs or stables for cows, buffaloes, and goats." Additionally, she explained that the rise of private schools has fostered inequality among children—parents who can afford private education can enroll their children in these institutions, leaving underprivileged students to attend public schools. The public schools adhere to the Sindh textbook board syllabus, and the medium of instruction is Sindhi, whereas private schools offer a different syllabus with English as the medium of instruction. The quality of education remains a significant issue.

In the end, Mahnoor's words reflected a complex society. She noted that, conversely, society's mindset remains unchanged despite the town's growing population and transformation into a city. Men continue to dominate women in families, girls still struggle to attend school alone and obtain permission, and schools lack sufficient resources even with several private institutions, colleges, and a public university available. This description outlines the structure of the town today compared to thirty years ago. Schools existed in the past and still do, but competition between private and public schools persists, raising concerns about the poor quality of education in public institutions. Therefore, it is not incorrect to say that the number of schools does not assure quality education; instead, it increases inequality among people.

After providing a thorough description of Mahnoor's hometown, the inspiring nature of her name stands out. Before starting her life story, it's important to understand a key aspect of her name, as it may reflect something about her personality since a name signifies a person's identity.

A Myth Behind Choosing a Name, Mahnoor/Warda

The participant in this study is Mahnoor Sheikh, though close friends and relatives also call her Warda. She plays various roles in her life, including daughter, wife, mother, social worker, volunteer, teacher, good friend, and a nice person. Mahnoor shared details about her name, her parents' love for her, and their excitement in choosing a name for her. Her name is Mahnoor, which means Moonlight. She said, "Initially, my mother chose Warda-e-Noor as my name." Her mother told her that Warda-e-Noor is an Arabic name. Warda means rose or flower, and Noor means light. Together, Warda-e-Noor means flower of light. She explained by referencing her father, "My father told me that when I was five years old, Ami changed my name to Mahnoor, inspired by a TV drama actor named Mahnoor Baloch, and that name has continued in all my official documents; Warda became my nickname." She refers to her mother as Ami.

Mahnoor is unsure why her name was changed. The meanings of both names are similar, so the change remains a mystery. She believed in their parents' love for their one and only child and choosing the best name for her must be the reason.

However, I know that sometimes people get inspired by the names of TV drama characters, film characters, or actors. One of my aunts chose my name because it is a Persian name that shows our ancestor's link with Iran. The meaning of the name Waterlily is also inspiring and indicates beauty; however, for my mother, Neelofar is just her favorite film actress name. She was a successful and pretty Pakistani movie actress those days, and Mamy (my mother) wished for a beautiful and successful daughter.

However, there is also a myth that a name impacts personality. Therefore, choosing a good name with a lovely meaning is a Sindhi or Pakistani culture. However, changing the name Warda-e-Noor to Mahnoor is a mystery in Mahnoor's life because she never enquired about it. Both names have almost similar meanings! So, there is still a question of why her mother changed her name.

Mahnoor's life: A Reality of Adoption

I heard the story from my friends about Mahnoor's birth; she was born in the Civil Hospital in Naushahro-Feroze and raised in the same city. Destiny brought her from the Civil Hospital into the new world when she was adopted. A lovely couple, Fozia and Azmatullah Sheikh, welcomed her as a joy in their lives when she was just one day old. Her adoptive parents had no children, and after many years of marriage, her mother decided to adopt a child. She received a newborn from the hospital where her sister-in-law worked as a doctor. No one knows about her biological parents. She said, "These are rumors I have heard from my childhood. I

never asked my parents or anyone else about this. I think it's better to remain unaware. I was unfamiliar with the circumstances and situations, so I remained silent."

However, during the interview, when I asked her a question about her adoption, she completely denied it and claimed to be the biological child of Fozia and Azmatullah. She dismissed this as a false assumption by others who consider her adoptive, explaining that her father was often out of town for work and was significantly older. People typically make assumptions about the likelihood of having a child at an older age. Mahnoor rejected those who believe she is adopted and referenced her certificates that list her father's name as proof. The following pictures of her parents are from their wedding day. I know that Fozia married at the age of sixteen or seventeen after completing tenth grade, and Azmatullah was almost double her age. These images show an age difference of about fifteen to twenty years between them; however, this does not imply that either of them is too old to have a baby. The reason for not having a child could be something else if they had adopted Mahnoor.

She showed me her birth certificate, issued by the Union Council of Naushahro Feroze. It displays her father's name, Azmatullah, and her date of birth, November 1, 2000, written in both Urdu, the national language of Pakistan, and English, which is an official language of Pakistan. As a researcher, I should mention that I am fluent in all four domains of both languages, which allows me to read the document she presented. I attest to the validity of this document, but it is not included in the dissertation as a primary source due to her personal security concerns. The birth certificate is attested and stamped by the Union Council of Naushahro Feroze. Here, I provide the details of the certificate that I have read and seen. However, I am not familiar with all the other legalities and authentications of the document.

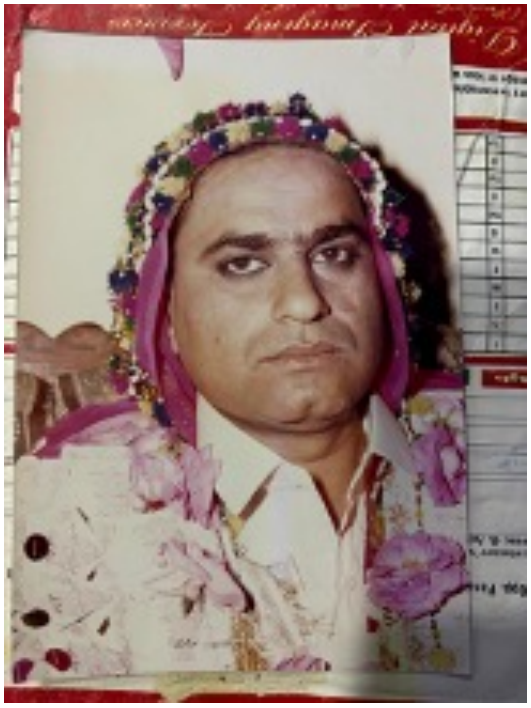


Figure 4-4. Azmatullah Sheikh-Mahnoor's Father-Wedding picture-1987 (Picture courtesy by Mahnoor Sheikh)

Figure 4-5. Fozia-Mahnoor's Mother-Wedding picture-1987 (Picture courtesy by Mahnoor Sheikh)

While discussing her parents, her tone and demeanor remained pleasant. She did not display any sadness on her face, highlighting the love and care she received from them. She exclaimed, “My life is like a rainbow, filled with colors.” I encouraged her to elaborate on the colors of her life, but she hesitated. Later, she shared that she had felt sadness when people mentioned her adoption, joy when she cuddled with her mother, and encountered the harsh attitudes of relatives who reacted negatively to her mother’s stance and love. She has lived a life where she has experienced it all.

The following pictures show her first birthday celebration with her mother and father. It was a large birthday party celebrated by her parents.

Figure 4-6. Mahnoor Sheikh, One Year Old, with her mother, Fozia, Celebration of her first birthday (Picture courtesy of Mahnoor Sheikh)

The following picture is her cherished memory, capturing a memorable and happy moment with her father.

Figure 4-7. Mahnoor Sheikh, One Year Old, with her Father, Azmattullah Sheikh (Picture courtesy of Mahnoor Sheikh)

Figure 4-8. Mahnoor Sheikh with her mother (Picture courtesy of Mahnoor Sheikh)

Mahnoor's Life: A mystery of adoption

I must reiterate my words from the introduction, which state that there is no adoption law in Pakistan. This does not imply that no one can adopt a child. Various trusts operate orphanages and actively encourage people to consider adoption. In such cases, if someone wishes to legally adopt a child, a signed deed would be established between them. Therefore, it is often difficult to determine whether a person is adopted, as adopted individuals receive new names after the adoption process.

The discussion about whether Mahnoor is adopted has several underlying reasons. One of these concerns is whether there exists a patriarchal learning environment that could influence her life later on. According to Mahnoor and her birth certificate, her date of birth is November 1, 2000. Therefore, I can assert that there is no conflict regarding her date of birth, as I heard she would have been only a day old when she was adopted. Conducting interviews with Mahnoor for this research was not our first conversation; we had spoken a few times prior. In 2017, when I talked to Fozia, her adoption was confirmed. While interviewing her, I inquired about her adoption and biological parents. She stated, "The people of Naushahro-Feroze who know our family understand that I am adopted, but I have my parents' names on my birth certificate and in all documents; I am their daughter."

My argument is based on the information I gathered from my friends and Fozia before this study, who has assured me of her adoption. Being adopted is not shameful, so my inquiry focuses on understanding why she does not want to identify as adopted. It seems clear to me that everyone knows she is adopted! For me, it is not a mystery whether she is adopted; the mystery lies in her reluctance to acknowledge her status as an adopted child. I think she understands that it might be better for her not to know about her biological parents if she chooses not to, which is

why she has never asked her adoptive parents. This makes sense because perhaps knowing the truth would make her feel ashamed in society, or society may treat her differently.

Furthermore, Mahnoor defended herself by stating, “No one can give their child to someone for no reason.” However, my argument is that Pakistan is a Muslim country with a deeply ingrained patriarchal environment, which imposes certain religious limitations on everyone regarding physical relations, and socially, particularly on females. As Pakistanis, we often hear of biological parents giving their children up for adoption or leaving them at the doors of orphanages. In Pakistan, many restrictions exist for girls due to religious beliefs. In some cases, parents, especially mothers, give up their children for specific reasons related to unfortunate incidents involving girls, such as rape or infidelity in relationships. In those cases, families often refuse to keep children born outside of marriage. Therefore, claiming that one should not give children to someone is not a logical statement for a Pakistani girl in a patriarchal society.

Genuinely, Mahnoor’s parents became kind and supportive when they adopted a child. They set a great example in a society where adoption is rare. They deserve admiration, as some adopt children to provide them shelter and care when they can, or if they do not have children of their own. Many underprivileged families with multiple children would also benefit from this assistance. It helps protect children from the harsh realities and challenges of life. We should highlight and appreciate these positive actions to encourage others to foster a caring society by sharing these stories.

Mahnoor lives in a male-dominated, patriarchal society. In this complex Sindhi culture, where men hold sway, she receives remarkable support from her husband for all the tasks she undertakes. A pressing question arises: why does her husband choose to stay with her in her

parents' house? She said, "My parents refused Riaz's proposal for me because he is not a financially established person. He does not have a government job or property." Therefore, Riaz might have broadly considered marrying a younger girl because she is the only child of her parents, and the property will go to her after them, which is why he supports her. She mentioned that her cousins are fighting for the property, claiming the house where she resides. Consequently, we appealed to the civil court in Naushahro Feroze.

My final argument is based on the fact that, according to The Pakistan Code Ministry of Law and Justice, the Guardians and Wards Act of 1890 states that an adopted child does not have property rights from their parents. Similarly, according to the Succession Act of 1925, the Inheritance Act, Islamic Jurisprudence, and Article 23 of the Constitution of Pakistan (1973), a biological daughter has the right to inherit property, but she cannot receive an equal share of men's inheritance. This means that if Mahnoor is adopted, she does not have any share in her parents' property. Even as a biological daughter, she would receive a smaller share of the inheritance. Thus, in both scenarios, she faces a disadvantage. However, if she can prove herself as a legal and biological child, she will definitely receive some inheritance. This could explain why she might choose to hide her identity as an adopted child.

I suspect she might be concealing the truth about her adoption to gain control of the property. Her actions are likely influenced by her husband because, in patriarchal societies, men typically hold authority over property as they are the breadwinners (Sabreen, 2020). They may seek to legally prove that she is not adopted by displaying her father's name on all the documents; otherwise, she will have to relinquish possession of the house to her cousins.

Whether Mahoor is adopted remains a mystery, as documents like her birth certificate and other school certificates indicate that she is a biological child, while some eyewitness

accounts suggest she is adopted. The most important thing is that her parents did not make a will or transfer their property into her name, even though they know that she might lose everything! This shows that they left everything somewhat disputed!

In this scenario, it is evident that in a patriarchal learning environment, a girl faces numerous challenges, one of which is her reluctance to assert her rights with her parents. She could request that they transfer the property into her name since both have passed away due to illness, or they could have done so themselves to secure her future after their death. Another obstacle is making her own decisions. She chose her own life partner, and her parents accepted it because they were elderly and sick and needed her at that stage of life. Sometimes parents accept such decisions due to personal issues, but not in the way they should, which makes her feel less empowered to ask her parents to create a will. I am uncertain, but a sense of injustice lingers within me. I feel that her parents may have treated her unjustly; I am not sure why- perhaps due to a lack of affection for their biological child, they were unable to form a genuine connection with this adopted child!

Most significantly, a woman needs a man to survive in society. Mahoor was assured of this when she said,

> I have faced many challenges being alone in the hospital. Staring men's eyes at me, calling me into corners, asking to meet at night, passing me phone numbers to entertain them, and unnecessarily holding me in line for everything.They all acted like they were helping me.

Her story is like that of a young girl surviving among the wolves of society. It is evident, and as I noted, patriarchy is an ingrained element of Sindhi, Pakistani society; therefore, the power of dominance resides with men. Misusing this power presents a significant issue in

society; some wield it to dominate, while others use it to show kindness. However, both are forms of abuse. Regardless of the reasons for not revealing her adoption or whether she seeks this for property, she needs a home to live in and has chosen her life partner because she requires a man for shelter. Now, at least she has a man who helps, supports, secures, and protects her in this male-dominated society, as well as a home for her shelter. Otherwise, how could this girl survive alone?

Primary/Elementary School: From a Care-Free to a Frustrated Child

Figure 4-9. Mahnoor Sheikh, Eight Years old, second grade-2008 (Picture courtesy of Mahnoor Sheikh)

Mahnoor does not remember everything year by year; she recalls different moments, incidents, occasions, and short stories from her life. In 2010, Mahnoor completed primary/elementary school, which includes up to fifth grade. She grew up in families of educators, as her maternal grandparents and paternal aunts were teachers. Mahnoor completed her education in Naushahro-Feroze. She doesn't remember much about elementary school,

except the inconsistencies in the school, visiting different places, and spending time with relatives and friends alongside her mother, all while enjoying the life of a pampered child. She did not have any care for school, education, or anything else.

When discussing her educational journey, she said, “I was an average student in the primary and middle school classes.” She didn't particularly appreciate studying because she could not understand what teachers taught. Blaming her mother, she said, “Ami had unique interests. Even though she was a teacher, she never focused on my studies; she just cared about my grades.” Fozia liked visiting relatives, shopping, fashion, and meeting with friends, so she was usually used to going out of the city. As a single child, she always took Mahnoor with her.” She admitted that she skipped school a lot, so her interest decreased in studies, and a gap was always there to continue from when she left, so she started school skipping on her own, too. She has regrets that she started leaving school with permission and no permission. Usually, she lied to the principal of the school about sicknesses such as stomachache, headache, or vomiting to get permission. The school time she spent roaming around in the streets, going to someone’s house, playing on the fairground, and at the end, going home at dismissal time. No one knew that she was leaving school earlier and did not come home directly. I asked her about the behavior of the teachers, bullying, and all the stuff that she might face in the school. Still, she was assured that her problem was not doing school homework, being unprepared for the assessments, not completing assignments, and having regular absences from school. She said, “I became so frustrated with the school and classroom, even with the teachers who wanted me to complete my work, it made me skip school and lose interest in studying.” Her primary/elementary school life went from being a carefree student to a frustrated one because her interest ended.

Middle School: From a Frustrated to a Caring Girl

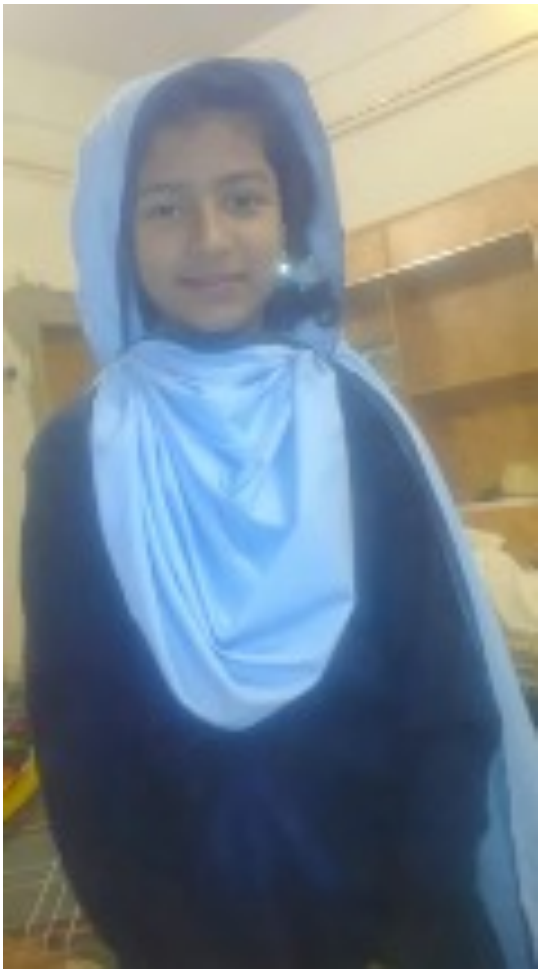


Figure 4-10. Mahnoor Sheikh, 6th grade (Picture courtesy of Mahnoor Sheikh)

Middle school life spanned from 2011 to 2013. It was somewhat different from elementary school because Mahnoor was maturing and, over time, recognized the importance of education. However, much of her time was spent caring for her mother. She attended school regularly and worked hard to grasp new concepts. Yet, destiny had other plans for her. Her mother, Fozia, fell ill, and Mahnoor spent most of her time at the hospital with her. Initially, the doctors could not diagnose her illness. It took a long time, and Fozia's condition deteriorated significantly. She needed Mahnoor by her side constantly. Consequently, the routine of missing

school for months began again. Mahnoor said, “Someone needed to care for Ami. Baba was far from home for work; I was the only one there, so I took the responsibility to look after her.” She felt sad but held back her emotions, saying, “Perhaps it was my destiny!” It seemed like a regret that she was not denying her responsibilities because she loved and cared for her mother, but at the same time, she wanted to live a life like ordinary girls, free from tension and responsibilities, enjoying school, spending time with friends, and focusing on herself. When she spoke about Fozia’s illness, I could sense that Fozia was very sick, and Mahnoor couldn’t bear to see her in pain. She needed to cope with that tragedy without revealing her feelings. That situation lasted for years. After a pause, Mahnoor asked me if we could talk again tomorrow, and our conversation lost its flow. However, that was fine with me because I didn’t want her to revisit those painful memories anymore.

Figure 4-11. First from right, Mahnoor Sheikh with her cousins-Middle School (Picture courtesy of Mahnoor Sheikh)

Figure 4-12. Mahnoor with Fozia last stage of her illness (Picture courtesy by Mahnoor Sheikh)

We did not meet on Zoom the next time. She sent me voice notes of my questions. When I asked her about her interesting subject at school, she said, “I am telling you a secret of my life.” It made me curious to know. She told me that I was the second person, after her husband, with whom she was sharing this secret. Interestingly, she met her husband in eighth grade, and she liked the subject he was teaching—Social Studies! She exclaimed about his teaching style and his politeness toward students compared to the rudeness of other teachers. We enjoyed his class because of how he taught. Other teachers didn’t even respond to questions in class. “He used to introduce renowned people from Sindh every Friday in the classroom. There were sixteen students in the class, and he was the favorite teacher of everyone.” Subsequently, many good and bad incidents happened in Mahnoor’s life in middle school. She was growing and developing her

maturity and facing a hard time in family. Although Mahnoor was a carefree person at her younger age, during middle school, different turns in her life made her a caring and responsible person. She juggled between home, school, hospital, mother's illness, father's absence, and no relatives' support, etc. She wasn't much older when she took on all the responsibilities at her middle school age, but she was brave enough to manage everything alone.

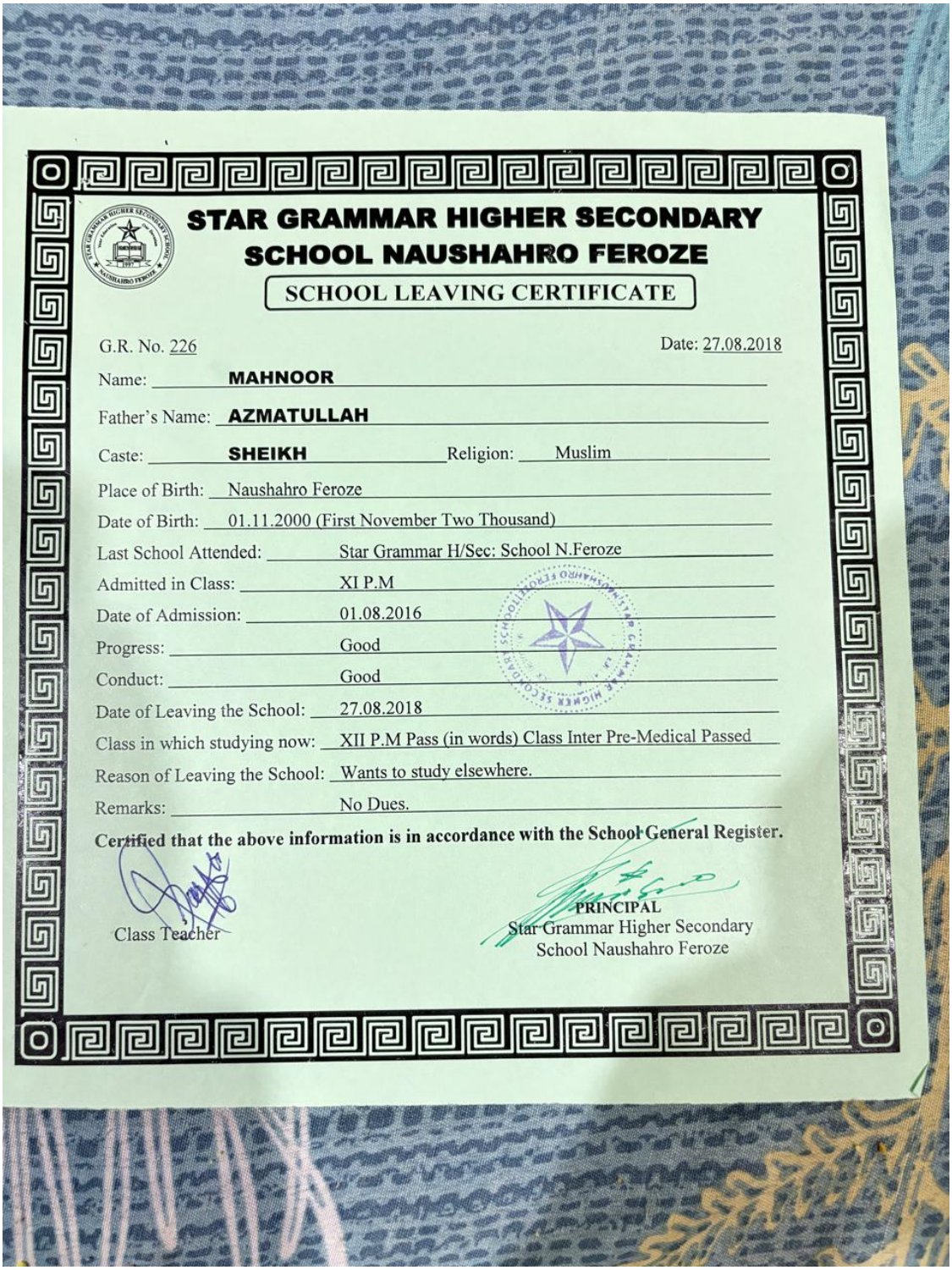
Higher Secondary School: A Responsible Girl

In 2018, Mahnoor passed her high school. As a responsible girl in the community at this point, she is surprised by how that change occurred in her life. In 2015, during her tenth grade, Fozia felt a bit better, but she was on medication that made Mahnoor feel relaxed. They stayed at home, and she attended school regularly. She mentioned, "I do not know when I became a fully responsible girl in my teenage years! I was taking care of my home, my parents, and my studies!" She was astonished at how much her lifestyle had changed and how she had advanced beyond her peers! From eighth to eleventh grade, Mahnoor grew interested in staying home, doing household chores, attending school, and trying to cope with her academic struggles. Time passed quickly, leaving many marks on Mahnoor's life. Her journey through education was not smooth; she faced many ups and downs until graduating from high school. Not sure, that maturity came because of her growing age or having a caring company with Riaz!

In 2017, before graduating from high school, she got married, and the same year, a few months after her marriage, Fozia passed away. This was a critical time for her, as she was also expecting a baby. More than one significant event was happening in her life, including studying, a new marriage, her mother's death, and her pregnancy. Her educational journey appears to have been challenging; many obstacles disrupted her path, yet she managed to persevere and graduated on time. The conversation between Mahnoor and me about her school and studies was

not very deep because her interests and life circumstances were excluded. Each question led her back to her situation. She barely remembered the activities she participated in at school, the time spent with classmates and teachers, even the subjects she studied and who taught them. She does not even have school certificates, small achievement awards, or anything that brings her back to her school life. Her life revolved around her parents, their conflicts, illnesses, and family disturbances.

The following two certificates are Document 4-1, the High School Leaving Certificate, which she received upon graduating from Star Grammar School, and Document 4-2, a pass certificate issued by the Sukkur Board of Intermediate and Secondary Education. Both certificates demonstrate her high school graduation and certify that she completed intermediate and secondary education from the Sukkur Board of Education.



STAR GRAMMAR HIGHER SECONDARY SCHOOL NAUSHAHRO FEROZE

SCHOOL LEAVING CERTIFICATE

G.R. No. 226 Date: 27.08.2018

Name: **MAHNOOR**

Father's Name: **AZMATULLAH**

Caste: **SHEIKH** Religion: Muslim

Place of Birth: Naushahro Feroze

Date of Birth: 01.11.2000 (First November Two Thousand)

Last School Attended: Star Grammar H/Sec: School N.Feroze

Admitted in Class: XI P.M

Date of Admission: 01.08.2016

Progress: Good

Conduct: Good

Date of Leaving the School: 27.08.2018

Class in which studying now: XII P.M Pass (in words) Class Inter Pre-Medical Passed

Reason of Leaving the School: Wants to study elsewhere.

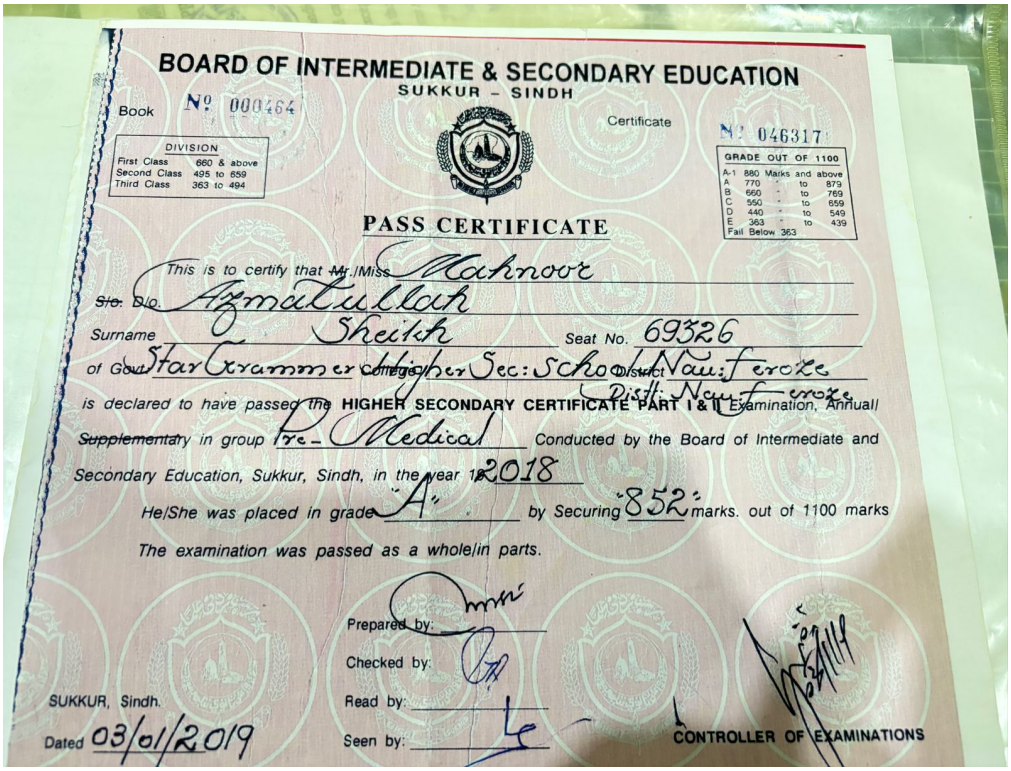
Remarks: No Dues.

Certified that the above information is in accordance with the School General Register.

Class Teacher

PRINCIPAL
Star Grammar Higher Secondary
School Naushahro Feroze

Document 4-1. School Leaving Certificate (Picture courtesy of Mahnoor Sheikh)



BOARD OF INTERMEDIATE & SECONDARY EDUCATION
SUKKUR - SINDH

Book No 000464 Certificate No 046317

DIVISION
First Class 660 & above
Second Class 495 to 659
Third Class 363 to 494

GRADE OUT OF 1100
A-1 880 Marks and above
A 770 - to 879
B 660 - to 769
C 550 - to 659
D 440 - to 549
E 363 - to 439
Fail Below 363

PASS CERTIFICATE

This is to certify that Mr./Miss Mahnoor
S/o. D/o. Azmatullah
Surname Sheikh Seat No. 69326
of Govt. Star Grammer College/Higher Sec: School Nau: Feroze District Distt: Nau Feroze
is declared to have passed the HIGHER SECONDARY CERTIFICATE PART I & II Examination, Annual/Supplementary in group Pre-Medical Conducted by the Board of Intermediate and Secondary Education, Sukkur, Sindh, in the year 2018
He/She was placed in grade "A" by Securing "852" marks. out of 1100 marks
The examination was passed as a whole/in parts.

Prepared by:
Checked by:
Read by:
Seen by:

SUKKUR, Sindh.
Dated 03/01/2019

CONTROLLER OF EXAMINATIONS

Document 4-2. Tenth Grade Certificate from Sukkur Board (Picture courtesy of Mahnoor Sheikh)

Complexity in Getting Education

There were many reasons that made Mahnoor's pursuit of education difficult. She stated clearly, "Baba and Ami loved me a lot, that I know, but they did not realize that, unintentionally, they were giving me a tough time."

Reason One: Switching Schools

Mahnoor's education was disrupted from the start for several reasons, especially because she switched back and forth between two private schools, which made her even more unsettled. She said, "Ami always followed my cousins; what they did, I had to follow them; even if they switched schools, I had to; she never heard me." She attended Star Grammar School System from nursery through fifth grade, then the HOPE School of Excellence from sixth to eighth grade, and back to Star Grammar Higher Secondary School for ninth to twelfth grade, as it had

been registered with the Board of Education. She explained the reason for changing schools: all her cousins on her maternal side were studying at Star Grammar School System. Sir Ali Ahmed, a well-regarded teacher, left to establish his own school, HOPE School of Excellence, prompting her mother to enroll her and all her cousins there. Later, they returned to Star Grammar because HOPE School was not registered with the Board of Education, and that year, they needed to take the Board of Education's annual exam. In the Pakistani Education System, education from ninth grade through twelfth and into undergrad is governed by the Board of Education, and students must sit for a standardized annual examination. The Board organizes exams at various school centers, and the question papers are issued from there. The Board also evaluates all students' answer sheets, announces results in a standardized list, and sends these results to the schools, which are then published in local newspapers. The Board oversees all school assessment processes from ninth grade to undergrad. Switching schools repeatedly was difficult for her, which she disliked, and this constant transition caused her distress.

Reason Two: Disturb Family

From 2008 to 2017, Fozia was ill, and Mahnoor devoted most of her time to caring for her mother and managing the household. She said, "Ami was sick and became very weak and touchy. She wanted me to be with her all the time." They spent much of that time in the hospital. "Ami was very protective of me, so she didn't allow me to leave the room for a while, even though I was the only one handling everything alone at Norin Hospital in Nawabshah." She expressed her feelings, saying, "I became tired and frustrated with being alone and the strictness of Ami." But still, she cherishes those precious memories: "Ami used to tell me her life stories." Later, she recognized that they were spending quality time together. However, she did not overlook her education despite her schooling being disrupted by irregular attendance. However,

her mental distress was because of mother. She shared her worries about her mother, saying, “I was always so worried for Ami, seeing her in pain, and the fear of her death never let me relax.” After a pause, she added, “…but she felt pain throughout her life. Her married life was completely disturbed.”

Mahnoor’s early education seems quite disturbed because of her mother’s illness and lack of attention to her studies. She mentioned, “Ami gave me everything unasked. For instance, if I needed a pen, she gave me two; if I needed a pair of shoes, she gave me four, but she did not spend quality time with me.” Many factors influence a child's personality at an early age. She stated she was an average student in class due to her irregular attendance and the pressure to achieve good academic grades, which frustrated her. She skipped school and became interested in taking care of her home and the people around her to receive attention and appreciation. It may be that she needed more care from her mother.

Mahnoor’s father was a government officer stationed in Islamabad, the capital of Pakistan, where he lived. I asked her when he usually came home, and she replied, “Every two months.” Thus, in Azmatullah's absence, Fozia was solely responsible for the household and for Mahnoor. Mahnoor described her father’s relationship with her mother as “always fighting! I had never seen them united. They even fought over a cup of tea!” She laughed and continued, “Once, I heard my father say to Ami, your teacup is new. Why did you give me an old one?” She pointed out that the primary reason for their conflicts was the unnecessary involvement of both families in their lives. She recounted an incident involving the unacceptable behavior of her paternal aunts: “Once, they locked us in our room! We awoke in the morning, and we were locked in! The door couldn't open from the inside. We shouted, but no one opened it.” Ami was a stubborn woman who stood against her in-laws because they instigated disputes. That day, she

decided to move into her new house, where she preferred to live alone rather than with her in-laws. I felt closer to my mother because my father's time was divided among work, home, and his siblings. Later, after his retirement, he spent more time with Fozia and Mahnoor. Still, his relationship with his wife was strained, so Mahnoor avoided getting close to him. After Fozia died, they developed a good relationship, spending a lot of time-sharing old stories about her and the reasons for their past conflicts. She said of him, "Baba was my best support. After Ami, he supported me in pursuing higher education and for the cause of Mahnoor school." Furthermore, she mentioned that after her mother's passing, her father and she communicated for hours, and she realized that her parents loved each other. However, her mother's stubborn nature and family involvement never allowed them to live happily, and "it disturbed me, my life, and study."

Figure 0-12. Mahnoor Sheikh with her Father-2018 (Picture Courtesy by Mahnoor Sheikh)

Reason three: A Lonely Child with no Friends

However, she shared her experience as a single child of her parents with many cousins, which gave her mother an inferiority complex when Mahnoor got low grades in class. She said,

> Mostly, I got beaten by Ami after getting my report card from the school because I had low grades. She usually compared me with my cousins. She felt insulted because my cousins got good grades, not me. I still wonder and don't understand why our parents are worried about grades, not kids' learning! I swear, I won't be like that for my kids.

Surprisingly, she did not have a wish; she just wanted a life like a normal child. She did not like how her mother treated her differently. "My mother gave me everything I needed, whether I wanted it or not, but she never understood me and my feelings!" I could feel her pain. She was feeling alone because she did not have her age friends. Even though it was an online interview, I could feel her feelings. I just changed the topic and asked about her friends because I didn't want her to be sad. Mahnoor, "Who is your best friend, someone from your cousins or anyone from classmates or schoolmates…? She smiled and said, "I do not have any best friends. I have many people in my circle, just my friends who work with me, and we have a good time." It shows her nature to be independent and passionate about her work.

She said about her friendship circle, "My best friend is my husband. I can share secrets, ask helps and guidance to him on every step of life. He is the best support for me." She is very social because she meets many people daily; thousands are in her social circle, but no one is her best friend! He added to her mother,

> Ami loved me deeply. She was concerned about my safety and security. She never allowed me to spend time with peers, which left me without a bond with my

> cousins. I had always been accustomed to holding my mother's hand or her scarf when we went out or were around others. It felt as if I feared losing myself or being unprotected without her! However, now I understand it was hesitation, not fear; perhaps I was losing my confidence due to my solitude and lack of socialization.

A child's life depends on their parents, especially the mother, who plays a crucial role. However, Mahnoor initially struggled in her studies because her parents did not provide the proper attention and care she needed. She shone when she received care from her husband, and she soared. Evidently, she was a confident girl, but her circumstances never allowed her to shine. She was overprotected. She needed care, not to be squeezed from the situation.

This lonely girl has crossed various stages of life; it may appear that way. She said that her life felt like still water with no way to flow. She was bound by many limitations until she met a person, her teacher in eighth grade, who taught Social Studies. She appreciated his teaching style, and at that point, she began to develop more than just an interest in him; she became interested in learning and later in teaching. That was the turning point of her life. She changed herself completely. She pursued higher education, found a purpose in her life, and now lives with her husband and two little daughters, carrying the motive that drives her life.

Mahnoor's Life: Higher Education and Turning Point

In 2017, Mahnoor's mother passed away when she was in eleventh grade/junior high school. It saddened her for many months. She said, "I felt so alone without Ami! I never thought about living without her, even though she had been sick for a long time. My husband cared for me like a child. He supported and encouraged me to complete high school and pursue higher education." In 2019, she attended the Old Campus of the University of Sindh in Hyderabad for her undergraduate studies and, in 2022, graduated with a Bachelor of Science in Education (B.S.

Ed) degree. This was also a challenging period for her because she had a few-month-old baby girl, whose care was the responsibility of her husband and father until she graduated.

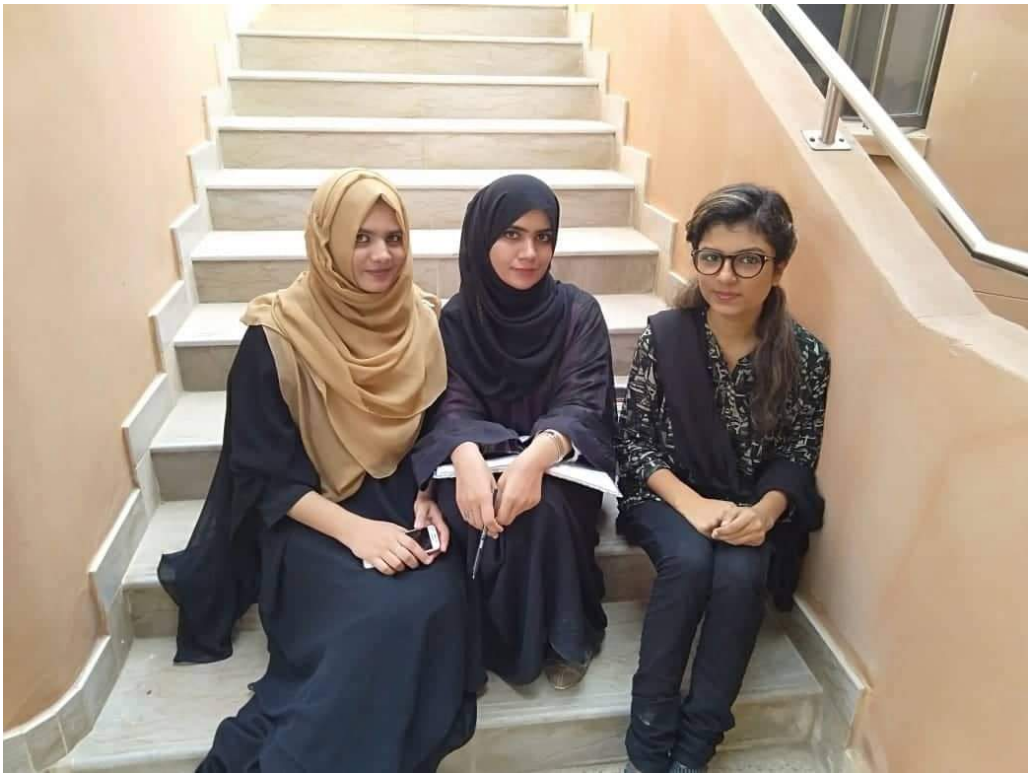


Figure 4-13. Mahnoor with classmates at Old Campus, University of Sindh, Hyderabad (Picture courtesy Mahnoor Sheikh)

The university is located in Hyderabad, Sindh, Pakistan, approximately 130 miles from the city where Mahnoor resides. Therefore, she chose to live in the nearest private girls' hostel to the campus, Tayyaba Girls Hostel. The hostel is situated in Qasimabad, Hyderabad, about a fifteen-minute drive from the Old Campus of the University of Sindh. There, she shares her living space with two roommates. However, when the COVID-19 lockdown began, she left the hostel and, when the university reopened, chose to travel daily. She described the struggle of waking up at 4 am, taking a local bus at 5 am with numerous stops, arriving on campus by 9 am to attend classes, and returning by the same bus after 3 pm until her graduation. She maintained that routine for years. For her, it was a tiring schedule, but she never realized how challenging it

was because something unusual happened: she found herself surrounded by the most supportive, loving, and caring people. She thrived and successfully graduated from both high school and university.

The following document 4-3 is a certificate of her undergraduate studies in elementary education. It is evident that she graduated in 2023 from the University of Sindh. It shows that she completed her honors degree, which is four years, and students can apply for a Master of Philosophy (M.Phil). This degree serves as a stepping stone for a Doctor of Philosophy (PhD).

Serial No 0048328

2K19/BEDEL/28
Eight Semesters

UNIVERSITY OF SINDH

BACHELOR OF EDUCATION (HONS) ELEMENTARY

Session 2022

This is to certify that MAH NOOR D/o AZMATULLAH, SHAIKH having satisfactorily completed the required course of study during the academic session 2022 was examined and declared qualified for the Degree of Bachelor of Education (Hons) Elementary in EDUCATION.

C.G.P.A. 3.15/4.00

Date of declaration of result 13-JAN-2023

Given under the seal of the University

Controller of Examinations, University of Sindh

Registrar, University of Sindh

Vice-Chancellor, University of Sindh

Jamshoro Sindh (Pakistan) Dated 27th June 2024

Document 4-3. Undergrad Certificate (Picture Courtesy by Mahnoor Sheikh)

Mahnoor's Path to Marriage and Finding Love

Mahnoor recounted her entire marriage story in one breath. She did not give me a chance to ask many questions in that Zoom meeting. I just initially asked her to tell the story of your marriage and share pictures. That's it, and she started saying,

> Once, I was at home when, suddenly, Ami became very sick. I had no idea whom to call for help, so I contacted my teacher, Riaz, explaining that I needed an ambulance to take Ami to the hospital. When Ami required blood at the hospital, Riaz helped obtain it. He was just a phone call away. At that point, Ami's condition worsened, and I was worried. No one was beside me in the hospital to tap on my shoulder. In that worse condition, for several days, Ami was in a coma because the doctors were not treating her cancer but were only managing her symptoms. It was an ongoing process until she was alive. Finally, she came out of the coma, felt better, and we returned home. Ami and Abu made decisions regarding my marriage because Ami had no hope of surviving. She contacted a few of her friends to find a proposal for me. By that time, Riaz and I had developed feelings for each other. Riaz's parents brought the proposal, and Ami and Baba agreed. Still, their sisters influenced my parents, leading them to refuse Riaz's marriage proposal for me because they have no good family background, no financial stability, and no family worth for having Mahnoor marry Riaz. Baba's sisters suggested a proposal for one of my cousins, Bilal, which I disagreed on. Riaz never stopped helping me and my family. Baba retired and stayed home in between, but he was too weak and elderly to manage everything, and his sisters were directing him not to waste money on Ami's treatment because she would die soon, so he kept himself away from

everything related to Ami. Ami spent all his savings and Provident Fund money and sold jewelry and property for her treatment. Riaz and I remained in touch and cared for one another, so I inquired about the situation. My mother realized she wouldn't be around much longer, so she wanted me to settle down, and my Abu agreed to my cousin's proposal. It was quite shocking for me. I could not imagine being in their house because their relationship was not good with my mother. According to my mother, Bilal's mother always created troubles for her. I was so disturbed by the stories Ami told. I asked Ami, but she felt helpless because she had no choice. Therefore, I decided to leave home. I contacted Riaz, but he was not in town, so he took help from his family. One afternoon, Ami was sleeping, Riaz's brother picked me up, and I went to my in-laws. The next day, Baba registered a First Investigation Report (FIR) for my kidnapping with Riaz at the local police station. This caused a commotion; my in-laws sent me to Bhiria City, where I stayed for a few hours. When Riaz arrived from Karachi, we left for Nawabshah and then for Karachi. There, we had a court marriage. I took a step I never thought I would take. I knew how society treated girls and their parents who had a court marriage. I was a sensible girl; I loved and respected my parents, but the thought of marrying Bilal made me fearful. I did not want to repeat all that had already happened to Ami. She had suffered the whole life so I did not want a life like her. I wanted someone who would take care of my parents and me, who would respect and support me. I never realized I had no brother, but when Ami was sick, I wished I had one. This society wants a man with a girl; otherwise, life is miserable. The news of my court marriage shook my parents. Fozia Pathan and Azmatullah belonged to

> respectable families, and their daughter got a court marriage! That was totally unacceptable for society. I could imagine the worst reactions from parental and maternal families.

Riaz Maher

For Mahnoor, getting married to Riaz was life-changing. As mentioned earlier, Riaz was Mahnoor's teacher in middle school from sixth to eighth grade. According to Mahnoor, he was one of the best teachers and a kind person at that school. Due to students' admiration for their teacher, several female students added him on Facebook, and Mahnoor was among them. This was a time when social media was gaining popularity. She began chatting with Riaz. Other students spoke with him as well, but Mahnoor garnered more of his attention. During their conversations, Mahnoor shared updates about her mother's illness, as she was frequently absent from school. Technically, this marked a new phase in Mahnoor's life. Now a teenager, she was navigating critical situations. She became increasingly involved and impressed by her teacher. With her mother's sickness and no relatives to help, Mahnoor faced this tough situation alone. During that challenging time, Riaz supported her and showed genuine concern for her and her family. Mahnoor expressed, "I appreciated his kindness and helpful nature because Riaz was like a savior to me, offering support during her mental distress and helping her through tough times."

Figure 4-13 is an after-marriage picture of Riaz and Mahnoor in their house. They don't have a picture of marriage due to the situation. She shared her family picture along with Riaz. She has two daughters Zarnish and Ridham. She is happily lived with them and always found herself planning for her future.

Figure 4-13. Mahnoor with her Husband Riaz Maher (Picture Courtesy by Mahnoor Sheikh)

Figure 4-14. Mahnoor with Riaz and her daughters Zarnish and Ridham (Picture Courtesy by Mahnoor Sheikh)

For Mahnoor's family, Riaz was a blessing. After Mahnoor's court marriage, Justice Salahuddin Tunio, a considerate person, summoned Azmatullah to the court and encouraged him to reconcile. Subsequently, Riaz and Mahnoor returned home with him. Both parents discussed the possibility of Riaz living with them, which Riaz's family accepted. They confronted their families, who had been estranged for a long time, until the final moment with Fozia when she called her father in the hospital. I used to call him Nana. Nana acknowledged Riaz's contributions to us and embraced him.

Initially, Riaz was perceived as a villain by Fozia within their family dynamic. However, his kindness, love, and care for Mahnoor and her parents earned him a gentler reputation. Mahnoor recalled, "In her final days, Ami could neither walk nor sit. Riaz carried her in his arms, both inside and outside the room, assisting her in lying down or sitting. Even Ami's own

siblings did not come to visit her because of her condition". No one wanted to be beside Fozia for even a minute- only Riaz did. Fozia became much more comfortable with Riaz.

Without a male heir, it is difficult for a couple to survive because of him, Fozia's last moments were fulfilling for her daughter. There was someone to care for them. Even Azmatullah, after Fozia's death, spent a few years with Mahnoor and Riaz, and he was quite content. He suffered a leg fracture in the last few months, and it was Riaz who helped and cared for him. He died in good hands at the age of eighty-three. If Riaz hadn't been there, what would have been the fate of Fozia and Azmatullah, and what would be Mahnoor's future?

As I write about Mahnoor, it feels like a success story, even though she is only twenty-four years old. She has gone through various phases of life, experienced ups and downs, learned valuable lessons, observed people and their behaviors, and faced challenges. She lives happily in the same house in Naushahro Feroze with her husband and two lovely daughters, where she was raised.

Mahnoor's life: Her Silent Battles as Echoes of Pain.

Once I finished the entire interview process for this study, I received voice notes from Mahnoor. She said, "I want to share a difficult part of my life." This piqued my curiosity! She continued, "Do you know that I attempted suicide several times by drinking phenyl and taking sleeping pills?" Oh my God! It left me speechless! I had never heard of this; I had never even considered it! In that moment, my mind generated numerous questions. This girl is now only twenty-four years old and has attempted suicide multiple times! I turned up the volume and began listening to the note.

The reason she told,

I believe I inherited this habit from Ami. I always observed her arguing with Baba, and it often escalated to peak levels of anger. She usually did something very strange, like breaking everything within reach. For instance, once she broke the TV and several kitchen items. If she was angry with me, she would break my favorite things on my desk, and so on. Her anger felt like her greatest weakness. Many times, she took a large number of sleeping pills at once and slept for days without eating or drinking. Even when she went to the bathroom, she often fell. I was the only person caring for her, but it was very difficult. I witnessed those tragic moments for as long as I can remember. So I thought that the solution to all problems and disturbances was to take pills. Ami recounted an incident from my childhood. She said that once, when I was just a few years old, I took many tablets that Baba used to take. It was as if I didn't understand the seriousness of the situation and simply did it. Similarly, I did so repeatedly. For example, once, after getting married, I had an argument with Riaz, took sleeping pills, and had to go to the hospital for a stomach wash. Following that incident, Riaz took things seriously and cared for me deeply. He began discussing this act, which was a serious matter, and helped me manage these stressful situations.

The one thing Riaz did for her was divert her mind toward a healthy activity. Initially, she was not interest in reading, but with Riaz's encouragement, she began to explore books. At first, Riaz read to her; however, she eventually grew to love reading and became fully engaged with it. She uncovered something that allowed her to connect with and appreciate the significance of life beyond the weight of her actions. Once again,

credit goes to her husband, a true man, for helping and caring for this completely troubled girl.

It is insufficient to claim that Mahnoor experienced ups and downs in her life, as attempting suicide five or six times reflect the severity of the stress in her mind and the troubles she encountered. Where did she stand mentally every time she attempted? Totally surprising to me! I had no idea, and I have no words to explain further, but now I understand the significance of her decision to marry Riaz and the value of this person in her life! Her caring sigh towards children when she saw them begging in the graveyard! She was alone and needed care and moral support in those frustrating situations where parents were always in tussles, and there was no relative or sibling to listen to her; her only option was to manage on her own. She took care of her parents as much as she could. In those critical situations where she was labeled a failure, Riaz was like a lifesaver for her. She said, “Ami constantly claims in front of everyone that I cannot accomplish anything. She accuses me of lacking interest in my studies, not understanding that I am always with her wherever she goes, even if it means I miss school.” We are discussing male behaviors in a patriarchal system, but here, it seems that behind the scenes, disturbed parents ruined this girl's life.

Sincerely, I would not blame her mother either because her life was also disrupted. She was also living alone and raising a child as a single parent even having a husband.

With a little care, Mahnoor became a lifesaver. She took a bold step and fulfilled the gap of care that was within her by supporting the underdeveloped community of

Mohammad village Mahar. She said, “The best time of my life is spending quality of time with my students.”

Mahnoor as a Blessing

In 2020, COVID-19 struck the world unexpectedly. Initially, everyone tried to understand what was happening and why. The situation worsened globally. As a developing country, Pakistan faced additional challenges in managing operations, particularly regarding the continuity of education due to school closures. The government of Pakistan implemented measures to keep people indoors for health safety, but poverty hindered these efforts. Many people experienced hunger and ventured out in search of food. Similarly, closing schools did not keep children at home, as they lacked engagement due to limited resources. In rural areas, parents worried about food while their children were happy to be home. Transitioning to online learning was impractical due to a lack of internet access, computers, trained teachers, and the economic stability necessary to address the situation during the lockdown (Mumtaz et al., 2021).

Ultimately, Pakistan faced a significant challenge in maintaining education during the pandemic. Even Pakistan Television launched various learning programs in collaboration with the Ministry of Education and the Board of Education. However, these programs proved ineffective due to the lack of teachers and electricity, as rural areas traditionally rely on teacher-centered education. Hence, students required a teacher, and other modes of education did not work for them. Furthermore, load shedding is a persistent issue in Pakistan, which hindered educational continuity during the lockdown.

Mahnoor School’s Establishment: Mahnoor’s story, Mahnoor’s words

> When the pandemic began, I was a first-year student in the Education Department at the Old Campus of the University of Sindh. Due to the pandemic and university

closures, I spent more time with my family. With this free time, I started visiting my in-laws more often, which was unusual for me given my busy schedule. My in-laws live in a village called Mohammad Bachal Mahar, near Naushahro Feroze. This small, underdeveloped village is about ten kilometers from Naushahro Feroze. During those visits, a striking thought occurred to me when I saw some children playing and begging in a graveyard on my way to my in-laws'. I asked my husband to stop the bike beside them so I could learn about their situation. My husband stopped next to them, and they quickly gathered around us, likely expecting money. However, when I asked why they were there and what they were doing, they explained that schools were closed, so they were playing. One child mentioned they were waiting for visitors to the graveyard to give them some money, a statement confirmed by the other children nearby. They said they initially came to play, but when people started giving them money, they began coming daily, ultimately resorting to begging from visitors. They earned a few hundred Pakistani rupees daily (as of a Google search on June 5, 2025, $1 = Rs. 278.03), and their parents were aware of this. I thought to myself that perhaps we had unintentionally turned our children into beggars, which could be detrimental to our future! I returned home with this thought and discussed it with my husband, and we decided to do something for those children. The next day, I returned, spoke with them, gave them some candies, and invited them to my home for help with their studies. They agreed! That same day, I took them to my in-laws' house, which was still under construction and intended for me to live in; it was located right in front of the graveyard. After getting married, my husband and I chose to stay with my parents

due to my mother’s illness and my father’s old age, which left the house unfinished. There was nothing to sit on when I brought the children there, so we managed by sitting on the floor. I spread out a few old quilts called Ralis, along with some jute bags I borrowed from my mother-in-law; we sat together and chatted for an hour or two. That was the first day of what would become a one-room Mahnoor School. Eventually, my husband and in-laws supported my efforts and recognized the need to assist those children, as well as other kids in the village, with their education. They allowed me to use the house for this purpose. Now, I go with my husband daily to teach the children and meet with their parents to get permission for them to attend school, as they had been spending their time out of school. At first, there were excuses from the parents, but eventually, they agreed. Another challenge arose: encouraging girls to go to school was essential, as well as securing funds to run the school. By establishing a routine, I met with a few families daily to persuade them to allow their daughters and sisters to enroll. After much effort convincing them, they ultimately agreed, although it was a challenge and a struggle. I addressed financial issues using my pocket money and savings since the university was closed, which reduced my expenses. Additionally, my father supported me by regularly providing money from my mother's pension funds. He allowed me to use that money to help those children. Many boys and girls began attending the school, and sitting on the floor with them, helping them study, chatting with them, listening to them, and witnessing their smiles, laughter, and growing confidence became both a pleasure and an achievement in my life! The school provides free stationery for the students, and I source the materials for various activities. I manage all of this

with my own funds, occasionally receiving help from my husband as well. My primary motive for opening this school is to provide education to the village children so they won't waste their time and energy playing in the streets, which ultimately leads to begging! I started this school on my own initiative, fueled by my father's and husband's faith in me, along with my in-laws' support, enabling me to achieve my goal. I aspire to run this school free of charge for students to ensure they receive a quality education.

Figure 4-15. Village Mohammad Bachal Mahar (Picture Courtesy by Mahnoor Sheikh)

Figure 4-16. Village Mohammad Bachal Mahar: Graveyard (Picture Courtesy by Mahnoor Sheikh)

Figure 4-17. Village Mohammad Bachal Mahar: Infront of graveyard Mahnoor School door yellow in color (Picture Courtesy by Mahnoor Sheikh)

Figure 4-18. Mahnoor School: A classroom for middle and high school students (Picture Courtesy by Mahnoor Sheikh)

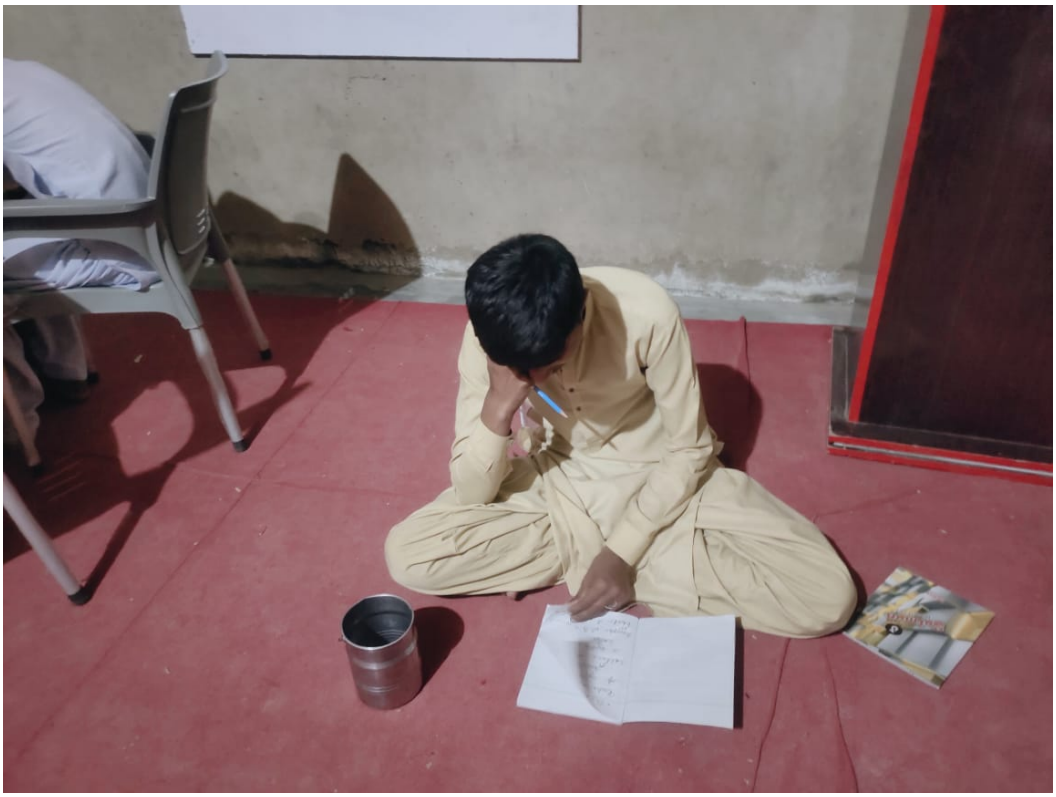


Figure 4-19. Mahnoor school: A student preparing for the assessment (Picture Courtesy by Mahnoor Sheikh)

Figure 4-20. Mahnoor School: A classroom for elementary students (Picture Courtesy by Mahnoor Sheikh)

Figure 4-21. Mahnoor School: After School (Picture courtesy by Mahnoor Sheikh)

Mahnoor School's Management

Mahnoor started the school during the COVID-19 lockdown when education was on a silent mode. However, it continues to operate, while other private and public schools reopened once the lockdown was lifted. She began this one-room school with a floor-sitting arrangement, lacking a blackboard or whiteboard, proper doors or windows, a summer fan, and a winter heater. Despite these limitations, students, parents, and teachers were all satisfied. Mahnoor has limited pocket money for buying notebooks and stationery, which she provides for free to all students. Nevertheless, she purchases essential items like notebooks, pencils, coloring books, and activity materials. Each week, she provides meals for the students.

Later, she received a little financial support from community members, anonymously and unanimously, a non-profit organization, and NGOs. She utilized those funds to install fans and carpets for students' comfort, repair doors and windows, purchase a solar system to manage electricity load shedding, secure an internet connection to engage students with available online resources, and acquire a projector as a helpful tool for classroom instruction.

Recently, her husband provided financial support for the construction of the building, which has now been completed. New carpet has been installed, fans have been added to a room and corridor, and tables have been arranged for students to write while sitting on the floor comfortably. She utilizes two rooms and a corridor for classes because nearly two hundred students are enrolled, with over one hundred on the waiting list. Students from nearby villages also come to enroll, and parents anxiously seek her help for their children, which underscores the school's success.

The following pictures illustrate the stages of Mahnoor School. Figure 4-30 shows the initial phase of the classroom, where students sat on old quilts and jute bags, with only a few

registered. Figure 4-31 depicts the second stage, during which used carpeting was donated for the floor, resulting in an increase in student enrollment. Figures 4-32 and 4-33 feature the recently renovated school, which is now in much better condition than before.

Figure 4-22. Mahnoor School in the beginning (Picture Courtesy by Mahnoor Sheikh)

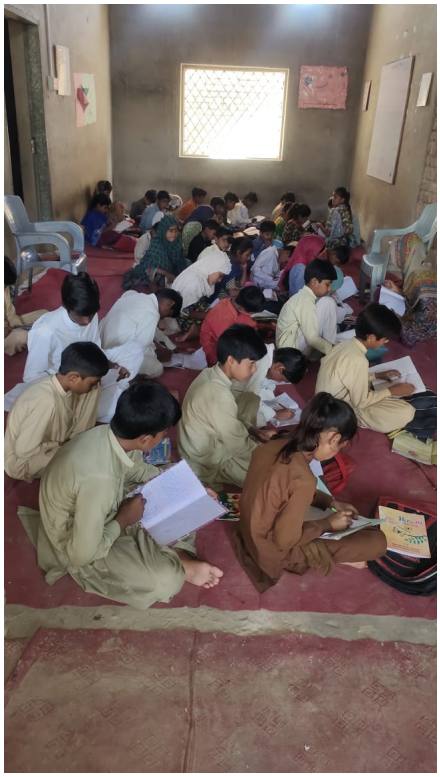


Figure 4-23. Mahnoor School got a donated carpet (Picture Courtesy by Mahnoor Sheikh)

Figure 4-24. Mahnoor School: Renovated. (Picture courtesy by Mahnoor Sheikh)

Figure 4-25. Mahnoor School renovated classroom with desks (Picture Courtesy by Mahnoor Sheikh)

Mahnoor School: Extra-Curricular Activities

Mahnoor mentioned the students' interest, stating, “Students came to school voluntarily rather than because of their parents' insistence; they wanted to be in a school-like environment. Their faces were unwashed, and their clothes were dirty, yet they displayed a keen interest in listening, speaking, reading, writing, and learning.” She noted several important points while teaching students during the lockdown, as they were eager to receive an education. One point was the low quality of education in schools, which hindered students from reading and writing at the appropriate level. She noted that such low quality of education affects many students, causing them to struggle academically and fall behind their grade level. For instance, tenth graders cannot read local newspapers or write letters. She worked with them on their reading and writing skills in Sindhi and English. Most excel in mathematics because they were involved in buying and selling! However, they are still developing their math skills.

She recognized that students need academic support all the time to receive a quality education, which is their right. It does not matter whether they go to school or not; they need it. To assist students, she established two school shifts. The morning shift catered to those who could not attend school and went early to the wholesale market with their fathers to buy items for sale or help their families earn money, as well as for girls who stayed home to assist their mothers. The evening shift was for students who attended school and required academic help. These two shifts operated during COVID-19; however, she later transitioned to a single shift from 3:00 pm to 7:00 pm, Monday through Friday, according to Pakistan Standard Time (PST). After the lockdown, when schools reopened, Mahnoor School continued its support for students. Many of the students attended school in the morning, so she decided to have only the afternoon shift.

Furthermore, Mahnoor noted, “Students need care not only as they care for others, but they also need to be cared for. Quality time for moral development is essential for them to become good human beings and citizens.” As a result, she made an effort to meet their needs. Mostly, Mahnoor and her students spend quality time sharing and discussing together. They enjoy listening to each other and sharing their stories, which is her favorite part of the day. They talk about their day and ask questions, which she answers and elaborates on. Additionally, they enjoy discussing different books, which is a favorite time for the students.

She mentioned some other aspects, saying that she arranged for the students to engage with them: “My teaching philosophy revolves around fun learning, so I organize various activities for them at school, such as playing in the mud to create shapes.” One individual who crafts toys from mud helped organize this activity. Students made toys from the mud. As students learned how to brush their teeth, we did it together at school; I provided each student with a toothbrush and toothpaste. I taught them how to wash clothes by giving them a bar of soap and washing clothes with them while they learned to be neat and clean. On the day I explained how to prepare for school, I told them not to worry if their mothers had no time; they should help themselves but come to school neat and clean. I taught them how to assist, and we all went to the field, learned how to cultivate grass, and supported farmers that day; we spent a full day learning together. I cook for them each week, and they all assist me in the kitchen according to their age. We celebrate students’ birthdays and honor national heroes. On those days, we read books to learn about national heroes and cut the cake. For students’ birthdays, we cut the cake, discuss their wishes and how to fulfill them, and set a goal for the coming year until the next birthday. I do not have tables and chairs in the classroom; I sit with the students on the ground, and we share life in those few hours.

Figure 4-26. Mahnoor School, Sports Day-Sack Race (Picture Courtesy by Mahnoor Sheikh)

Figure 4-27. Mahnoor School, Sports Day-Sack Race (Picture Courtesy by Mahnoor Sheikh)

Figure 4-28. Mahnoor School, Sports Day-Spoon Race (Picture Courtesy by Mahnoor Sheikh)

The pictures above showcase the school activities. It appears that students are very happy to participate in these activities and truly enjoy them. Additionally, it is evident that no expensive materials are used for the activities. Viewing these images evokes the feeling that happiness does not stem from luxuries; it arises from care. The children of village Mohammad Bachal Mahar, simply needed to be cared for, and they flourished automatically. Figure 4-34 captures the big smiles on the girls' faces as they play a Sack Race on the muddy ground. Other students are waiting for their turn, watching the participants while sitting or standing close to the wall, which also applies to the boys in figure 4-35. In figure 4-36, boys hold spoons in their mouths, each balancing a glass marble, eagerly awaiting the signal to begin the race and hoping to win the Spoon Race, even without proper shoes. Both girls and boys in elementary school participate in

games, while high school students assist Mahnoor in organizing sports days and various activities. It resembles a joint venture; everyone plays both roles of participant and helper.

Mahnoor stated, “Sometimes, for the students’ enjoyment, I also participate in games, and everyone wants me to be part of their group. It is so much fun spending time with them.” This indicates that Mahnoor, the students, and the community support one another. It is as if they have discovered happiness in their togetherness; they have built a palace in the jungle, bringing joy to the wilderness.

Figure 4-29. Mahnoor School-Cultural day (Picture Courtesy by Mahnoor Sheikh)

Figure 4-37 above illustrates the participation of Mahnoor school students in a cultural day. The students’ families provided all the cultural items. Students performed tableaus and short acts, highlighting various aspects of their culture. It marked the first cultural day they celebrated. Mahnoor stated, “After our first cultural day celebration, we celebrate Sindhi Ajrak Topi Day every year.” This day is celebrated wherever Sindhis reside; in the United States, people celebrate it across different states. The celebration involves wearing Ajrak, a handmade scarf for both males and

females, featuring traditional block prints, along with topi, an embroidered handmade hat, and other Sindhi costumes. Various groups arrange walks, sing Sindhi songs, and perform Sindhi dances. The students at Mahnoor School partake in these festivities in the same manner. On that day, all students wear Ajrak and Topi while singing and dancing. Mahnoor distributes traditional sweets among the students at school.

Figure 4-30. Birthday Sheikh Ayaz (Sindhi Poet)

Figure 4-31. Birthday G.M. Sayed

Simultaneously, another trend at Mahnoor School is the celebration of the birthdays of renowned individuals or heroes of Sindh. For instance, the image labeled 4-38 was taken during the celebration of a distinguished personality from Sindh, Sheikh Ayaz. He was a Sindhi poet and prose writer, honored with the Sitara-e-Imtiaz, the third highest civilian award in Pakistan. They cut the cake and enjoyed it. Similarly, image 4-31 captures the birthday celebration of Ghulam Murtaza Sayed, or G.M. Sayed, a Sindhi politician and scholar who advocated for Sindhi identity.

Figure 4-32. Lecture: Protective Services for Children and Women by UNICEF

At Mahnoor School, lectures designed to raise awareness are also organized. The availability of opportunities influences this; Mahnoor strives to utilize them for awareness purposes. The 4-32 figure above was captured on the day a lecture organized by UNICEF took place on the topic of Protective Services for Children and Women. Students participated by making posters on important points and holding them in their hands, as shown in the above picture. Mahnoor is committed to making this school an exemplary institution.

Figure 4-33. Art Activity in. Mahnoor School

Figure 4-34. Students' Art work

Figure 4-35. Boy students' corner for coloring in the classroom

Figure 4-36. Girl students' corner for coloring in the classroom

The pictures above show students' engagement in art activities, where they are coloring and painting. The boys and girls occupy separate corners, using various colors and coloring books provided by Mahnoor. Mahnoor organized the students into small groups to help them use the colors effectively. This demonstrates her commitment to arranging meaningful activities for the students. Figures 4-41 to 4- 44 illustrate the students' passion, interest, and eagerness to participate. They are deeply involved in their work. None look at the camera, indicating their focus on the tasks at hand. Figure 4-42 highlights the students' enthusiasm as they showcase their creations, reflecting genuine excitement. Figure 4-41 reveals the lack of proper tools for painting; instead, they are using an old copper plate. These activities appear to serve a purpose beyond mere fun, significantly impacting their lives by making them meaningful. In rural areas like the village of Mohammad Bachal Mahar, what if schools do not exist? What if schools exist but lack proper facilities? What if there are schools, facilities, and teachers, yet quality education is absent? Or what if everything is present except care for the students? Mahnoor herself is the answer to all these doubts and questions, showing that she alone is enough to give everything to this community through her care for them. Mahnoor's care instills a sense of purpose in these young lives, bringing genuine joy to learning, which is the alternative of everything do not have. In an environment where society is often insecure and restrictive for girls, Mahnoor offers them a safe space and allows them to breathe deeply in this congested society. Village Mohammad Bachal Mahar is an underdeveloped area, but these pictures reveal that the children here are well cared for. In the activity pictures above, the girls wearing head coverings in a traditional way, sitting in a corner while the boys are dressed in neat and clean clothes, reflecting Mahnoor's teachings to them to be in an educational setting by not forgetting original norms and respect.

These fosters hope that she is cultivating a well-mannered future generation from this community that will care for everyone and be cared for by everyone, with priority given to education.

Figure 4-37. Sharing food with students in the school

Figure 4-38. Sharing seasonal fruit with students in the school

Figure 4-39. Students having fruit

Figure 4-40. Students having food

Figure 4-41. Mahnoor with students feeding them

Mahnoor School is a place for students to learn, play, teach, share, and care. Figures 4-45 to 4-49 illustrate a food activity in which Mahnoor shares food with the students; sometimes, she cooks for them. However, they complete all chores together. This way, she teaches them how to maintain hygiene while cooking, how to organize and divide resources equally, and how to share. They all sit together to eat, and before eating, they discuss the scientific and health benefits of what they consume. For instance, she shared watermelon and explained its health benefits. They also learn essential steps to follow before eating according to their religion.

Figure 4-42. Outdoor time with students

Figure 4-43. Outdoor fun

Figure 4-44. Outdoor reading time

Figures 4-42 to 4-44 show outdoor activities, where students enjoy the outdoor environment and, in groups, read and have outdoor fun. They told Mahnoor what they do and how they help their parents in the field. Mahnoor said, “Super excitedly, they explained the work they do in the field; I could feel their emotions about what they do.” It looks they all live a life together, they teach and learn from eachother. How wondeful their bonding is! Kids always need care. As Khamisani, (2019) mentioned the role of teacher for the students in her master’s theses by observing three elementary classes and mentioned that in a classroom students totally depend on teachers. Their confidence even smile on their faces is because of their teachers. Similarly, Mahnoor is a reason of happiness for the children of Village Mohammad Bachal Mahar.

Figure 4-45. Mahnoor, A Teacher and Mother

Figure 4-46. Classroom while learning

Figure 4-47. Mahnoor Empowered woman

The above figures depict the actual scenario of Mahnoor School's classrooms. These pictures convey an impression of the increasing number of students and classroom management. In Figures 4-45 and 4-47, Mahnoor holds her daughter on her lap while teaching. This adds to a teacher's respectability. A teacher teaches wholeheartedly, not ignoring any child or student, including her own. Figure 4-46 shows that in a small room, about 40 or more students are learning, and they are engaged. This illustrates what motivates children to be in school or in the classroom. Figure 4-47 shows Mahnoor sitting with students on the floor, which answers the previous question: Mahnoor's care for her students is a significant motivation for them to attend school, even though they face challenges such as poverty. Education gives them the strength to manage everything and move forward.

Mahnoor School: A True Happiness and Ownership Through Education

During this journey, Mahnoor was supported by her husband and father. When she started returning to the university daily, she had already opened the school. Now, she had to come back earlier and look up the school in the evening. The morning shift involved taking care of her husband. Mahnoor bravely managed things. Usually, she missed the last class, left for the bus stop, and reached the school.

Mahnoor School is a small world where teachers and students learn and enjoy together. She said, “My students feel ownership of the school.” More importantly, all students, teacher students, and Mahnoor care for and keep the school clean. They sweep the floors, water the plants, fill the water pots, clean the carpets with a brush because of the unavailability of vacuum cleaners, and so on. Mahnoor said, “I am so glad my students were a huge motivation for me during my pregnancy with my second child; they supported me as well. Spending time with them brings me true happiness. I am pleased that they learn how to care for others and understand how important this is.”

As the number of students gradually increased, she enlisted high school students to assist the younger ones. In return, she rewarded them with token money as a gesture of appreciation. Occasionally, she invites volunteers from the community, including potters, writers, poets, artists, and experienced teachers, and at times, they spend the day together. There is so much to explore... Mahnoor School fosters a non-discriminatory environment. Boys and girls study together, participate in all activities, and help with teaching. This way, they learn how to conduct themselves in school and at work, where boys and girls learn and collaborate side by side.

Explaining this, Mahnoor said, “Girls should be confident and independent to survive in this world. I use the term 'independent,’ even though many may disagree with me. To me,

independence signifies a high level of confidence that helps girls protect themselves from the unwanted gazes of others and assists them in distinguishing between overconfidence and true confidence."

Weekly Book Circle at Mahnoor School

Figure 4-48. Book Circle Setting

Mahnoor School aims to educate students to become good human beings and responsible citizens. She noticed that students' interest in reading has significantly increased, and they enjoy engaging in discussions. Subsequently, she received a collection of books from a family friend, contributed a few of her own, and established a small library corner at the school. The growing enthusiasm among the students inspired her to organize a weekly book circle. Figure 4-48 describe that in this book circle, students participate actively. Mahnoor explained the structure of the book circles: "They read a book and discuss it, or I assign them a topic, and the students formulate questions and engage in discussions." Mahnoor noted, "This is the most successful

activity at the school." They discuss various topics, such as mental health, behavior in public spaces, real heroes in our society, public fighting, corruption, Sindhi culture, drug addiction, climate change, and more.

Informational Study Circle

Figure 4-49. Informational Study Circle at Mahnoor's House

Figure 4-50. Guest speaker: Informational Study Circle

Figure 4-51. Poster: Informational Study Circle

Tranlated: Information on the poster:

Title: Philosophy and its importance
Lecture: Masroor Shah
Date: March 28, 2021, Sunday-Time: 3 p.m.
Organized by Informational Study Circle
Address: Mahnoor Sheikh House, near Lums laboratory, Naushahro Feroze.

Historically, Sindh has been a region where every evening was devoted to literature. After work, men would typically gather at one Otaq to socialize, engage in riddles, recite poetry, sing, listen to the radio, watch TV, read newspapers, and participate in literary discussions. Gradually, these traditions faded as people became increasingly absorbed in social media activities. Now, no one has time for socialization; everyone is engrossed in social media. Additional factors contributing to the decline in literary activities include growing needs, the rising cost of living, anxiety about unemployment and survival, and pursuing greater financial stability. The result is mental distress and an increase in drug addiction, crime rates such as robbery, theft, and so many more.

Figure 4-51 is a poster announces informational study circle at Mahnoor's house. Engaging students in academic activities is always a challenge in Pakistan, particularly in rural areas of Sindh, due to a lack of resources such as libraries and computer labs where individuals can spend their time productively. Initiating activities like study circles can help boost students' morale. The Mahnoor School's book circle concept is inspired by a Study circle that Mahnoor established in 2021, called the Informational Study Circle. She formed a committee of four and invited the community through social media and personal contacts of all committee members, including family and friends. Each time, the committee selects a book and shares information with participants, who read it and discuss it in the circle. Occasionally, the committee invites a guest speaker to talk about social issues, share experiences, and discuss suggestions. They also watch a movie related to the topic, research additional resources, make connections, share

stories, and engage in discussions. She said, “We mostly talked about the importance of education, educational pedagogy, and increasing rate of crimes, as well as biographical studies.” Mahnoor provides food for attendees and offers small gifts to the guest speakers. Many retired teachers, overlooked literary figures, and senior citizens from the community participated and were invited as guests during a renewal period. Mahnoor covered all expenses for the Informational Study Circle, starting it on her own with the help of her husband and a few friends. She mentioned that the purpose of organizing the book circle was to provide a space for the community to engage in academic activities, relieve mental stress, and direct their thoughts toward positivity, steering clear of harmful elements in society. Harmful elements attract many young people because they are free, do not have any aim, are unemployed, and are worried about earning money. The Informational Study Circle started as a weekly activity, shifted to biweekly, then monthly, and ultimately ended. To mention the reason for ending this activity, she said with a heavy heart, “It was the insecurity of women in society and the prevailing patriarchy. Males often do not allow girls to participate for the welfare of society. In this context, it becomes inappropriate for women to sit among men and take part, leading to attempts to label them as characterless. I am thankful my husband supported me; it did not impact my personal life. Since the majority of attendees were men, women and girls were not permitted to attend the book circle, often leaving me alone. I can say it was an unfortunate situation that led to negative discussions about me, causing attendees to stop coming to the book circle. For me, it should be replicated by others in the community, not ended, but...!”

I sensed that she wanted to elaborate on this societal issue, so I encouraged her to share more if she desired. She said, “If we examine history, the concept of keeping women at home while men went hunting was about sharing responsibilities. It was not that one was superior and

the other an oppressor; women were not deprived of their abilities. If today's women wish to work alongside the support of the men in their families, society imposes many obstacles on them. If the men in the family do not support them, society screams for women's rights!" She took a deep breath. It appeared that this was deeply rooted in her emotions. She exclaimed, "However, I am thrilled that the Mahnoor School Book Circle is flourishing. See, I don't want to feel disheartened because changing an established mindset can be challenging, but we can guide our new generation toward positivity to advocate for women, not suppress them. So, I believe our new generation needs us now more than ever."

The above figures 4-49 and 4-50 show that in the informational study circle, the majority of male youth were present. This indicates young people's interest in engaging in educational activities, which Mahnoor admitted was a result of enough people attending and actively participating. Whether women were restricted by men is a common trend in a male-dominated society. If men prefer their females to bring them together for active participation in these activities, the situation could be different. There could be no objections from anyone for not attending the study circle.

These activities serve as an excellent source for engaging males and redirecting their thoughts towards healthy pursuits, providing a platform where they can refresh themselves by temporarily forgetting life's challenges. In Pakistan, a significant number of young men are unemployed or waiting for job openings. Due to poverty, they can not establish a business, and within a patriarchal system, they carry the responsibility of financially supporting their entire families. Consequently, under pressure and forced circumstances, some may resort to crime to meet their financial needs. Unlike males, if females are unemployed, they generally do not turn

to crime; thus, the study circle could serve as a motivational space paired with a mental support system, as these educational activities can help them cope with their frustrations.

Unfortunately, Mahnoor's Informational Study Circle has been discontinued, and she has lost hope for those whose minds are already set on the new generation, our future.

Benefits of Having the Mahnoor School

After sharing her story about how she established the school, Mahnoor and I discussed various aspects of managing the overall system. She mentioned that she started the school independently, stating, "It was my father's and husband's belief, along with my family's support, that helped me achieve my goal." She finds joy in running the school. While discussing the students' progress, she explained their previous and current academic levels by highlighting the successes of both the students and the school. She noted, "Previously, students struggled with reading, writing, and spelling in Sindhi and English, as well as in science and social studies. The community gets a lot of benefits. Quality education: Mahnoor School helps students improve their academic performance. "Most students are enrolled in public schools but are out of school because they need to work to support their families financially, lack interest in attending school, face financial barriers to education, and encounter negative attitudes from teachers, she said." Mahnoor School helps them develop and enhance their reading, writing, math, and language skills with so many fun activities, and care for them.

Besides creating more opportunities for study and work, Mahnoor School prepares students to take various scholarship tests. Mahnoor reported, "Twenty-five of Mahnoor School's students took the scholarship test announced by Star Grammar School, a private school in Naushahsr Feroze. Figure 4-52 indicates all the students passed the test and received scholarships to attend the school for free until they graduated from high school. 40% are girls in them. By

sharing a story, Mahnoor recounted, “One of the girl’s parents did not agree to leave her to the Mahnoor School due to their poor financial situation. They preferred that their two sons attend school.” She knew she was an intelligent student, so she convinced the parents. She also qualified for the scholarship. Now, her parents are proud of her, and she is attending school like her brothers.”

Figure 4-52. Scholarship Qualified Students about 40% are girls

Professional development: The increase in student enrollment at Mahnoor School created a demand for more teachers. I recruited high school students already attending Mahnoor School to assist in teaching elementary students. This arrangement allowed them to earn money while gaining teaching experience and enabled me to support their academic growth. It served as a form of professional development or field experience for them. Each month, I provided them with a small stipend, which is not sufficient, but I hope they are learning more than just that.

Community development: Mahnoor not only has some girls’ education and a caring environment but offers students professional development experiences while earning money and

learning skills such as stitching. All students have access to technology learning at no cost, with no expenses for stationery. This allows them to utilize their free time, improve academically, and find opportunities. Most importantly, this promotes engagement in academic activities, which is far better than begging or participating in detrimental activities. Society imparts many lessons to children; unfortunately, if they fall in with a bad crowd, they can become thieves, robbers, gamblers, or beggars, which is common in Sindh. The poverty level is high, and people worry about getting two or three meals a day. Natural disasters like floods and COVID have harmed the whole of Pakistan. The situation is even worse in Sindh because most people are farmers and laborers; they earn daily and spend daily.

Future of Mahnoor School.

Mahnoor has a significant plan for the school. She envisions it as a fully registered, tuition-free institution equipped with all the necessary facilities for our overlooked rural community, where students will learn academics, enhance critical thinking, and obtain skill development certifications. Initially, she tried registering the school in the School Education & Literacy Department of the Government of Sindh but encountered obstacles due to specific requirements. For example, linking the school with a registered organization, providing proof of financial resources, and, most importantly, establishing it as a government institution or an adopted school. Connecting the school with an organization involves adhering to their rules and regulations, and registering an independent NGO requires substantial funds, which she currently lacks. Furthermore, operating under government guidelines means conforming to standards she does not wish to follow. She focuses on helping and educating while maintaining a high quality of education, which is impossible by merely following in others' footsteps.

Mahnoor School occupies a unique position that cannot be strictly classified as a private school, public school, Madarssa, or anything similar. I believe it cannot even be considered a school in the traditional sense, as the concept of a school typically implies an institution—whether public, private, or NGO-based—that can issue certifications. Instead, this is an educational center that brings students to prepare them to compete in the world. In Sindh, Pakistan's current educational crisis, the quality of education poses significant challenges for students, especially those in rural areas, and particularly for girls. Mahnoor School is an initiative aimed at addressing this issue, ensuring that our rural children, who cannot afford expensive private schools, receive the proper education that is their fundamental right.

Mahnoor School is an educational platform for rural children, particularly girls. Periodically, Mahnoor organizes various workshops, such as training for teachers, mental health awareness and psychological education, self-hygiene awareness, and many other topics, with help from her friends. She also collaborates with different schools and institutions to offer free short courses for students, such as computer classes, sewing, shorthand writing, and STEM education, empowering students to gain valuable skills. Mahnoor communicates with teachers and arranges these short courses throughout the year. Additionally, with the collaboration of a nonprofit organization based in North America, the Sindh Association of North America (SANA), she once provided eye treatment for students in need.

Mahnoor's Social Activities

Mahnoor serves as a cornerstone for the Naushahro Feroze community by assisting those in need. She began her journey by founding Mahnoor School in the village of Bachal Mahesar but later expanded her focus to help individuals on a broader scale. As the organizer of the Informational Study Circle/Aagahi Study Circle, she harnessed social media to connect with the

community, creating a strong online network. Consequently, she uses this platform to advocate for various issues related to injustice and social problems. These include small-scale protests against human rights violations, land occupancy issues in Sindh, sewage and drainage problems, an unaffordable 30% increase in fees at the University of Sindh, the murder of innocent individuals, and injustices faced by women.

Mahnoor has a naturally caring disposition. She is a gifted human being who cannot ignore people in trouble, so she tries her best to help those in need. She provides many examples of her assistance, such as women and girls who require financial help for purchasing school necessities like shoes, uniforms, stationery, etc. Several people in her area recognize her contributions, including medical treatment for women, blood donation drives for girls, Eid gift initiatives, an approved but incomplete library project, advocacy for women's rights, voting, encouraging students, financial support for girls' education, recognition from the Women Development Department, awareness of social crimes, false police murders, her transition to Maira School after the 3rd grade, where she now teaches at a coeducational school, efforts to save rivers, climate change awareness, and a planned birthday celebration for 2024.

Figure 4-53. School uniforms to two students

Figure 4-54. Financial help for a sick woman

Figure 4-55. Visit to an ophthalmologist and bought glasses for a student

The figures 4-53 to 4-55 above illustrate Mahnoor's care for others. She is a very kind and caring person, despite not being wealthy, what she offers is her assistance in times of need. It is not that she helps everyone in the village community of Mohammad Bachal, but when she notices someone who is genuinely in need, and she has the means, she cannot hold back from offering her support. She shared a story about a student who qualified for a scholarship at Star Grammar School, so she does not have to pay her fees, but other necessities still remain. Mahnoor saw that the student's shoes were worn out, and she surprised her by purchasing a new pair of school shoes and a uniform. Visiting the hospital out of kindness, helping students in need, and accompanying a student to see an ophthalmologist because she felt she had vision issues, as well as buying glasses for her, demonstrates her generosity towards the community and her genuine care for them.

Figure 4-56. Torn Shoes of a female student

Figure 4-57. School uniform for students

Mahnoor spoke about the village Mohammad Bachal Mahar, noting, “In this approximately five to six acres of the village, with a population of about five thousand, people are very poor, so each family member is busy with survival.” The figure 4.56 highlights a genuine need for shoes among students. Her shoes were unwearable, and she walked to school in them for many days. At the same time, it illustrates the level of poverty of the people in the area. Figure 4-57 displays the uniform and shoes Mahnoor bought for her student. She expressed her happiness, saying, “She was so happy and just hugged me! I was more than happy to see her happy, as I am buying these things for me!”

Mahnoor’s Achievements as a Return of her Services

Mahnoor mentioned that she received more than she gave to this community. Once, she arranged a bonfire but did not deliberately invite females because of the restrictions. A student told her the next day that her father had asked why she was not going to the event. When she explained the reason, the father stated that she must go whenever the teacher asked. It seemed unfair to her since she was managing the event alone. She said, “It was my achievement; their trust in me, allowing me to care for their girls, and the love I earned are priceless.”

Furthermore, she was surprised one day when a large group of people approached Mahnoor's school with music and dance. Later, she learned that they had all come to celebrate her birthday!

Figure 4-58. Mahnoor's Birthday Celebration, Throwing Flower Patels on her

Figure 4-59. Village females dance and singing

The figures 4.58 and 4.59 depict a grand celebration of Mahnoor's birthday, organized by the village women who played a musical instrument called Duhul, sang Sindhi songs, danced, and scattered petals at her. This creates the impression of a marriage ceremony. Mahnoor appears genuinely happy in these images, reflecting the love of the women. This suggests that Mahnoor won their hearts through her care for them and their children, establishing a strong bond and

trust. It seems that she now resides in their hearts. She said, “First time I celebrated my birthday that way!”

Realistically, Mahnoor works sincerely without expecting anything in return. She frequently utilizes social media to connect with authorities and individuals. Nowadays, social media serves as a powerful tool that she employs positively, making it worthwhile. Many people recognize her contributions. She leverages her online presence to engage with authorities for the betterment of the community. She has raised her voice to address the issue of stagnant dirty rainwater in the streets and roads, which causes diseases, and to advocate against the construction of new canals from the Indus River, which are damaging the agricultural land of Sindh. Recently, in addition to addressing many other concerns, she has focused on completing an approved project for the public library in Naushahro Feroze. The following figure 4-60 shows numerous organizations have honored her with awards. She received the Role Model Teacher Award from FJF Pakistan, Role Model Woman Award from the Women Development Department, the Best Teacher Award on Teacher's Day from the Provincial Education Minister, Sayed Sardar Ali Shah. She also received a Guest of Honour and Souvenir of Honour from The Learners’ Tree, an Appreciation Award from the Social Welfare Department during the Women Festival-2022, a Volunteer Award from Sindh Facebook Friends-2021, and an Appreciation Award from Sahati Pargino.

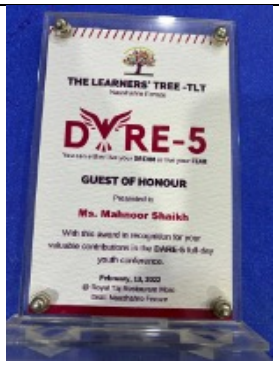


Figure 4-60. Mahnoor's Awards

Who is Mahnoor?

Mahnoor or Warda...? No matter what.

Actually, Maybe a light!

A light of hope!

A light of kindness!

A light that lights up the lives of others!

A light that brings illumination to overcome darkness!

A light guiding the way to education.

A light that dispels the shadows of illiteracy.

A light that ends the darkness of gender discrimination.

A light of love and care!

A light for the welfare!

What is her role?

A teacher.

A socialist.

A social worker.

An educationist.

A helper.

A supporter.

Who is she?

An innocent orphan or a child

A proud daughter.

A lovely wife.

A compassionate mother.

A sincere teacher.

Or

A passionate carer oriented.

She is a beam of light to witness a perfect world filled with confidence, self-motivated, careful, and educated children, particularly girls.

She offers hope for the people by doing her utmost to save humanity.

She is a belief that hope is still there.

She is a sentiment of love.

She is a care of love.

A Lamp Should be Lighting!

This lamp should provide illumination and serve as a light source for many other lamps, brightening not just Naushahro Feroze and the small village of Mohammad Bachal Mahar but the entire world.

Figure 4-61. Mahnoor with a lamp in her hand.

Chapter 5 – Discussion and Conclusion

Ways for Rural Educational Development in a Patriarchal Society by Utilizing Human Resources

Society plays a vital role in our lives, as every individual contributes to it. It reflects the kind of human beings we are while simultaneously symbolizing the culture to which we belong through our morals, shaped by education. For instance, a person's behavior toward others demonstrates that they value an education that mirrors the society in which they were raised. Many factors come into play when raising a child, involving numerous people. I reiterate my point from the previous chapter: a person is born, and when he or she dies, it's as if he or she was never with us. However, those who devote their lives to serving others live on forever among us. From birth to death, we connect with many people, including our parents, relatives, siblings, friends, and, most importantly, teachers. Through these connections, we learn many things from them, especially parents and teachers who play essential roles in making our lives successful. Therefore, it would not be incorrect to say that parents and teachers shape our society, as they are imperative figures from whom we acquire knowledge. Initially, we learn from our parents, then from teachers, and throughout our lives, we continue learning from our society. This approach ensures that the extensive field of education persists, imparting not just literacy skills but also essential life lessons. Mahnoor's story illustrates her dedication to improving the educational quality and moral growth of students at Mahnoor School, while additionally aiding the Mohammad Bachal Mahar community in every possible way can.

Mainly, discussions surrounding various aspects of Mahnoor's life highlight her existence in a patriarchal learning environment where men are taught the principles of patriarchy. Thus, her society is defined by this environment, which she must navigate. Mahnoor's life is

divided into different parts, and her story revolves around her mother and the community in which she was raised. This narrative contains several hidden lessons regarding Mahnoor's initiatives for the rural community of village Mohammad Bachal Mahar, which is just 5 to 6 thousand people. I emphasize that although she is only in her 20s, she possesses significant life experiences. It's not as though she was merely adopted or born, raised, and began working like most children do or as parents dream for their children. She has faced many challenges, with numerous incidents impacting her life and driving her to work for rural education. However, she has ultimately overcome all the hardships and found true happiness in serving others.

Facing Patriarchy

Mahnoor's life is filled with numerous incidents that illustrate the patriarchy in her environment. She is an only child of her parents. Here, I do not address the mystery of whether she is adopted. However, I will emphasize that she has no siblings. She lives with her mother in a house built through her mother's hard work. Then, during her teenage years, when she learned about her mother's illness, the news felt like a rigid shield shattering around her. She was her mother's sole companion, supporter, and caregiver. She faced many challenges in the hospital that made her realize the necessity of having a man in her life. That was when she connected with Riaz, forming a strong bond; he proved his worth by helping her through difficult situations. The decision to pursue a court marriage with her teacher Riaz could be seen as stemming from her need for someone to care for her and her family. There was a significant age difference of ten to fifteen years between them, similar to that of her parents. Nevertheless, she remained firm in her decision to marry against her parents' wishes. Factors influencing this decision may include the mistreatment by males she encountered in the hospital, possibly stemming from her feelings of loneliness. Everyone knows she is alone with her mother, as her father is not present.

A male-dominated society presents challenges for women, and in this context, Mahnoor is a young woman, which makes it more difficult for her to confront these issues. It is ingrained in the foundational learning environment that whether a girl or woman is married, unmarried, divorced, or widowed, she is viewed as losing her character; she is like an uncovered pot from which a man can drink at will. Men seem to hold the right to abuse and harass women in various ways. Consequently, discrimination, harassment, injustice, and violence are prevalent in Pakistan, with very few women reporting such incidents, particularly young girls, as it is deemed disrespectful, prompting them to conceal these occurrences (Choudhry et al., 2019; Ahmad, Bibi, & Mahmood, 2012). A similar situation occurred with Mahnoor; she was harassed by men in the hospital but did not report it and chose not to share it with her mother. She stated in her interview that her mother was highly protective of her, even when she was often unconscious in the hospital, strongly insisting that Mahnoor not leave the room due to her awareness of the predatory gazes that often follow girls. It is clear that patriarchy persists in Sindh, Pakistan. I suspect that was the only incident Mahnoor shared regarding harassment; there may have been several others that she did not disclose.

From Mahnoor's account, we can envision the difficulties girls and women face in surviving alone in that society, as well as the challenges girls encounter when attending coeducational schools and traveling alone to distant educational institutions. Pakistan has the second highest number of out-of-school children, with the ratio of girls increasing after elementary school. Girls make up ¾ of those in lower secondary schools (Iqbal, Afzal, & Inayat, 2012; Ramazan & Bukhari, 2013), and only 19.3% of girls complete secondary education compared to 46.1% of boys (Agha, 2018). The proportion of out-of-school girls rises as grades advance, indicating that parents often prevent girls from attending school until they reach pre-

teen or adolescence. It is also evident that the number of rural girls out of school is significant in the higher grades due to increasing insecurity for them.

Patriarchy affects not only the education of rural girls but also their overall circumstances. If parents do not have a male child, it becomes difficult for them to face life's challenges. For instance, if Fozia had a son, or her husband did help, perhaps Mahnoor would not have encountered harassment while caring for her mother. This is why parents prioritize having a male child and investing in boys' education, believing they need to survive in society's external world, while girls are expected to manage household responsibilities, which are seen as safer for them. The situation is equally complex for parents without a male child! Similarly, in case of poverty, the priorities that is why go to male children because they have to support family and face challenges of outer world.

According to Gilligan and Sinder (2018) and Hamilton (2012), it is accurate to state that an entrenched cultural structure persists in the form of patriarchy. Walby (1989) identifies a system of racism and gender inequality alongside a social system examined by Millett (1969), Beechy (1977, 1979, 2013), Johnson (2004), Walby (1989), Lerner (1986), and Smuts (1995), with male domination emphasized by Rifkin (1980). Lerner (1986) observes that no one is superior, while Christ (2016) highlights the violently enforced practices. Whatever patriarchy is- be it a feminist thought, as Golberg (1973) suggests, or considered in different meanings- the main point is that it exists. Historically, traditionally, and genuinely, it is accepted. However, eradicating these issues is becoming increasingly challenging, as they are perceived as necessities for protection against both male individuals and females.

Certainly, as Griffin (2016) points out, men and women have divided responsibilities based on their physical characteristics. Moreover, as Kelkar (1995) noted, women have

traditionally raised children while men have engaged in hunting. Lerner (1986) and Goldberg (1973) discuss issues of domination and subordination as biological; indeed, both roles are essential. In today's society, both men and women believe they need to work for their family's survival. They acknowledge the past that how society functioned, but today's demands are different. Women need to work, and for this reason, they must feel secure and educated. While Lerner (1986) supported feminist theory, I am not endorsing that theory here; rather, I refer to Omvedt (1987). The main point is that conditions must change according to circumstances. There should be leniency in the behaviors. In Mahnoor's situation, she lives in the current era and works but faces unacceptable behavior as well. However, having a male with her provides protection.

Managing Things in a Patriarchal Learning Environment

Mahnoor's biography offers a straightforward solution for women navigating a patriarchal learning environment. She describes how she and Riaz handle various situations in this ingrained system: "Usually, I give Riaz's number to people who ask for mine; otherwise, I receive countless unnecessary texts and calls. People simply want to talk to me. Riaz only forwards important calls to me, and I never go anywhere without him." It is clear that having a man in a woman's life can be advantageous in a patriarchal society, acting as a shelter or shield. His support enhances Mahnoor's confidence and empowers her to assist others. In this male-dominated society where Mahnoor resides, she interacts with diverse individuals and stands confidently among thousands, drawing her strength from her husband. This shows that she does not oppose the male-dominated structure but is progressing forward while holding Riaz's hand. We cannot overlook Riaz's role in her success. He channels his energy not through dominance or unnecessary power displays, but by showing his care for her and remaining by her side. This

aligns with Johnson's (2004) assertion that men and women cannot exist without each other and highlights the need for us to adapt different approaches to current circumstances.

Facing Broken Relation

Regarding Mahnoor's parents, her father was not present with Mahnoor and Fozia during their tough times. She noted that after retiring and moving home to live with them permanently, he never acknowledged his mistake of neglecting Ami throughout her life. "Once, he told Ami, in her severe condition, that her suffering was a result of not treating his sisters well!" This suggests he had a soft spot for his siblings, but not for his wife. They were a mismatched couple, as they could never agree on anything and always opposed each other. Their age difference may have significantly contributed to their lack of understanding; Fozia was a young teenager while her husband was in his late thirties when they married. Another reason may be their lack of cohabitation during their married life. He focused on his work while Fozia lived with her in-laws, where she faced many challenges and restrictions. Additionally, not having children may have led to frustration or unnecessary interference from both families. Mahnoor mentioned that she grew close to her mother due to stories that depicted her father as a villain.

Furthermore, she said,

> After Ami, I realized Baba loved Ami, but due to family pressure, he never expressed it the way he should have, however, he never left Ami throughout his life. Understandably, no restrictions or issues prevented him from leaving Ami, but she had six sisters if she wanted a divorce. Being the eldest could pose a significant hurdle for her sisters' marriages, as society does not accept divorce.

People hesitate to associate with families that have a divorced sister or daughter. Male-dominated societies often create a primary patriarchal environment that easily targets women,

leading them to believe that a divorced woman has a bad character, and if she remarries, her character is viewed even worse. Therefore, there could be many reasons for this fundamentally broken couple to stay together, despite not being suited for each other. Additionally, no restrictions prevented Fozia from obtaining an education after marriage; as a result, she completed her high school and undergraduate degrees and later earned her master's degree as a private student. She worked as a public school teacher. This shows that Azmatullah supported her, but other factors negatively influenced their relationship.

Cope up with Care from the Impacts of Broken Parents

"Baba and I have shared many stories since Ami's death. This created a bond between us, and he became a caring person and father to me", Mahnoor shared. She noted that her father supported her financially throughout her higher education and later founded Mahnoor School. It is also evident that she gained a level of confidence from her father. The love and care he provided were the best support she could have hoped for. She recalled, "I remember the worry in Baba's eyes when he and my husband first left me in the university classroom. That was the first time I was going to live in a hostel." It is an honor for a daughter to have a father who worries about her and supports her.

Figure 5-1. Mahnoor with his father, husband, and daughter at her home

The above figure 5-1 conveys the impression of a happy family, showcasing the love and bond among its members, which makes them appear genuinely satisfied. It suggests that, previously, parental conflicts created uncertainty and a gap in Mahnoor's life. She faced hardships alone but flourished with Riaz's support and her father's love. In this patriarchal environment, where fathers and husbands are often seen as powerful figures who dominate the women of the family and treat them as subordinate, these two men are a true blessing for her. They cared for Mahnoor and provided her with the opportunity to conquer the world of education. After receiving this care, Mahnoor not only took care of herself but also extended it to those around her. Now, she advocates for women and their rights and speaks out.

The element of care plays a significant role in Mahnoor's life, as Noddings (2013) notes that care fosters closeness. It is important to acknowledge that we live in a patriarchal learning environment where we are taught from birth that males are superior to females. However,

considering another aspect of this society by adopting a simple behavior change, as Myrdal (1974) suggests, can transform the social system, as seen in Mahnoor's case with the caring behavior of Riaz and her father.

Furthermore, Mayeroff (1965) emphasizes that understanding people is essential, while Noddings (1995, 2013) states that care and love are interconnected. In Mahnoor's situation, both the act of caring and the individual being cared for are integral to her experience, as Nel Noddings (2013) describes. Fortunately, she felt valued through the support of Riaz, who, along with her father, expressed care through protective actions because they understood her need for care. Theoretically, the concepts of Nel Noddings and Held (2006) apply to her; Riaz and her father cared for her because they felt a responsibility to nurture a strong relationship with her. This dynamic also fostered their emotional attachment to her as both a wife and a daughter. Regardless of whether this concept operates within a patriarchal system, they merely adjust their behavior to differentiate themselves from societal norms at a limited level within their home. Now, we can observe the change Mahnoor has brought to the village of Mohammad Bachal Mahar by caring for these two men in her life and reflecting on her thoughts for the development of the community.

Interdependency, Care, and Community Development

Additionally, society comprises both men and women, and it prospers through their contributions. In this fast-paced world, we cannot overlook our female population, which represents 50%; we must support and nurture them rather than undermine them through harassment. In our society, men and women are interdependent on each other.

This interdependency among humans is rooted in our social and psychological connections, as noted by Van Lange and Balliet (2015). Van Lange and Balliet (2015), along

with Van Lange and Rusbult (2012) and Van de Ven, Delbecq, and Koenig (1976), highlight this interconnectedness. Similarly, Thompson (1974) and Thibaut and Kelly (1959) emphasize the interdependence present among humans, society, community, and family. Furthermore, Rusbult and Arriaga (1997) and Rusbult and Van Lange (2008) elaborate that interdependence can lead to more favorable outcomes and stronger relationships. Penning (1974) stresses the importance of understanding how to engage with one another, while Mohr (1971) asserts that collaboration and interconnection among people are essential. Finally, Van Lange and Balliet (2015) underscore the necessity of certain behaviors. In Mahnoor's case, the caring behavior adopted by Riaz and her father not only changes Mahnoor's life after her mother but is also transforming the future of the community in the village of Mohammad Bachal. The collaboration between these family members brought about positive change not only in their family, but for the community.

Interdependence applies to both human relationships and man-made constructs, while care theory pertains exclusively to humans. Natural entities are strongly interdependent and benefit the world, including both men and women. Society relies on a social system that is a natural phenomenon. Both men and women depend on each other, and with a few small changes in behavior through collaboration, they can develop society. This is what Mahnoor is doing with the support of Riaz. The changes she has brought about could not have been possible in this patriarchal environment without changes in her father's and husband's behavior.

Mahnoor's Services for Education

It's not as if Mahnoor is the only person in Sindh or Pakistan dedicated to rural education, especially for girls' education, and supporting the rural community. Many other Pakistani youths also advocate for education. With just a few random Google searches, we can find various street schools. For instance, in Lyari town, Karachi, the Lyari Street School offers free education to

students unable to afford school fees; the Smart Street School facilitates access to education; Aasoo Bai School in Thar, a deserted area of Sindh, provides free education and focuses on girls' education; and the Ocean Welfare Trust operates similarly (Khan, 2006; Kids Rights; Street School Pakistan). Mahnoor started a school to keep out-of-school children in a structured environment, preventing them from begging. Later, after noticing some of the points and reopening schools, she shifted her focus to serve the rural community through Mahnoor School by providing a place for them to receive free education while emphasizing quality education, skill development, and moral growth. She was motivated by witnessing the children of the village Mohammad Bachal Mahar begging, which harms the new generation. Her vision is to support students and the community in achieving well-being and self-sufficiency in society through education.

Mahnoor was impacted by various factors, including her struggling parents and the erratic behavior of her paternal and maternal relatives. It wasn't her fault that she had poor relationships; she inherited them. A troubled couple could not maintain their relationships and was unable to focus on their daughter, which greatly hindered her education.

Still, she never loses touch with her culture and traditions. She always stays with her husband because she firmly believes that a man is essential in a patriarchal society, providing security and support for women. Unfortunately, COVID confined her to her home, but her enthusiasm never let her relax. Instead, she led a group of youngsters in a weekly study circle at her home and began teaching underprivileged children who were out of school due to the closures. In the patriarchal learning atmosphere, she included girls in the Mahnoor School, demonstrating her commitment to underprivileged rural children. The Book Circle for Mahnoor

School students helps them understand various societal issues and behaviors. It seems that she wishes to see her success reflected in these children!

In this fast-paced era, where artificial intelligence serves as a source of learning, knowledge is at our fingertips. In Pakistan, private schools often prioritize profit, making them unaffordable for underprivileged individuals. Additionally, they are primarily located in urban areas, placing them out of reach for rural communities. Similarly, public schools are neglected due to social discrimination and the apathy of the Sindh government. In this race, the quality of education is compromised. She invited me to her home, saying,

> When you come to me, I will show you that over a hundred rural public schools are closed in the surrounding areas of Naushahro Feroze. There are buildings with broken furniture but no teachers or students. Some of the school buildings are used for large gatherings under the supervision of village leaders. Others are utilized as stables for cattle.

In fact, this statement of hers shows that numerous issues must be addressed for children's education with limited access to resources. This does not imply that they lack the right to receive an education, compete in the world, or access opportunities, even with insufficient resources. In this context, the responsibility rests with individuals like Mahnoor, who understands the needs and limitations of the community and recognizes the cultural and traditional challenges. Therefore society have to empower women to lead the communities. For example, she acknowledges that the students of Village Mohammad Bachal Mahar require guidance, support, motivation, and a platform to excel, and they overall need care because they are neglected by the government of Sindh. Therefore, she has not asked them to purchase any necessary school supplies, such as stationery, because she wants to help them. Despite limited

finances, she has managed to provide them with a conducive learning environment. Through engaging activities, she chose not to use plaster, clay, or various modern supplies available in the market for school projects, opting instead for mud, which is free and allows the students to learn artistic techniques.

In this conflict between private and public schools and competition for luxuries in education we are neglecting children. Even though learning can occur anywhere with limited resources. Mahnoor' s students learn with mud, in the field, in the school kitchen, or sitting on the floor instead of on chairs. Pakistan Ministry of Education is failing to think critically or devise policies that bring our children into school buildings for education to become knowledgeable and intellectual individuals, instead making them beggers or creating a race focused on earning more money and hastening toward obtaining degrees for better job opportunities. I am not against earning money because it is a necessity, but I am against ignoring education, which is also a basic need.

However, Mahnoor has successfully accomplished that she brought students into the school even during COVID-19, motivating them to engage in the world of education. As a result, some students participated in the scholarship exam announced by a renowned private institution, Star Grammar School, and qualified. Among these students is one girl who left school in grade four, but Mahnoor convinced her parents to enroll her in Mahnoor School. Later, she qualified for the scholarship exam and is now studying at a private school for free, thanks to the scholarship, commuting daily ten kilometers from her home. Her parents have no objections; they are proud of her.

Figure 5-2. Student made a Mud Toys

In the above figure 5-2, look at the smile of the student! He is so happy to make a shape with mud. His happiness in engaging in this activity is so great that we can hardly see it in Sindh, Pakistan on the faces of students who use expensive materials for artwork. Mahnoor brought happiness to the faces of children who were out of school and wasting their time begging.

Figure 5-3. Learning cultivation in the Field

Nowadays, many parents struggle to limit their children's screen time and encourage them to connect with nature. Mahnoor is successfully achieving this in a small village, which is truly remarkable. At Mahnoor School, students manage all the chores themselves; this approach provides them with hands-on experience and teaches them in a fresh, natural environment, which is essential in today's world. As we navigate through villages, towns, and cities to meet our needs, it becomes clear that cities supply finished goods, villages provide raw materials and food, and towns offer handicrafts. This assertion is grounded in the belief that everything holds its own significance and is interdependent, arising from a natural necessity. We cannot deny that. Similarly, rural areas possess a natural beauty; therefore, in addition to bringing students to the cities, we should arrange visits from rural to urban schools and vice versa, providing opportunities for them to learn from nature.

Besides, we categorize schools to modernize them and facilitate student development in the educational process. I am not suggesting that we do not need to do this. We can support our schools, students, and teachers, but we should not believe that without facilitation, learning is

impossible or that if rural schools are not modernized, learning will cease. In this process, in Sindh, Pakistan, we often overlook rural areas because we fail to consider how to provide them with adequate facilities that meet their needs. Their primary requirement is for competent teachers who can understand their environments, limitations, and needs, and who can motivate them as Mahnoor does. She does not need a table or a chair; she just sits with students on the floor or wherever, and they all come together to conquer the world of knowledge. Similarly, if students are tired or sleepy, they are lucky to have a teacher's lap to provide them with more comfort than a luxurious bed.

Figure 5-4. A teacher and her motherhood

Not only that, as I mentioned earlier, Mahnoor School is a small world for the students. Now, I can say that Mahnoor School serves as John Dewey's Laboratory School, educating students both academically and ethically through their active participation. Students learn, discuss, and engage, making the process one of learning through doing and having fun (Dewey, 1990). The school is a central point for teachers, students, and parents. Teachers work to provide

knowledge that helps students become good human beings and citizens, and to develop socially through the ethical behavior necessary for living in society. All these aspects are important for developing our society and creating a safe environment for everyone, which is a basic need of societies. Now a days not only in Pakistan, but everywhere we consider education only academics and forget about training or nurturing or building characters of the students. Competing to be superior in various ways can harm children's personalities.

> When school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest and best guaranty of a larger society which is worthy, lovely, and harmonious (Dewey, 1990).

Examining another aspect of the patriarchal learning environment involves changing the behaviors of new generations to reshape their thoughts by nurturing them and encouraging a caring attitude toward others. Embracing care would equate to not resisting this entrenched social system, preserving culture and traditions while alleviating the fear of cultural erosion. Mahnoor said while giving a solution living in this environment, "We need to, and we have to work to build a mindset in our new generation where men care for women and women do not fear being insulted or harassed. It will bring a change in society." In a patriarchal learning environment where dominancy and subordination are part of our basic learning, only education can eliminate a dominating nature and nurture a mind that uses power to care. This process can eliminate so many injustices for women and girls in society. She gave an example of one of her students. She said,

> Child marriage is common in our society, especially in rural areas. While discussing this topic along with others in our book circles, the boys are now changing their minds about early marriage. First, they want to be financially stable before considering marriage. By discussing different topics in book circle, we can help maintain our patriarchal boundaries, but teaching boys to be caring fosters a safer environment.

Conclusively, Mahnoor's Life and Influence on the Rural Sindh, Pakistan

Mahnoor chose a challenging path to find satisfaction in her life by serving this rural community of village Mohammad Bachal Mahar without financial support. She began with just her determination and has been doing this for four years. It is fair to say that Mahnoor is a modern-day follower of Shah Bhitai. She navigates the patriarchal environment with a strong belief in herself. Mahnoor's care for her family and those around her, combined with her determination to improve education in the community, appears to be yielding positive outcomes, much like Shah Bhitai's teachings on love and community care. Embracing Bhitai's wisdom, she embodies motivation, determination, and courage. With her nurturing nature, she looks after others. Furthermore, she recognizes that she possesses many admirable qualities, including courage and a desire to help others. However, receiving support from those around her is also essential for making informed decisions for herself and others.

Mahnoor hails from Sindh, which is the land of Sufis, and possesses a deep affection for the region and its people, which fuels her passion for the educational development of the community. As a survivor of a male-dominated society, she views herself as an advocate for education, particularly for girls, and is dedicated to its betterment. Naushahro Feroze changed over time, becoming a city because demographics changed; however, the mentality of its people

has not changed. It appears much like it did in the ‘70s and ‘80s when I was there. Despite the presence of many schools and educational institutions, including a campus of the University of Sindh, girls or women who venture out for any reason are considered rebellious. Even those wearing abayas face scrutiny. Presently, female doctors, nurses, teachers in coeducational settings, lawyers, and others reside in the city, but they still require a man to accompany them when going out. Living without a man remains challenging for them. People embrace other cultures and traditions through social media but continue to fear losing their own.

Mahnoor’s Initiative for Educational Development in a Patriarchal Learning Environment

The entire story of Mahnoor illustrates how a girl can take initiative for education and community development in a patriarchal learning environment and make a difference in rural education. Her role is quite unique. She offers different aspects of her personality and life experiences to mobilize local community resources for providing quality education.

As a persuasive teacher, undoubtedly, Mahnoor was raised in a patriarchal learning environment, as evident from her interview. However, she neither surrendered to nor opposed those traditions and cultural influences; instead, she took the initiative for educational development in the rural area of Village Mohammad Bachal Mahar. She went door to door to convince parents to send their children to learn at the Mahnoor school, and she also persuaded them to bring their daughters to school. Everything she did was supported by her husband, and she accompanied him to talk to both fathers and mothers. She did this because she understood the societal restrictions, compulsions, and fears faced by parents; therefore, she did not discuss men’s dominance or women’s subordination. Instead, she focused on the importance and need

for education, shared her motive for teaching, and assured them not to worry about stationery or any other expenses. As a result, she gained permission for children to attend the Mahnoor school.

As a proactive teacher, Mahnoor serves for how girls can take initiative to enhance education in rural communities. She informed me that Mahnoor School has a 100% success rate; however, she does not view it as a triumph of the school, but rather a victory for the community and all the women who can participate in community development by focusing on education. Currently, over 100 students are registered, with 200 others on the waiting list at the school. Parents from nearby villages approach me to enroll their children, reflecting their belief and trust in Mahnoor. However, she faces limitations in space and financial resources. In fact, rural communities need enthusiastic teachers like Mahnoor who are part of their community, understand their needs, embrace them, and ensure the safety and security of their children, particularly girls.

As a role model teacher, she conveys the idea that teachers are meant to educate students both academically and ethically. She doesn't make an issue of her challenges, such as having her children with her or on her lap, yet she continues teaching. Similarly, if teachers go to school to educate students while feeling overburdened, wouldn't that be an injustice to them? Look! Mahnoor is unhindered and not burdened; she focuses on teaching. What a significant change she has brought single-handedly! If all teachers were respected as Mahnoor is and were allowed to teach only what and how much they can, imagine the change they could create! Mahnoor's example serves as motivation that teachers can transform society and reshape the purpose of education because they hold the responsibility for future generations.

As a connector or networker, the lesson we learn from Mahnoor is that a good relationship between teacher and student, teacher and parent, teacher and community, and

student to student is a key to the success of teaching and learning effectively. It is not necessary for there to be cultural or any other differences; instead, it is important to build good relationships, as we think in the United States about diversity, to foster excellent relations for teaching, learning, and justice in education. This is a vital factor everywhere. Mahnoor demonstrated this by bringing students who were begging, by encouraging girls to return to education, by regaining the trust of parents and the community, and by fostering a caring relationship among students without gender discrimination within traditional and cultural limits, while respecting their norms.

As a motivational teacher, Mahnoor is the only person who took the initiative to develop education in the community of Village Mohammad Bachal Mahar and Naushahro Feroze through the Informational Study Circle, followed by Mahnoor School and Study Circle. She is also preparing others to inspire them to continue advocating for educational development in their communities or wherever it is needed. She motivates and encourages girls to assist her in managing and teaching, essentially preparing them for future roles. If this effort persists, it won't be long before we create a literate and caring society. She serves as motivation not only for girls but also for boys and teachers. She utilizes the principle of interdependency, recognizing that we are all dependent on each other and must support one another.

As a teacher, Mahnoor proves that teaching is a noble profession. The nobility of this profession is based on the sincerity towards it. We should not underestimate this profession or teachers as individuals who bear the responsibility for generations. The change she brought to a small community of just about five hundred people on her own indicates the power of teaching profession. It depends on what we teach and how we teach, including our curriculum and how we plan instructions for it. She has proven that we cannot deny the value of ethical or moral

education alongside academics because education and nurturing go together. We need a literate and courteous society to demolish inequality in our communities by caring for each other, a spirit that teachers can increase as Nodding (2003) suggests. The same is true: we cannot deny the capabilities of a teacher. A teacher can change the world. Mahnoor is a trained educator who knows how to utilize learning effectively. She is an academically strong woman, but sometimes those whose abilities are underutilized in teacher training programs (Conway, Khamisani et al.) represent a significant loss for academia.

Suggestions for Planning Strategically

Utilization of Local human Resources Based on Living There and Serving There

Pakistan is an underdeveloped country, so rural communities need to be cared more because majority of people live there. Countries like Pakistan need people like Mahnoor; they must help themselves because relying on government initiatives yields little. Every underdeveloped area requires individuals like Mahnoor to save future generations. People must support themselves. Community human resources should showcase their efforts and persuade others not to turn the new generation into beggars, but rather to help them grow while preserving their self-esteem. The failure of Pakistan's educational policies and programs reflects a government shortcoming, resulting in a 50% illiteracy rate in the country, particularly in Sindh, which is in severe condition. Developing strategies and programs at the local level based on the needs of the community, the district education office can take initiatives in this regard. It should not be managed at the provincial and federal levels. The District Education Officer understands the needs of teachers, the availability of educated individuals, and their training requirements. Therefore, appointments and the organization of teacher training workshops should take place at the district level.

Model School

It is not just about underdeveloped countries like Pakistan; it also applies to developed countries like the United States, where rural schools still do not facilitate education as urban schools do due to lack of resources. However, they are not as lacking in resources as Pakistani schools. Therefore, if we create model schools like Mahnoor School, analogous to Dewey's Laboratory School, which provided hands-on experiences for children, this will give other schools the opportunity to visit these model schools through arranged visits and experience nature. When urban or rural students spend time in model schools that are closer to nature and engage in activities like playing in the mud, drawing on the muddy floor, and reading under a tree in the sunlight, they will experience the reality of life. They will be able to distinguish between man-made and natural elements and compare them.

Exchange Program

Another way is organizing programs state wise in the United State and province or district or division wise in Pakistan with the support of the Department of Education like American Exchange Project. These projects can empower students and finist compleses among them. The same type of program should be for teachers as well. For instance, for a certain days rural and urban teacher exchange their school for getting some experience. It depends on them how many times they want to go. They should get reward on it.

Teacher/Student	Host County School	Guest County School	Spend hours/days	Earned PD hours/graduation cord	Publishing Report	Scholarship Opportunity

Table 5-1 Exchange program (Created by Researcher)

The table 5-1 gives an idea about the exchange program benefits for teachers and students.

We should not foster a sense of superiority or inferiority among students; instead, we should help them recognize the benefits of living in nature as well as those provided by man-made facilities. This approach will prepare a generation capable of thriving on this planet in any situation. COVID-19 taught us many lessons, one of which is how to manage in various circumstances. We learned to live in isolation, recognized the importance of socialization, became skilled with technology, discovered strategies to cope when the environment suddenly turned against us, and more. Likewise, we should not separate children from nature, nor should we create an atmosphere where education exclusively focuses on obtaining jobs from the early stages of schooling until high school.

Curriculum Development for Positive Approach Through the Lens of Care

First approach: Education encompasses not only preparing children to excel academically but also instilling ethics, morals, and positive behaviors. A teacher can achieve this by supporting and engaging students in educational activities. As Mahnoor faced hardships and chose positivity over negativity, it became clear that care is crucial, not just for patients but for everyone. This essential behavior can uplift societies and communities. Mahnoor, like many girls, lives in a patriarchal environment, but that does not mean they do not need care; they were born deserving support. With care, we can shield our new generation from negativity, just as Riaz did. He involved Mahnoor in various educational activities and hobbies to help alleviate her anxiety and stress stemming from her experiences that led her to attempt suicide. He saved her life and helped her become a lifesaver for the community. Care is vital for women in a patriarchal system because it fosters a sense of responsibility to care for others. Mahnoor's success story is incomplete without recognizing the two men in her life: her husband and father.

If every family in Sindh had someone like Riaz, society would be balanced between men and women, and the literacy rate of Sindh and Pakistan would reach 100%.

Second approach: Mahnoor took steps to raise students' awareness by creating a program to establish a book circle where they can discuss various societal issues. The aim is to develop critical thinking among students. She believes that incorporating these concepts is essential to our curriculum and has chosen a more effective method to engage and guide them. In Pakistan, curriculum changes should occur at the provincial level, and the curriculum development team should be selected based on their research interests in students' needs and teaching experience to cultivate them into good citizens and human beings. The provincial government should recognize that if we want to provide students with new information reflecting the current state of our society, we need to integrate those lessons into the curriculum as well. For example, as this study offers a different perspective on patriarchy through the lens of care, we can add ethical lessons, acceptable behaviors, and morally instructive stories to our books or select reading materials that address those issues. This change can be implemented at a high level by overhauling the entire curriculum, or at a smaller level by simply choosing appropriate reading books for students or implementing programs like the one Mahnoor established at the school.

Important Points to Mention

A Fear of Cultural Erosion

I have spent most of my life in Pakistan, where I experienced a similar atmosphere and patriarchal system. I observed many restrictions on girls accessing education and recognized its necessity for them. As I mentioned in Chapter One, girls suffer under patriarchy. Even those who lead luxurious lives face numerous restrictions that confine them within various boundaries, resulting in the loss of talent from 50% of our population- a talent we desperately need. The

conditions in Pakistan do not allow us to keep women uneducated, as we need them to educate children as mothers and teachers. When I came to the United States and enrolled in school after a significant gap, I felt that women should have more opportunities, scholarships, and programs that offer experiences showcasing a world entirely different from Pakistan. It is not merely a matter of obtaining an education; the experiences we gain and the confidence we build to work are crucial for girls from Pakistan to instigate change in their own countries. While working with Global Education Outreach, many people approached me, including friends. Their first and last question was about their fear of cultural erosion when sending their daughters or sisters abroad for higher education. We live in an era of artificial intelligence, yet the fears inherited from our cultural traditions hinder us from feeling confident about our girls' futures.

Embarrassment of Culture

Mahnoor is an excellent example for us. Her life inspires women living in patriarchal environments. They need to take the initiative and address these issues wisely to alleviate parents' fears. Not to diminish the significance of others, but to support girls and women by nurturing them as they change the world, make informed decisions, and avoid perpetuating shameful aspects of culture, traditions, and society. All cultures have their own beauty, but people often fail to celebrate positivity while ignoring the necessity of adhering to essential societal norms. As Bensteat (2021) notes, patriarchal practices vary across contexts and depend on society, ethnicity, and class. For instance, in Arab countries, the patriarchal concept is influenced by Islam. Thus, we can conclude that this phenomenon is multidimensional and varies based on its causes and consequences. Beechy (1973) suggested further research to explore forms of domination and women's experiences, which depend on their societal roles. Fraser (1985) proposed a connection between male dominance and women’s subordination. The

situation in Sindh, or more broadly in Pakistan, is different, even though it is also an Islamic country; there is a significant impact from Hindu and British cultures due to their long coexistence.

Continuity of Mahnoor's Work

As we examine Mahnoor's life, we recognize that it mirrors a harsh patriarchal learning environment in Sindh, Pakistan. Simultaneously, the absence of a male family member creates hardship, and although many schools exist, the lack of respect places significant restrictions on girls. If parents believe in Mahnoor and trust her, they want their daughters to learn. These same girls can grow to be supportive members of the community. As Mahnoor trains high school-aged girls to become teachers, it feels as though she is nurturing many more Mahnoors for the village of Mohammad Mahar.

The generation that includes Mahnoor is educated because they do not live in underdeveloped areas. They reside in cities, unlike the village of Mohammad Bachal Mahar. Mahnoor has a caring husband, and they need to step up and work for rural communities, just as Mahnoor is doing, to inspire more girls like her and to ensure continuity. They must educate these girls and facilitate their growth, as Mahnoor does. Furthermore, Mahnoor is not just working for girls; she is also motivating boys to care for their families, especially their sisters and daughters. They should support them so that they do not succumb to negativity and, God forbid, take drastic steps that endanger their lives. Thus, it is about education with morals; bringing a little behavior change, caring for females, and empowering them to lead to societal changes and community improvement.

In this study conducted in rural Sindh, Pakistan, Mahnoor provides a life-changing lesson about the importance of not ignoring females, who represent half of the Pakistani population.

Instead, we should care for them, as they, in return, will nurture future generations. They will plant a seed of compassion in the new male generation and teach females to assist the community while respecting their culture and traditions. By adhering to the limitations of their religion, they can work towards improving rural or underdeveloped communities because they possess the necessary knowledge. Otherwise, educational policies and programs will be ineffective without their involvement. While various issues in Pakistan, such as poverty, insecurity, illiteracy, and lack of school facilities (Shah, 2021), are significant challenges, attention from communities, as Mahnoor demonstrated, can at least alleviate these problems and offer a ray of hope to the people.

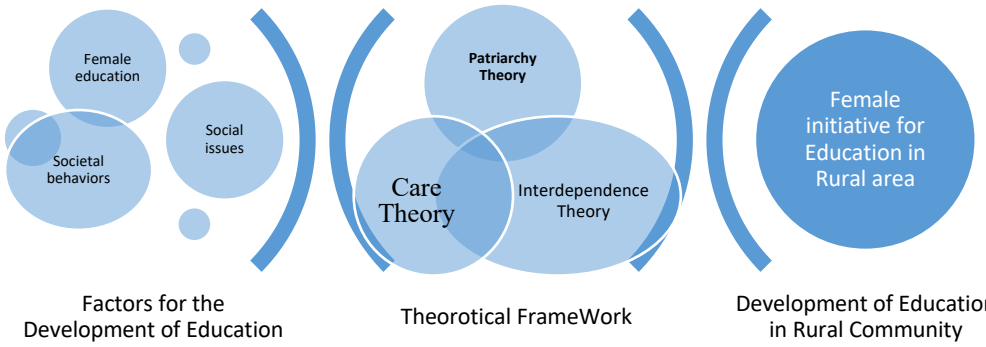


Chart 5-1. Repeated, Theoretical Framework of this study (Created by Researcher)

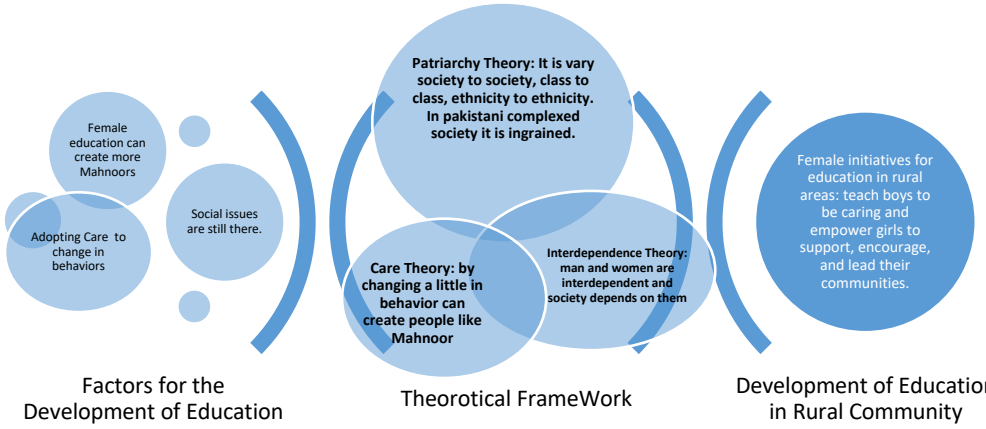


Chart 5-2. Findings of this study (Created by Researcher)

Chart 5-2 indicates that this study pertains to educational development in rural Pakistan. like Conway, Khamisani & at el (2024) emphasis in their research that in rural school settings, there are unique challenges. It focuses on three theories: patriarchal theory, care theory, and interdependence theory. The issue addressed in this study is the patriarchal environment that limits women' s active roles in society, transferring power to men who misuse this power to create insecurities for women. This hinders learning and squanders half of Pakistan' s overall

talent. Mahnoor' s biography illustrates the transformation of men' s power into care, which also empowers women and leads to significant societal change. Thus, care theory offers a solution to this problem, emphasizing that everyone needs care, including women. It is not about superiority or inferiority; rather, it involves overcoming difficult circumstances and preventing future generations from being restricted in their educational pursuits. Individually, people may feel isolated, but if everyone unites to collaborate, it will greatly impact society, as we are interconnected and interdependent, a concept encapsulated in interdependence theory. The village of Mohammad Bachal Mahar is a small community of about 500 people spread about 5 acres. Mahnoor is the only girl who not only profoundly influences the community but also discovers her purpose in life. Therefore, the answer to the first research question is quite clear: an educated woman can spearhead numerous initiatives for educational development aimed at community advancement, such as involving the community in educational activities, eliminating discrimination, fostering positive relationships with students, parents, and the community, gaining their trust, respecting and appreciating the culture, traditions, and norms of her society, and honoring others. Simply put, she shows the community that she is one of them. The answer to the second question is also evident: Mahnoor, being from the community, understands their problems, issues, and boundaries, which is one of the reasons she successfully encourages out-of- school children, particularly girls, to enter educational environments. Thus, utilizing human resources based on living and working within the community is an effective way to promote educational development. She genuinely cares for the community, which is vital for academic growth and nurturing, ultimately bringing about positive change. Simply opening schools on every street will not eliminate illiteracy, but teachers like Mahnoor can instigate meaningful transformations.

LET'S EMPOWER WOMEN BY EDUCATING AND CARING THEM,

AND

PREPARE THEM TO LEAD THEIR COMMUNITIES.

IN RETURN,

LET THEM LEAD THEIR COMMUNITIES WITH CARE,

BRING STUDENTS TO SCHOOL

TO

PREPARE AND NURTURE

WELL-MANNERED,

WELL-EDUCATED,

AND

SKILLFUL

GENERATION!

Reference

Adam, W. (1941) Report on The State of Education in Bengal 1835-38. Internet Archive. Published, Bhupendralal, Banerjee. Calcutta University Press. https://archive.org/details/in.ernet.dli.2015.135582/page/n15/mode/2up

Adeel, G. H. (2010). Status of women in Islam: A critical analysis on a matter of equality. *Message of Thaqalayn*, *11*(1), 101–114.

Agha, N. (2016, January). Kinship in rural Pakistan: Consanguineous marriages and their implications for women. In *Women's Studies International Forum* (Vol. 54, pp. 1-10). Pergamon.

Ali, F. (2013). A multi-level perspective on equal employment opportunity for women in Pakistan. *Equality, Diversity and Inclusion: An International Journal*, *32*(3), 289-309.

Ali, T. S., Krantz, G., Gul, R., Asad, N., Johansson, E., & Mogren, I. (2011). Gender roles and their influence on life prospects for women in urban Karachi, Pak0istan: a qualitative study. *Global health action*, *4*(1), 7448.

Agha, N. (2018). Social security or cultural benefits: Why is son preference common in rural Pakistan?. *Asian Journal of Social Science*, *46*(1-2), 35-51.

Ahmad, E., Bibi, A., & Mahmood, T. (2012). Attitudes towards women's rights to inheritance in District Lakki Marwat, Pakistan. *The Pakistan Development Review*, 197-217.

Ahmad, M. I. (2013). Historical Forces at Play: Creative Voices of Mirza Ghalib and Ahmed Ali and Pre-Partition Socio-political Conditions of Muslims. *International Research Journal of Arts & Humanities (IRJAH)*, *41*(41).

Ahmed, B., & Naz, H. (2017). Women In The Folk Literature Of Sindh: Re-Examining The Poetry Of Shah Abdul Latif Bhitai. *Pakistan Journal of Gender Studies*, *14*(1), 53-64.

Ahsan, M. (2003). An analytical review of Pakistan's educational policies and plans. *Research papers in education*, *18*(3), 259-280.

Ahsan, M. (2003). An analytical review of Pakistan's educational policies and plans. *Research papers in education*, *18*(3), 259-280.

Ahsan, M. (2003). An analytical review of Pakistan's educational policies and plans. *Research papers in education*, *18*(3), 259-280.

Akhtar, N., Tanweer, S., Khaskheli, F. A., & Khaskheli, N. A. (2022). Challenges In Implementation Of Educational Policies In Pakistan. *Journal of Positive School Psychology*, *6*(8), 8385-8395.

Akhtar, N., Tanweer, S., Khaskheli, F. A., & Khaskheli, N. A. (2022). Challenges In Implementation Of Educational Policies In Pakistan. *Journal of Positive School Psychology*, *6*(8), 8385-8395.

Alatas, S. F. (2007). Al-Biruni (973–1048). *The Blackwell Encyclopedia of Sociology*, 1-4.

Ali. K, & Inam. M, 2023. Domestic Violence Policy Brief. *National Commission for Human Rights Pakistan https://www.nchr.gov.pk/wp-content/uploads/2023/03/Domestic-Violence-Policy-Brief.pdf.*

Ali, R. (2015). Rethinking representation: negotiating positionality, power and space in the field. *Gender, Place & Culture*, *22*(6), 783-800.

Ali, S. (2006). Why does policy fail? Understanding the problems of policy implementation in Pakistan-a neuro-cognitive perspective. *International Studies in Educational Administration*, *34*(1).

Ali, S., & Farah, I. (2007). Schooling in Pakistan. *Going to school in South Asia*, 143-166.

Alshenqeeti, H. (2014). Interviewing as a data collection method: A critical review. *English linguistics research*, *3*(1), 39-45.

Alvi, S., Haider, K., Aziz, F., & Rehman, N. A. (2020). English 5 History of Educational Policy Making and Planning in Pakistan. *The International Research Journal of Usooluddin*, *4*(2), 55-68.

Amir, S., Sharf, N., & Khan, R. A. (2020). Pakistan's education system: An analysis of education policies and drawbacks. *Electronic Research Journal of Social Sciences and Humanities*, *2*.

Anjum, F. (2018). Education and learning in Mughal India: A Critical Study of Colonial Perceptions. *Journal of the Research Society of Pakistan*, *55*(1).

Ashraf, M. A., & Ismat, H. I. (2016). Education and development of Pakistan: A study of current situation of education and literacy in Pakistan. *US-China Education Review B*, *6*(11), 647-654.

Aultman, L. P., Williams-Johnson, M. R., & Schutz, P. A. (2009). Boundary dilemmas in teacher–student relationships: Struggling with "the line". *Teaching and teacher education*, *25*(5), 636-646.

Avari, B. (2012). *Islamic civilization in South Asia: a history of Muslim power and presence in the Indian subcontinent*. Routledge.

Ahmad, E., Bibi, A., & Mahmood, T. (2012). Attitudes towards women's rights to inheritance in District Lakki Marwat, Pakistan. *The Pakistan Development Review*, 197-217.

Ahmad, M., Batool, M., & Dziegielewski, S. F. (2016). State of inheritance rights: Women in a rural district in Pakistan. *Journal of Social Service Research*, *42*(5), 622-629.

Alavi, H. (1991). Pakistani women in a changing society. In *Economy and culture in Pakistan: Migrants and cities in a Muslim society* (pp. 124-142). London: Palgrave Macmillan UK.

Alpern, S., Antler, J., Perry, E. I. & Scobie, I. W. (Eds.) (1992). *The Challenge of feminist Biography*. Urbana, Illinois: University of Illinois Press.

Arif, A., Naveed, S., & Aslam, R. (2017). Factors causing stress among Pakistani working women. *Pakistan Administrative Review*, *1*(3), 159-174.

Arnot, M., & Naveed, A. (2017). Educational outcomes across the generational and gender divide: The rural family habitus of Pakistani families living in poverty. In *Education and the Global Rural* (pp. 63-81). Routledge

Awan, A. G., Ahmad, W., Shahid, P., & Hassan, J. (2014). Factors affecting foreign direct investment in Pakistan. *International Journal of Business and Management Review*, *2*(4), 21-35.

Ayyoub, M., Chaudhry, I. S., & Farooq, F. (2011). Does Inflation Affect Economic Growth? The case of Pakistan. *Pakistan Journal of Social Sciences (PJSS)*, *31*(1).

Ashraf, S., Abrar-ul-Haq, M., & Ashraf, S. (2017). Domestic violence against women: Empirical evidence from Pakistan. *Pertanika Journal of Social Sciences & Humanities*, *25*(3), 1401-1418.

Ali, P. A., & Gavino, M. I. B. (2008). Violence against women in Pakistan: A framework for analysis. *Journal-Pakistan Medical Association*, *58*(4), 198.

Bansal, S. B., Dixit, S., Shivram, G., Pandey, D., & Saroshe, S. (2014). A study to compare various aspects of members of joint and nuclear family. *Journal of Evolution of Medical and Dental Sciences*, *1*(3), 641-648.

Basu, A. (1991). Women's history in India: An historiographical survey. In *Writing Women's History: International Perspectives* (pp. 181-209). London: Palgrave Macmillan UK.

Beechey, V. (1979). On patriarchy. *Feminist Review*, *3*(1), 66-82.

Beeston, A. F. L., Johnstone, T. M., Serjeant, R. B., & Smith, G. R. (Eds.). (1983). *Arabic literature to the end of the Umayyad period*. Cambridge University Press.

Bengali, K. (1999). *History of educational policy making and planning in Pakistan*. Working paper series, number 40. Islamabad: Sustainable Development Policy Institute.

Bengali, K. (1999). *History of educational policy making and planning in Pakistan*. Working

paper series, number 40. Islamabad: Sustainable Development Policy Institute.

Bernier, F. (1916). *Travels in the Mogul Empire: AD 1656-1668*. H. Milford, Oxford University Press.

Best, W. J. (1970). Research in Education (Second Edition). Prentice-Hall, Inc.

Bhanbhro, S., Wassan, M. R., Shah, M., Talpur, A. A., & Wassan, A. A. (2013). Karo Kari: the murder of honour in Sindh Pakistan: an ethnographic study. *International Journal of Asian Social Science*, *3*(7), 1467-1484.

Bhattacharya, K. (2017). *Fundamentals of qualitative research: A practical guide*. Routledge.

Bhattacherjee, A. (2012). Social Science Research: Principles, Methods, and Practices.

Biana, Hazel T. (2020) "Extending bell hooks' Feminist Theory," *Journal of International Women's Studies*: Vol. 21: Iss. 1, Article 3.

Birbili, M. (2000). Translating from one language to another. *Social research update*, *31*(1), 1-7.

Brighouse, H. (2003). *School choice and social justice*. Oxford University Press, USA.

Brislin, R. W. (1970). Back-translation for cross-cultural research. *Journal of cross-cultural psychology*, *1*(3), 185-216.

Boudreau, V. (2004). *The first writing: Script invention as history and process*. Cambridge University Press.

Bukhari, F. Y., & Ramzan, M. (2013). Gender discrimination: A myth or truth women status in Pakistan. *Journal of Business and Management*, *8*(2), 88-97.

Brink, H. I. (1993). Validity and reliability in qualitative research. *Curationis*, *16*(2), 35-38.

Burton, R. F. (1851). *Sindh, and the Races that Inhabit the Valley of the Indus*. WH Allen.

Beechey, V. (1979). On patriarchy. *Feminist Review*, *3*(1), 66–82.

Berger, P., & Luckmann, T. (2016). The social construction of reality. In *Social Theory re-wired* (p. 110-122). Routledge.

Bramble, W. J. (1971). Reviews: Best, John W. Research in Education. Englewood Cliffs, New Jersey: Prentice-Hall Publishers, 1970. *American Educational Research Journal*. https://doi.org/10.3102/00028312008004679

Best, john W. (1970). *Research in Education.* Englewood Cliffs, New Jersy: Prentice-Hall Publishers.

Berger, P., & Luckmann, T. (2016). The social construction of reality. In *Social Theory Rewired.* (pp. 110-122). Routledge.

Benstead, L. J. (2021). Conceptualizing and measuring patriarchy: The importance of feminist theory. *Mediterranean Politics*, *26*(2), 234–246.

Bogdan, R., & Biklen, S. K. (1997). *Qualitative research for education*. Boston, MA: Allyn & Bacon.

Beechey, V. (1977). Some notes on female wage labour in capitalist production. *Capital & Class*, *1*(3), 45-66.

Beechey, V. (2013). Women and production: A critical analysis of some sociological theories of women's work. In *Feminism and Materialism (RLE Feminist Theory)* (pp. 155–197). Routledge.

Bhatti, A., & Ali, R. (2020). Gender, culture and leadership: Learning from the experiences of women academics in Pakistani universities. *Journal of Education & Social Sciences*, *8*(2), 16-32.

Bhattacharyya, J. (2004). Theorizing community development. *Community Development*, *34*(2), 5-34.

Chaurasia, R. S. (2002). *History of Modern India: 1707 AD to Upto 2000 AD*. Atlantic Publishers & Dist.

Cheema, A., Khan, S., Khan Mohmand, S., & Liaqat, A. (2019). *Invisible citizens: Why more women in Pakistan do not vote*. IDS.

Cheng, C. (1997). A review essay on the books of bell hooks: Organizational diversity lessons from a thoughtful race and gender heretic.

Choudhry, A. N., Abdul Mutalib, R., & Ismail, N. S. A. (2019). Socio-cultural factors affecting women economic empowerment in Pakistan: A situation analysis. *International Journal of Academic Research in Business and Social Sciences*, *9*(5), 90-102.Clandinin, D. J. (Ed.). (2006). *Handbook of narrative inquiry: Mapping a methodology*. Sage Publications.

Cockcroft, A., Andersson, N., Milne, D., Omer, K., Ansari, N., Khan, A., & Chaudhry, U. U. (2009). Challenging the myths about madaris in Pakistan: A national household survey of enrolment and reasons for choosing religious schools. *International Journal of Educational Development*, *29*(4), 342-349.

Cohen, L., Manion, L., & Morrison, K. (2007). Research methods in education (Sixth). *Oxon: Routledge*.

Cohen, L., Manion, L., & Morrison, K. (2002). *Research methods in education*. routledge.

Conway, T., Khamisani, N., Shahsavari, V., & Wiafe, E. (2024). 50 Years of Publication: A Document Analysis of Social Justice in the Educational Considerations Corpus. *Educational Considerations*, *50*(1), 6.

Crane, T. (2005). What is the problem of perception?. *Synthesis Philosophica*, *20*(2), 237-264.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.

Crotty, M. J. (1998). The foundations of social research: Meaning and perspective in the research process. *The foundations of social research*, 1-256.

Cunningham, A. (1854). *The Bhilsa Topes, Or, Buddhist Monuments of Central India: Comprising a Brief Historical Sketch of the Rise, Progress, and Decline of Buddhism: with an Account of the Opening and Examination of the Various Groups of Topes Around Bhilsa*. Smith, Elder and Company.

Costantino, T. E. (2001). Review of *Narrative inquiry: Experience and story in qualitative research; Personalizing evaluation*, by D. J. Clandinin, F. M. Connelly, & S. Kushner. *Visual Arts Research*, *27*(1), 107–111.

Critelli, F. M. (2010). Women's rights= Human rights: Pakistani women against gender violence. *J. Soc. & Soc. Welfare*, *37*, 135.

Dewey, J. (1909). *Moral principles in education*. Houghton Mifflin.

Dewey, J. (1996). *Theory of the moral life*. Ardent Media.

Dewey, J. (2013). *The school and society and the child and the curriculum*. University of Chicago Press.

Dewey, J. (1986, September). Experience and education. In *The Educational Forum* (Vol. 50, No.3, pp. 241-252). Taylor & Francis Group.

D'Lima, T., Solotaroff, J. L., & Pande, R. P. (2020). For the sake of family and tradition: Honour killings in India and Pakistan. *ANTYAJAA: Indian Journal of Women and Social Change*, *5*(1), 22-39.

D'cruz, P., & Bharat, S. (2001). Beyond joint and nuclear: The Indian family revisited. *Journal of Comparative family studies*, *32*(2), 167-194.

Deavers, K. (1992). What is rural?. *Policy Studies Journal*, *20*(2), 183.

Delors, J. (1998). *Learning: The treasure within*. UNESCO.

DeMarrais, K. B., & Lapan, S. D. (Eds.). (2004). *Foundations for research: Methods of inquiry in education and the social sciences*. Routledge.

Denzin, N. K. (1989). *Interpretive biography* (Vol. 17). Newbury Park, CA: Sage Publications, Inc.; R. Josselson and A.

Denzin, N. K., & Lincoln, Y. S. (1995). Transforming qualitative research methods: Is it a revolution?. *Journal of Contemporary Ethnography*, *24*(3), 349-358.

Denzin, N. K., & Lincoln, Y. S. (Eds.). (2011). *The Sage handbook of qualitative research*. sage. District Lakki Marwat, Pakistan. *The Pakistan Development Review*, 197-217.

Dewey, J. (1990). *The school and society and the child and the curriculum*. University of Chicago press.

Drucker, P. F. (1988). The coming of the new organization. *Educational planning and management programme development in Pakistan: country report*. Unesdoc.unesco.org. (n.d.). https://unesdoc.unesco.org/ark:/48223/pf0000381656

Edwards, R. (1998). A critical examination of the use of interpreters in the qualitative research process. *Journal of ethnic and migration studies*, *24*(1), 197-208.

Efron, R. (1969, January). What is perception?. In *Proceedings of the Boston Colloquium for the Philosophy of Science 1966/1968* (pp. 137-173). Dordrecht: Springer Netherlands.

Effron, M., Gandossy, R., & Goldsmith, M. (Eds.). (2003). *Human resources in the 21st century*. John Wiley & Sons.

Esteva, G. (2010). What is Development?. In *Oxford Research Encyclopedia of International Studies*.

Echazarra, A., & Radinger, T. (2019). Learning in rural schools: Insights from PISA, TALIS and the literature.

Ferguson, K. E. (2023). *The man question: Visions of subjectivity in feminist theory*. University of California Press.

Fischer, J. (2004). Social responsibility and ethics: clarifying the concepts. *Journal of Business Ethics*, pp. *52*, 381–390.

Fraser, N. (1985). What's critical about critical theory? The case of Habermas and gender. *New German critique*, (35), 97-131.

Fraser, N. (2013). What's critical about critical theory?. In *Feminists Read Habermas (RLE Feminist Theory)* (pp. 21-55). Routledge.

Fraser, N. (1985). What's critical about critical theory? The case of Habermas and gender. *New german critique*, (35), 97-131.

Farah, M. J., Wilson, K. D., Drain, M., & Tanaka, J. N. (1998). What is" special" about face perception?. *Psychological review*, *105*(3), 482. perception and sense.

Faiza Mubarak (July 25, 2013). Transparency International (Pakistan: Empowering women through access to justice https://www.transparency.org/en/blog/women-rights-corruption-pakistan-transparency

Faizi, W. N., Bibi, W & Khan, F. Educational Policies (1947-2009) of Pakistan and Integration of Islamic values among Secondary Level Learners: An Evaluate Study. *Pakistan Journal of Humanities & Social Sciences Research, 3(1*), 80-90

Farooq, A. (2020). Gendered perceptions in Punjab, Pakistan: Structural inequity, oppression and emergence. *Journal of Gender Studies*, *29*(4), 386-402.

Farwa, K. U., Lajwani, A. M., & Khoso, A. A. (2020). The Study of Sindhi Folk-tales Portrayal in Shah Abdul Latif Bhittai's Poetry. *International Research Journal of Education and Innovation*, *1*(1), 37-42.

Fatima, S. (2020). Haq Bakhshish (Marriage to Quran): A Custom Confused With Religion: A Case Study of QaisraSharaz 'sProtogonist_ Zari Bano 'From the Novel Holy Woman. *Al Tafseer-Biannual Journal*, *35*.

Follett, M. P. (1919). Community is a process. *The Philosophical Review*, *28*(6), 576-588.

Fontana, A., & Frey, J. H. (2005). The interview. *The Sage handbook of qualitative research*, *3*, 695-727.

Gilligan, C., & Snider, N. (2018). *Why does patriarchy persist?*. John Wiley & Sons.

Gilligan, C. (1982). In a different voice: Psychological theory and women's development Harvard University Press.

Gilligan, C., & Voice, I. D. (1993). Psychological theory and women's development. *Cambridge, MA*.

Griffin, S. (2016). *Woman and nature: The roaring inside her*. Catapult.

Ghaffar, S. A., & Ambreen, M. (2003). Educational policies in Pakistan. *Education in Pakistan*, 67-96.

Gidvani, M. M. (2003). *Shah Abdul Latif*. Whitefish: Kessinger Publishing.

Giné, X., & Mansuri, G. (2018). Together we will: experimental evidence on female voting behavior in Pakistan. *American Economic Journal: Applied Economics*, *10*(1), 207-235.

Goldberg, S. H. (1974). The inevitability of patriarchy: Why the biological differences between Man and Women always produces male domination. William Morrow and Company.

Gosepath. S. (2014). What does Equality in education mean?. Education, Justice, and the Human Good, pp. 100-112. Routledge.

Government of Pakistan, Ministry of the Interior (Education Division), Proceedings of the Pakistan Educational Conference, 1947.

Gujjar, A. A., Bajwa, N., Shaheen, G., & Mushtaq, M. (2011). A historical review on the development of art and female education during the Muslim regimes in India. *International Journal of Business and Social.*

Hamilton, R. (Ed.). (2012). *The liberation of women (RLE Feminist Theory): A study of Patriarchy and capitalism*. Routledge

Hadi, A. (2017). Patriarchy and gender-based violence in Pakistan. *European Journal of Social Science Education and Research*, *4*(4), 205-212.

Held, V. (1993). Feminist Morality: Transforming culture, society, and politics. University of Chicago. California Press.

Hooks, B. (2014). Ain't I a woman: Black women and feminism. Pluto Press.

Hussain, S., & Jullandhry, S. (2020, September). Are urban women empowered in Pakistan? A study from a metropolitan city. In *Women's Studies International Forum* (Vol. 82, p. 102390). Pergamon.

Haqqani, H., & Ahmad, T. (2018). Reimagining Pakistan. *Transforming A Dysfunctional Nuclear State, Noida: Harper Collins Publishers India*, 97-8.

Hardy, B. (1968, October). Towards a poetics of fiction: 3) An approach through narrative. In *Novel: A forum on fiction* (Vol. 2, No. 1, pp. 5-14). Duke University Press.

Heras, H. (1928). *The Royal Patrons of the University of Nalanda*. Bihar and Orissa government printing.

Hoggart, K. (1990). Let's do away with rural. *Journal of rural studies*, *6*(3), 245-257.

Hussain, S., & Ambreen, M. (2003). Provisions for Education in Five Year Plans. *Education in Pakistan*, *85*.

Hacking, I. (2013). Making up people. In *Forms of desire* (pp. 69-88). Routledge.

Hacking, I. (1986). Making up people.

Hacking, I. (2007, April). Kinds of people: Moving targets. In *Proceedings-British Academy* (Vol. 151, p. 285). Oxford University Press Inc.

Haider, Z. (2005). Sino-Pakistan relations and Xinjiang's Uighurs: Politics, trade, and Islam along the Karakoram highway. *Asian Survey*, *45*(4), 522-545.

Haider, Z. (2013). *The ideological struggle for Pakistan*. Hoover Press.

Hameed-ur-Rehman, M., & Sewani, S. M. S. (2013). Critical Analysis of the Educational Policies of Pakistan. *Dialogue (Pakistan)*, *8*(3).

Hamidi, T. H. (1997). Entry Route of Muhammad bin Qasim in South Eastern Sindh. *Journal of the Pakistan Historical Society*, *45*(4), 337-345.

Hamid, S. A. (2019). Kick-starting the Karakoram Highway. Friday Times March 1, 2019, https://thefridaytimes.com/01-Mar-2019/kick-starting-the-karakoram-highway Retrieved on July 15, 2022.

Hamidi, T. H. (1997). Entry Route of Muhammad bin Qasim in South Eastern Sindh. *Journal of the Pakistan Historical Society*, *45*(4), 337-345.

Halford, S. (1991). Feminist change in a patriarchal organisation: the experience of women's initiatives in local government and implications for feminist perspectives on state institutions. *The Sociological Review*, *39*(1_suppl), 155-185.

Harris, A. C. (2009). Adoption of a family member from Pakistan. *Adoption & Fostering*, *33*(4), 72-74.

Hongdao, Q., Khaskheli, M. B., Rehman Saleem, H. A., Mapa, J. G., & Bibi, S. (2018). Honor killing phenomena in Pakistan. *JL Pol'y & Globalization*, *73*, 169.

Hooks, B. (1984). Revolutionary parenting. *Feminist Theory: From Margin to Center*.

Hooks, B. (2000). *Feminist theory: From margin to center*. Pluto Press.

Hussain, J. (1981). *An illustrated history of Pakistan* (Vol. 1). Oxford University Press.

Hughes, P. (Ed.). (2012). *Achieving quality education for all: Perspectives from the Asia-Pacific region and beyond* (Vol. 20). Springer Science & Business Media.

Hussain, M. N. (2008). Family law in Pakistan. Oxford University Press.

Hudson, C. (2017). *An Analysis of William Cronon's Nature's Metropolis: Chicago and the*

Great West. Macat Library.

Imamuddin, S. M. (1982). Education under the Mughals in India (1526-1707 AD). *Islamic Quarterly*, *26*(4), 185.

Iqbal, H., Afzal, S., & Inayat, M. (2012). Gender discrimination: implications for Pakistan security. *IOSR Journal of Humanities and Social Science*, *1*(4), 16-25.

Johnson, A. G. (2004). Patriarchy, the system. *Women's lives: Multicultural perspectives*, *3*(2204), 25-32.

Jalal, A. (1991). The convenience of subservience: Women and the state of Pakistan. In *Women, Islam and the state* (pp. 77-114). London: Palgrave Macmillan UK.

Kazi, S. (1995). Rural women, poverty and development in Pakistan. *Asia-Pacific Journal of Rural Development*, *5*(1), 78-92.

Jain, N., & Mukherji, S. (2009). Communicating a holistic perspective to the world: Kautilya on leadership. *Leadership & Organization Development Journal*.

Johnson, A. G. (2005). *The gender knot: Unraveling our patriarchal legacy*. Temple University Press.

Johnson, A. G. (2004). Patriarchy, the system. *Women's lives: Multicultural perspectives*, *3*(2204), 25-32.

Johnson, D. W., & Johnson, R. T. (2002). Cooperative learning and social interdependence theory. In *Theory and research on small groups* (pp. 9-35). Springer, Boston, MA.

Johnson, D. W., & Johnson, R. T. (2005). New developments in social interdependence theory. *Genetic, social, and general psychology monographs*, *131*(4), 285-358.

Johnson, D. W., & Johnson, R. T. (2009). An educational psychology success story: Social interdependence theory and cooperative learning. *Educational researcher*, *38*(5), 365-379.

Josselson, R., & Lieblich, A. (Eds.). (1993). *The narrative study of lives*. Sage Publications.

Judd, D. (2005). The Lion and the Tiger: The Rise and Fall of the British Raj, *1600-1947*. Oxford University Press.

Khattak, A. H., Jan, A., Qazi, H. M. Z., & Khan, I. U. (2020). Does the factor of religion affect women leadership? a case study of Lower Dir, Pakistan. *Liberal Arts and Social Sciences International Journal (LASSIJ)*, *4*(1), 130-139.

Kalhoro, J. A. (2018). Historical evolution of the educational system in the pre-partition Indian subcontinent. *Pakistan Journal of History and Culture*, *39*(1), 159-183.

Kausar, S. W. A. (2020). A critical analysis of different educational systems on students' outcomes: A case study of Pakistan. *Journal of Contemporary Studies, 9(11),* 89-105.

Keay, F. E. (1964). *History of education in India and Pakistan*. Oxford University Press

Keene, H. G. (1885). *A Sketch of the History of Hindustán from the First Muslim Conquest to the Fall of the Mughol Empire*. WH Allen & Company.

Kelkar, M. M. (1995). *Subordination of Woman: A New Perspective*. Discovery Publishing House.

Khan, A., & Hussain, R. (2008). Violence against women in Pakistan: Perceptions and experiences of domestic violence. *Asian Studies Review*, *32*(2), 239-253.

Kelman, H. (1968). Introduction to the organization of research In developing countries: Issues and potential solutions. *Journal of Social Issues. 24(2),* 211-216.

Khamisani, A. (2012). Bhittaipedia. Culture Department Government of Sindh. Retrieved from https://bhittaipedia.org/translated-by/amena-khamisani/en

Khamisani, N. (2019). Implementing Reading Strategies with ELL Elementary Students. Master's Theses. 4559. https://thekeep.eiu.edu/theses/4559

Khan, M. A. (1959). Pakistan perspective. *Foreign Aff.*, *38*, 547.

Khan, T. M. (2010). Glimpse of pharmacy education in Pakistan and current challenges to pharmacy education. *International Journal of Pharmacy Teaching & Practices*, *1*(1), 1-6.

Khan, T. M. (2011). Challenges to pharmacy and pharmacy practice in Pakistan. *The Australasian medical journal*, *4*(4), 230.

Khowaja, M. (2017). Educational Objectives in Various Five year Plans; A Comparative Study. *International Research Journal of Arts and Humanities*, *45*(45), 233-239.

Kridel, C. (2013). *Writing educational biography: Explorations in qualitative research*. Routledge.

Kunter, M., Frenzel, A., Nagy, G., Baumert, J., & Pekrun, R. (2011). Teacher enthusiasm: Dimensionality and context specificity. *Contemporary Educational Psychology*, *36*(4), 289-301.

Kutlutürk, C. (2013). Significance of Varanasi in terms of Indian Religions. *International Journal Of Humanities And Social Science (IOSR-JHSS)*, *10*(2), 36-40.

Kvale, S. (1996). Interviews: An introduction to qualitative research interviewing. Thousand Oaks, CA: Sage.

Kvale, S. (2003). The psychoanalytic interview an inspiration for qualitative research. In P. M. Camic, J, E. Rhodes, & L. Yardley (Eds.), *Qualitative research in psychology*. 275-297. Washington, USA: American Psychological Association.

Kaźmierska, K. (2014). An interview with professor Fritz Schütze: Biography and contribution to interpretative sociology. *Qualitative Sociology Review*, *10*(1), 284-359.

Kelkar, M. M. (1995). *Subordination of Woman: A New Perspective*. Discovery Publishing House.

Kridel, C. (2013). *Writing educational biography: Explorations in qualitative research*. Routledge.

Krook, M. L. (2010). *Quotas for women in politics: Gender and candidate selection reform worldwide*. Oxford University Press.

Lefebvre, A. (2014). *Kinship, honour and money in rural Pakistan: Subsistence economy and the effects of international migration*. Routledge.

Laitin, D. D. (1989). Language policy and political strategy in India. *Policy Sciences*, *22*(3), 415-436.

Lajwani, A. M., & Mirjat, A. J. The Mystical Philosophy of Shah Abdul Latif Bhittai A Study of Shah-Jo-Risalo.

Lari, S. Z. (1994). *A history of Sindh*. Karachi: Oxford University Press.

Lashari, M. A. (2014). The Concept of Love: A Comparative Study of Maulana Rumi and Shah Abdul Latif Bhittai. *In 1st Mediterranean Interdisciplinary Forum on Social Sciences and Humanities, MIFS 2014. Vol. 2. . p.* 52

Lather, P. (1991). *Getting smart: Feminist research and pedagogy within/in the postmodern*. Routledge.

Lerner, G. (1986). *The creation of patriarchy* (Vol. 1). Women and History. Oxford University Press.

Lewis, D., & Leibrand, S. (1997). Community O. *Occupational therapy and mental health. 2nd ed. Edinburgh: Churchill Livingstone*, 419-38.

Long, R. J, 1868. Adam's Report on Vernacular Education in Bengal and Behar 1835, 1836, and 1838. Internet Archive, 2014. The Home Secretariat Press 1868 https://ia600906.us.archive.org/35/items/adamsreportsonve00adam/adamsreportsonve00adam.pdf

Masrur, R. G. et al (2017). Education in Pakistan. Islamabad: Allama Iqbal Open University.

Mayeroff, M. (1965). On caring. *International Philosophical Quarterly*, *5*(3), 462-474.

McLennan, J. F. (1885). The Patriarchal Theory. London Macmillan and Co.

Mehdi, R. (1994). The Islamization of the law in Pakistan. Curzon Press

Mehta, J. L. (2005). *Advanced Study in the History of Modern India 1707-1813*. Sterling Publishers Pvt. Ltd.

Memon, F. S. (2023). Women's Disaster Management Capacities: A Qualitative Study of Food Affected Area of Sindh, Pakistan. *Pakistan Journal of Women's Studies: Alam-e-Niswan*, *30*(1).

Metcalf, B. D. (2014). *Islamic Revival in British India: Deoband, 1860-1900* (Vol. 778). Princeton University Press.

Meyer, J. W. (1977). The effects of education as an institution. *American journal of Sociology*, *83*(1), 55-77.

Mills, C. W. (2005). "Ideal theory" as ideology. *Hypatia*, *20*(3), 165-183.

Mills, C. W. (2005). "Ideal theory" as ideology. *Hypatia*, *20*(3), 165-183.

Ministry of Education Government of Pakistan. (n.d.). *National Educational Policy 2009*.https://planipolis.iiep.unesco.org/sites/default/files/ressources/pakistan_national_education_policy_2009.pdf.

Mohr, L. B. (1971). Organizational technology and organizational structure. *Administrative science quarterly*, 444-459.

Moghadam, V. M. (1992). Patriarchy and the politics of gender in modernising societies: Iran, Pakistan and Afghanistan. *International Sociology*, *7*(1), 35-53.

Mondal, A. (2017). Free and compulsory primary Education in India under the British Raj: A tale of an unfulfilled dream. Sage Open, 7(3), 2158244017727037.

Monk, R. (2007). Life without theory: Biography as an exemplar of philosophical understanding. *Poetics today*, *28*(3), 527-570.

Mookerji, R. K. (1951). *Ancient indian education: Brahmanical and Buddhist* (2nd edition). Motilal Banarsidass Publishers, New Delhi, reprint 1989.

Moore, P. D. (1986). Plant ecology: Pesticides and pollination. *Nature*, *321*(6071), 654-654.

Muhammad, N., Ahmed, M. M., Abdullah, A., Omer, F., & Shah, N. H. (2012). Honor killing in Pakistan: An Islamic perspective. *Asian Social Science*, *8*(10), 180-185.

Myrdal, G. (1974). What is development?. *Journal of Economic Issues*, *8*(4), 729-736.

Nawaz, S., Kiran, A., Koser, M., Shabbir, M. S., & Zamir, A. (2022). The role of safety management to analyze the current situation of honour killing in Pakistan. *Journal of Public Value and Administrative Insight*, *5*(2), 424-439.

Nikkhah, H. A., & Redzuan, M. (2009). Participation as a medium of empowerment in community development. *European Journal of Social Sciences*, *11*(1), 170-176.

Noddings, N. (2012). The caring relation in teaching. *Oxford review of education*, *38*(6), 771-781.

Noddings, N. (2013). *Caring: A relational approach to ethics and moral education*. Univ of California Press.

Noddings, N. (2015). *The challenge to care in schools, 2nd Editon*. teachers college press. (updated). *Berkeley, CA and Los Angeles: University of California Press (Original work published 1984)*.

Noddings, N. (1995). Caring [1984]. In *Justice and care* (pp. 7-30). Routledge.

Nodding, N. (2003). Caring: A feminine approach to ethics and moral education. University of California Press.

Noddings, N. (2005). Caring in education. *The encyclopedia of informal education*, 1-7.

Noddings, N. (2001). The Care Tradition: Beyond "Add Women and Stir." *Theory Into Practice*, *40*(1), 29–34.

Noddings, N. (2013). Caring: A relational approach to ethics and moral education (updated). *Berkeley, CA and Los Angeles: University of California Press (Original work published 1984)*.

Noddings, N. (1986a). Caring: A relational approach to ethics and moral education. University of California Press.

Noddings, N. (2001). The care tradition: Beyond "add women and stir." Theory Into Practice, 40(1), 29-34.

Noddings, N. (2003). Caring: A feminine approach to ethics and moral education. Second Edition. University of California Press.

Nurullah, S., & Naik, P. J. (1943). *History of education in India during the British period*. Macmillan, Bombay.

Nyazee, I. A. K. (2006). The law of adoption in Islam: A contemporary study. Advanced Legal

Studies Institute.

Omvedt, G. (1987). The origin of patriarchy. Oxford University Press.

Ormston, R., Spencer, L., Barnard, M., & Snape, D. (2014). The foundations of qualitative research. *Qualitative research practice: A guide for social science students and researchers*, *2*(7), 52-55.

Owais, S. (2016). Public Patriarchy: An Analysis of Women's Access to Education, Work and Politics in Pakistan. *Putaj Humanities & Social Sciences*, *23*(1).

Pahor, W. A., Gurmani, A. H., & Khan, P. D. (2016). Gender inequality causes and impacts on honor killing: A case study of District Shikarpur, Sindh, Pakistan. *Arts Social Science Journal*, *7*, 229.

Patel, S., & Gadit, A. M. (2008). Karo-Kari: a form of honour killing in Pakistan. *Transcultural psychiatry*, *45*(4), 683-694.

Pearl, D., & Menski, W. (1998). Muslim family law. Sweet & Maxwell.

Penning, J. (1974). Interdependence and complementary. In *American Sociological Association Annual Conference, Montreal*.

Pines, S. (1964). The Semantic Distinction between the terms Astronomy and Astrology according to al-Biruni. *Isis*, *55*(3), 343-349.

Pratt, S. (2014). Achieving symbiosis: Working through challenges found in co-teaching to achieve effective co-teaching relationships. *Teaching and teacher education*, *41*, 1-12.

Przyluski, J. (1934). Origin and Development of Buddhism. *The Journal of Theological Studies*, *35*(140), 337-351.

Rabinowitz, L., Kelley, H. H., & Rosenblatt, R. M. (1966). Effects of different types of Interdependence and response conditions in the min.

Rahman, T. (1996). British language policies and imperialism in India. *Language Problems and Language Planning*, *20*(2), 91-115.

Rahman, T. (2003). *Education in Pakistan: A survey*. SPO discussion paper series. Islamabad: Strengthening Participatory Organization.

Rahman, T. (2003). *Education in Pakistan: A survey*. SPO discussion paper series. Islamabad: Strengthening Participatory Organization.

Rahman, T. (2019). Mother tongue education policy in Pakistan. *The Routledge international handbook of language education policy in Asia*, 364-381.

Raza, F. A. (2022) History of Primary and Secondary Education Five Year Plans in Pakistan: A Review of the Literature. *American Journal of Humanities and Social Sciences Research. 6(3).* pp-12-20.

Rehman, S., & Azam Roomi, M. (2012). Gender and work-life balance: a phenomenological study of women entrepreneurs in Pakistan. *Journal of small business and enterprise development*, *19*(2), 209-228.

Rifkin, J. (1980). Toward a theory of law and patriarchy. *Harv. Women's LJ*, *3*, 83.

Rifkin, J. (1978). Toward a Theory of Law and Patriarchy. (n.p.): (n.p.).

Roberts, C. M. (2010). *The dissertation journey: A practical and comprehensive guide to planning, writing, and defending your dissertation*. Corwin Press.

Roomi, M. A., & Parrott, G. (2008). Barriers to development and progression of women entrepreneurs in Pakistan. *The Journal of Entrepreneurship*, *17*(1), 59-72.

Rusbult, C. E., & Arriaga, X. B. (1997). Interdependence theory.

Rusbult, C. E., & Van Lange, P. A. (2008). Why we need interdependence theory. *Social and personality psychology compass*, *2*(5), 2049-2070.

Rusbult, C. E., & Van Lange, P. A. (2008). Why we need interdependence theory. *Social and personality psychology compass*, *2*(5), 2049-2070.

Sathar, Z., Crook, N., Callum, C., & Kazi, S. (1988). Women's status and fertility change in Pakistan. *The Population and Development Review*, 415-432.

Sabreen, M. (2020). Maintenance of the child in Pakistan: A much-needed legislation. *LUMS LJ*, *7*, 105.

Saleh, S. (1972). Women in Islam: Their status in religious and traditional culture. *International Journal of Sociology of the Family*, 35-42.

Sajjad, M. F. (2013). Reforming madrasa education in Pakistan: Post 9/11 perspectives. *Journal of Islamic Thought and Civilization*, *3*(1), 103-121.

Sankalia, H. D. (1934). *University of Nalanda*. BG Paul and Company, Madras.

Sankalia, H. D. (1934). *University of Nalanda*. BG Paul and Company, Madras.

Saqib, N. U. (1998). A critical assessment of free public schooling in Pakistan. *Pakistan Development Review*, *37*(4), 955-978.

Sarao, K. T. S. (2010). *Origin and nature of ancient Indian Buddhism*. Munshiram Manoharlal Publishers.

Satina, B., Solmon, M. A., Cothran, D. J., Loftus, S. J., & Stockin-Davidson, K. (1998). Patriarchal consciousness: Middle school students' and teachers' perspectives of motivational practices. *Sport, Education and Society*, *3*(2), 181-200.

Schafft, K. A., & Jackson, A. Y. (2010). *Rural education for the twenty-first century: Identity, place, and community in a globalizing world*. Penn State Press.

Scheppler, B. (2006). *Al-Biruni: master astronomer and Muslim scholar of the eleventh century*. The Rosen Publishing Group, Inc.

Schneider, B. (1987). The people make the place. *Personnel psychology*, *40*(3), 437-453. *Science*, *2*(16).

Sen, A. K. (2000). What is development about. *Frontiers of Development Economics: The future in perspective*, *1*, 506-513.

Shaw, A. (2001). Kinship, cultural preference and immigration: consanguineous marriage among British Pakistanis. *Journal of the Royal Anthropological Institute*, *7*(2), 315-334.

Shaw, A. (2014). *Kinship and continuity: Pakistani families in Britain*. Routledge.

Shah, K., Ahmad, N., & Khan, N. (2019). Analysis of national education policies: issues and challenges in Pakistan and development of science education. *Strength for Today and Bright Hope for Tomorrow*, *19*(11), 77-85.

Shah, K., Ahmad, N., & Khan, N. (2019). Analysis of national education policies: issues and challenges in Pakistan and development of science education. *Strength for Today and Bright Hope for Tomorrow*, *19*(11), 77-85.

Shah, N. C. (2018). Origin of Sanskrit, Ayurveda and other Sciences in University of Taxila by Aryans. *Annals of Ayurvedic Medicine*, *7*(3), 90-90.

Shah, N. H. (1995). Ideology of Pakistan. *Journal of the Pakistan Historical Society*, *43*(4), 283-292.

Shahed, A. K. M. (2004). Socio-Political Reform of Muslims in The View of Shah Waliullah and Sayyid Abul ALa Mawdudi. *Islam: Past, Present AND Future*, 40.

Shahid, K. K. (2012). University of Takshashila: An Ancient Seat of Learning. *Journal of Social Sciences and Humanities*, *51*(1), 97-107.

Shaikh, A. G., & u Nisa, K. (2015). Shah Abdul Latif Bhittai's Sur Sarang-The Monsoon, The Sign of Prosperity of Sindh, South Asia and The World. *International Research Journal of Arts and Humanities*, *43*(43), 1.

Shakil, A. F., & Akhtar, S. H. (2012). Consideration of Islamic values in the educational policies of Pakistan. *Journal of Educational and Social Research*, *2*(1), 297-297.

Shakoor, A., Azeem, M., Dogar, A. H., & Khatoon, Z. (2011). 1947-2008 Evaluation of elementary education in Pakistan. *International Journal of Humanities and Social Sciences*, *1*(15), 270-276.

Shalabi, A. (2004). Musalmanoon ka Nizam-e-Taleem. *Lahore: Book Home*.

Shah, T & Khurshid, F. (2017). Societal Curriculum: Effects of Television on Social Values System in Pakistani Society. *Bulletin of Education and Research*, *39*(1), 75-89.

Shah, D., Amin, N., Piracha, Z. F & Zia, M. A. (2018). Pakistan Education Statistics 2016-17, published by National Education management Information System (NEMIS), Academy of Educational Planning and Management (AEPAM) with technical and financial support from United Nations Children's fund (UNICEF), Pakistan . Premier Printers, Islamabad.

Shah, D., Khan, M. I., Yaseen, M., Kakli, M. B., Piracha, Z. F., Zia, M. A & Javed, M. I. (2021). Pakistan Education Statistics 2017-18, published by National Education management Information System (NEMIS), Academy of Educational Planning and Management (AEPAM) with technical and financial sypport fron United Nations Children's fund (UNICEF), Pakistan . Premier Printers, Islamabad.

Shamim, F. (2008). Trends, issues and challenges in English language education in Pakistan. *Asia Pacific Journal of Education*, *28*(3), 235-249.

Sharma, P. R. E. E. T. I. (2015). Invasions of Arabs in Sindh.

Siddiqui, N. (2017). Socio-economic segregation of disadvantaged children between schools in Pakistan: comparing the state and private sector. *Educational Studies*, *43*(4), 391-409.

Singh, R. P., & Rana, P. S. (2001). The future of heritage tourism in Varanasi: scenario, prospects and perspectives. *National Geographical Journal of India*, *47*(1-4), 201-218.

Singh. R. (2020). Sindhi's Social Setup in Modern Pakistan. Sustainable Development Goals https://thekootneeti.in/2020/02/09/sindhs-social-set-up-in-modern-pakistan/

Smuts, B. (1995). The evolutionary origins of patriarchy. *Human Nature*, *6*(1), 1–32.

Sodhar, Z. U. A., & Rasool, S. (2013). Madarsa system of education in Pakistan: Challenges and issues. *International Research Journal of Arts and Humanities*, *41*(41), 291.

Sorley, H. T. (1940). Shah Abdul Latif of Bhit: His Poetry, *Life and Times. A Study of Literary, Social and Economic Conditions in Eighteenth Century Sind (with an English Translation of the Risalo*). London: Oxford University Press.

Smuts, B. (1995). The evolutionary origins of patriarchy. *Human Nature*, *6*(1), 1-32.

Sparavigna, A. C. (2013). The science of al-Biruni. *arXiv preprint arXiv:1312.7288*.

Sperling, G. B., & Winthrop, R. (2015). *What works in girls' education: Evidence for the world's best investment*. Brookings Institution Press.

Squires, A. (2009). Methodological challenges in cross-language qualitative research: A research review. *International journal of nursing studies*, *46*(2), 277-287.

Smith, H. I. (2017). *Eleanor: A Spiritual Biography: The Faith of the 20th Century's Most Influential Woman*. Westminster John Knox Press.

Stanback, M. H. (1988). Feminist theory and black women's talk. *Howard Journal of Communications*, *1*(4), 187-194.

Stannard, M. (2002). Reflections on Biography by Paula R. Backscheider.

St. John, D. H., Qian, M., Easton, M. A., & Cao, P. (2011). The Interdependence Theory: The relationship between grain formation and nucleant selection. *Acta Materialia*, *59*(12), 4907-4921.

Sugirtharajah, S. (2002). Hinduism and feminism: Some concerns. *Journal of Feminist Studies in Religion*, *18*(2), 97-104.

Suhag, A. K., & Khan, N. (2020). National Educational Policies of Pakistan with reference to Social Justice: A Critical Analysis. *Global Educational Studies Review*, *3*, 166-174.

Sultana, A. M. (2010). Patriarchy and women's gender ideology: A socio-cultural perspective. *Journal of Social Sciences*, *6*(1), 123-126.

Sultana, A. (2012). Patriarchy and women's subordination: a theoretical analysis. *Arts faculty journal*, *4*, 1-18.

Sunderlal, P. (2018). *British Rule in India*. SAGE Publishing India.

Suyanta, S., & Ikhlas, S. (2016). Islamic education at Mughal kingdom in India (1526-1857). *Al-Ta Lim Journal*, *23*(2), 128-138.

Tabassum, I., & Amin, S. (2020). Portrayal of women in Pakistani dramas and its impact on Pakistani society and culture. *Human Nature Journal of Social Sciences*, *1*(1), 23-31.

Thompson, J. D. (1974). Technology, polity, and societal development. *Administrative Science Quarterly*, 6-21.

Todaro, M. P., & Smith, S. C. (2020). *Economic development*. Pearson UK.

Tunio, S., Soomro, L. A., & Baghul, G. (2022). Impact of Television on changing culture of women: Study of Sindh, Pakistan. *ILMA Journal of Social Sciences & Economics (IJSSE)*, *2*(3).

Thibaut, J. W. and Harold Kelley. 1959. *The social psychology of groups*.

Temple, B. (2002). Crossed wires: Interpreters, translators, and bilingual workers in cross-language research. *Qualitative health research*, *12*(6), 844-854.

Temple, B., & Young, A. (2004). Qualitative research and translation dilemmas. *Qualitative research*, *4*(2), 161-178.

Thibaut, J. W. (2017). The Social Psychology of Groups. United Kingdom: Taylor & Francis.

Thomas, F. W. (1891). *The History and Prospects of British Education in India: Being the'Le Bas' Prize Essay for 1890*. Deighton Bell.

Tripathi, V. K. (2010). Evolution and Growth of Varanasi City. *National Geographical Journal of India*, *56*(3-4), 143-150.

Unterhalter, E. (2009). What is equity in education? Reflections from the capability approach. *Studies in philosophy and education*, *28*, 415-424.

Van Lange, P. A., & Balliet, D. (2015). Interdependence theory.

Van Lange, P. A., & Rusbult, C. E. (2012). Interdependence theory. *Handbook of theories of social psychology. Thousand Oaks, CA: Sage*.

Van de Ven, A. H., Delbecq, A. L., & Koenig Jr, R. (1976). Determinants of coordination modes within organizations. *American Sociological Review*, 322-338.

Van Lange, P. A., & Balliet, D. (2015). Interdependence theory. *American Psychological Association. 3.*

Vyas, S. R., & Kumar, P. (2014). From sultanate period till date: an estimate of role and status of Muslim women in India. *Journal of Indian Research*, *2*(3), 9-14.

Wakeel, S., & Hayat, M. (2022). Education of Women in The Mughal Period: An Analytical Study. *International Research Journal of Arabic and Islamic Studies*, *2*(2), 41-59.

Wagner-Martin, L. (1994). Telling Women's Lives (New Brunswick. *NJ: Rutgers University*.

Walby, S. (1989). Theorising patriarchy. *Sociology*, *23*(2), 213-234.

Willis, J. W., Jost, M., & Nilakanta, R. (2007). *Foundations of qualitative research: Interpretive and critical approaches*. Sage.

Wineman, A., Alia, D. Y., & Anderson, C. L. (2020). Definitions of "rural" and "urban" and understandings of economic transformation: Evidence from Tanzania. *Journal of rural studies*, *79*, 254–268. https://doi.org/10.1016/j.jrurstud.2020.08.014

Wlodkowski, R. J. (1978). Motivation and teaching: A practical guide. women economic empowerment in Pakistan: A situation analysis. *International Journal of Academic Research in Business and Social Sciences*, *9*(5), 90-102.

Wynbrandt, J. (2009). *A brief history of Pakistan*. Infobase Publishing.

Wu, X., & Ali, S. (2020). The novel changes in Pakistan's party politics: Analysis of causes and impacts. *Chinese Political Science Review*, *5*, 513-533.

Yilmaz, I. (2005). Muslim laws, politics and society in Modern nation states: Dynamic legal pluralisms in England, Turkey and Pakistan. Ashgate.

Yousafzai, A. (2022). 6.2m Kids Still Out of Schools in Sindh Despite Increasing Budget. The News International April 14, 2022. , https://www.thenews.com.pk/print/950106-6-2m-kids-still-out-of-schools-in-sindh-despite-increasing-budget Retrieved on November 25, 2023.

Zaidi, M. (2013). Madrassa education in Pakistan. *Centre for International strategic Analysis*.

Zaman, M. Q. (1999). Religious education and the rhetoric of reform: The Madrasa in British India and Pakistan. *Comparative Studies in Society and History*, *41*(2), 294-323.

Zia, A. S. (2019). Can rescue narratives save lives? Honor killing in Pakistan. *Signs: Journal of Women in Culture and Society*, *44*(2), 355-378.

Archives

The National Archives. (2021, December 19). *Calligraphy in Islamic Art.* https://webarchive.nationalarchives.gov.uk/ukgwa/20211219161037/https://www.vam.ac.uk/articles/calligraphy-in-islamic-art

The National Archives. (2010, May 5). *Nalanda.* https://webarchive.nationalarchives.gov.uk/ukgwa/20100506012709/http://www.vam.ac.uk/collections/asia/asia_features/buddhism/buddhist_pilgrimage/sites_india/nalanda/index.html

The National Archives. (2010, January 5). *View of the Monastic University of Nalanda*. https://webarchive.nationalarchives.gov.uk/ukgwa/20100105092935/http://www.vam.ac.uk/images/image/54678-popup.html

The National Archives. (2017, October 8). *Lahore refugees from India (1947*). [Video]. YoutTube. UK Government Web Archive. https://webarchive.nationalarchives.gov.uk/video/BFIfilms/yfkHdttQSYM.

You Tube

Express TV. (2025, March 8). *Razia Series.*[Video]. YouTube. https://www.youtube.com/@ExpressEntertainment

Photographs

Ebay. (2006) .*A Girls School in Jaipur, Rajputana 1870-1880*. [Photograph] Wikimedia Commonshttp://www.columbia.edu/itc/mealac/pritchett/00routesdata/1800_1899/education/women/women.html

Evans, M. (n.d.). Scene At A Hindu School, With Teacher. [Photograph]. Fineartamerica. https://fineartamerica.com/featured/scene-at-a-hindu-school-with-teacher-mary-evans-picture-library.html

Girls school in Jaipur, Rahasthan-1870-1880 https://pin.it/349Ejyp

Girls School in Sindh, Pakistan-1873 https://4.bp.blogspot.com/-XfenYvzXQxs/Tk10bXAKvkI/AAAAAAAALVQ/qhjc_coDuRM/s1600/Photograph+of+a+girls%2527+school+at+Sindh+-+1873.jpg

Indian History Pics. [@Historic-India]. (2015). *A girls' school in Karachi, 1873 (Then India, Now Pakistan). [Photograph]. Twitter* https://x.com/Historic_India/status/599578450018508800

Michie & Company. (2015). *Class in Progress in the Parsi Virbaiji School at Karachi-1873*.[Photograph]. Archaeological Survey of India Collections. Friday Times https://thefridaytimes.com/05-Jun-2015/parsi-virbaiji-school-at-karachi-1873

Nachez, E. (2014). *Traditional School-India/Arabia-19th cent*ury. [Photograph]. Adobe Stock. https://stock.adobe.com/Library/urn:aaid:sc:VA7:543a3317-1131-432f-bd38-422b63eb33de?asset_id=77627155

Nezhinkiy, S. (2012). *Darul Uloom Islamic School, Deoband, circa 1980*. [Photograph]. Alamy Stock Photo. https://www.alamy.com/india-circa-1980-stamp-printed-by-india-shows-darul-uloom-islamic-school-deoband-circa-1980-image460695058.html

Old Indian Photos. (n.d.) .*Girls' School at Sindh, Pakistan-1873*. [Photograph]. British Libraryhttps://www.oldindianphotos.in/2011/08/photograph-of-girls-school-at-sindh.html

Wikipedia

Inheritance law in Pakistan. (2025, January 4). In *Wikipedia.* *https://en.wikipedia.org/w/index.php?title=Inheritance_law_in_Pakistan&oldid=1267274201*

List of Emperor of the Mughal Empire. (2025, March 18). In *Wikipedia.* *https://en.wikipedia.org/w/index.php?title=List_of_emperors_of_the_Mughal_Empire&oldid=1281117947*

Rabindranath Tagore. (2025, February 28). In *Wikipedia.* *https://en.wikipedia.org/w/index.php?title=Rabindranath_Tagore&oldid=1278139722*

Razia TV Series. (2024, December 5). In *Wikipedia.* https://en.wikipedia.org/wiki/Razia_(TV_series)

Syed Ahmad Khan. (2025, March 12). In *Wikipedia*. https://en.wikipedia.org/w/index.php?title=Syed_Ahmad_Khan&oldid=1280125782

Website

Aayush. (n.d.). *8 Ancient universities that flourished across ancient India*. Detechter. https://detechter.com/8-ancient-universities-that-flourished-across-ancient-india/

Academia Magazine. (2018, November 9). *Five simple yet powerful lessons from Allama Iqbal's poetry*. https://academiamag.com/five-lessons-from-allama-iqbals-poetry/

Adam, W. (1941).*Reports on the state of education in Bengal.* Internet Archive https://archive.org/details/in.ernet.dli.2015.135582/page/n5/mode/2up https://archive.org/details/dli.granth.92391/page/n1/mode/2up

Ahmad, I & Pakistan Economic Survey Team (2021). *Pakistan economic survey (2020-21).* Finance Division Government of Pakistan. https://www.finance.gov.pk/survey/chapters_21/PES_2020_21.pdf.

Almanac Pakistan. (n.d.). Naushahro Feroze district profile. https://pakistanalmanac.com/sindh-naushero-feroze/

American Exchange Program https://www.americanexchangeproject.org/

Asia Featured. (2022, May 15). *Street school in Karachi*. [Video]. YouTube. https://www.youtube.com/watch?v=qVeAddaLWbI

Bashir, A. (2016, January 11). *The Father of Indology*: ResearchGate https://www.researchgate.net/profile/Muhammad-Abid-Bashir/publication/289991944_Father_of_Indology_Abu_Rehan_Alberuni/links/5693ffc208aeab58a9a2c9aa/Father-of-Indology-Abu-Rehan-Alberuni.pdf

Bhojani. F. (2020, November 17). *When I step outside, I step into a country of men who stare*. The New York Times. https://www.nytimes.com/2020/11/17/opinion/pakistan-women-patriarchy.html

British Film Institute. (2017, October 8). *Lahore-Refugees from India (1947)*. [Video]. The National Archives. https://webarchive.nationalarchives.gov.uk/video/BFIfilms/yfkHdttQSYM

British Library. Female pupils in the European and Indo-European school Karachi (Pakistan)1873. https://www.oldindianphotos.in/2011/08/group-portait-of-female-pupils-with.html

Cartwright, M. (2017, September 15). *Paper in Ancient China*. World History Encyclopedia. https://www.worldhistory.org/article/1120/paper-in-ancient-china/

Dangerous Roads. (n.d.). *Karakorum Highway is the highest-paved international road and the eighth wonder of the world*. https://www.dangerousroads.org/asia/pakistan/3334-karakoram-highway-pakistan-2.html

Dictionary: Mariam Webster https://www.merriam-webster.com/dictionary/enthusiasm

The Economic Times News April 4, 2018. https://economictimes.indiatimes.com/news/international/world-news/baloch-children-dont-learn-balochi-in-schools-but-set-to-be-taught-chinese/articleshow/66062348.cms Retrieved on November 14, 2022

Elsa Kazi Biography. (2024, November 15). In *Wikipedia.* https://en.wikipedia.org/w/index.php?title=Elsa_Kazi&oldid=1257519017

Facts and Details (2022, February). *Higher education and universities in Pakistan: History, Islamism.*https://factsanddetails.com/southasia/Pakistan/Education_Health_Transportation_Infrastructure/entry-8138.html.

FaceBook, Khan Law Associates, Succession Act 1925 https://www.facebook.com/khanfirm/posts/succession-act-1925-ss278-372citation-name-2018-pld-126-karachi-high-court-sindh/1869814269791148/

Finance Government Pakistan Survey (2019-20).

https://www.finance.gov.pk/survey/chapters_23/10_Education.pdf

Farooq, H. (2017). Haq Bakshish. The Nation. May 3, 2017. https://www.nation.com.pk/20-May-2017/haq-bakshish Retrieved on November 28, 2023.

Four Vedas (English Translation) Rigveda Translator Ralph T.H. Griffith. Retrieved from https://sacred-texts.com/hin/rigveda/rvi01.htm

Ghaffar, S. A. (2003). Educational Policies in Pakistan. Unit 3. Pg 53-85.

Government of Pakistan. (2024, October 21). *The Constitution of the Islamic Republic of Pakistan.* https://www.pakistani.org/pakistan/constitution/

Haider, S. (1967, November 28). *Iqbal and his philosophies*. Allamaiqbal. http://www.allamaiqbal.com/publications/journals/review/apr68/1.htm

Hindus case against Pakistan, Break-up of unity. http://www.columbia.edu/itc/mealac/pritchett/00ambedkar/ambedkar_partition/204.html#:~

History Pak (n.d.). *Shah Waliullah.* History Pak. https://historypak.com/shah-waliullah/

Iqbal, M. (1930, December). *Presidential Address: All India Muslim League - Allahabad Session – December, 1930*. Iqbal Cyber Library. http://www.iqbalcyberlibrary.net/en/643.html

Irin News. (2007, March 8). *Haq Bakshish: No Right to wed.* The New Humanitarian https://www.thenewhumanitarian.org/report/70564/pakistan-haq-bakshish-no-right-wed

Jamia Darul Uloom Karachi https://darululoomkarachi.edu.pk/

Khan, A. A. (2020, September 6). *Principal and practice of adoption law in Pakistan.* United Kingdom Immigration Law Blog. https://asadakhan.wordpress.com/2020/09/06/principles-and-practice-of-adoption-law-in-pakistan/

Khan, J. (2006, March 26). Lyari street schools. Young World Dawn https://jamilkhan.wordpress.com/lyari-street-schools/

Kids Rights. (n.d.). *Smart street school.* https://www.kidsrights.org/advocacy/smart-street-school/

Long, J.(2012, July 17). *Vernacular education in Bengal and Behar.*Internet Archive. *Retrieved from*

https://archive.org/details/AdamsReportsOnVernacularEducationInBengalAndBeharcalcutta1868/mode/2up
https://ia600906.us.archive.org/35/items/adamsreportsonve00adam/adamsreportsonve00adam.pdf

Lord Macaulay's address
https://thewire.in/education/lord-macaulay-superior-view-western-hold-back-indian-education-system

Macrotrends. (n.d.). *Pakistan literacy rate 1981-2023*.
https://www.macrotrends.net/countries/PAK/pakistan/literacy-rate#:~:text=Adult%20literacy%20rate%20is%20the,a%200.99%25%20increase%20from%202018

Media Group. (2017, November 3). *Special Report: The Enduring Vision of Iqbal 1877-1938.* Dawn Newspaper. https://www.dawn.com/news/1368130

Merriam-Webster. (n.d.). *Well-mannered*. In Merriam-Webster Dictionary.
https://www.merriam-webster.com/dictionary/well-mannered

Meyer, A. E. & Gelpi, E.(2025, March 21). *The Mughal Period.* Britannica.
https://www.britannica.com/topic/education/The-Mughal-period

Mumtaz, N., Saqulain, G., & Mumtaz, N. (2021). Online academics in Pakistan: COVID-19 and beyond. *Pakistan Journal of Medical Sciences*, *37*(1), 283.
https://pjms.org.pk/index.php/pjms/article/view/2894

Muslim Personal Law Board. (2001, July 26). *Compendium of Islamic laws*.
https://ia802902.us.archive.org/4/items/MusarhadSimpleFiqh/Compendium.Of.Islamic.Laws.pdf

Murtaza, A. (2023). The Evolution of Alternative Care in Pakistan over the Last Decade and Way Forward. *Institutionalized Children Explorations and Beyond*, *10*(2), 173-186.

Nalanda: The ancient hub of knowledge. Sanskritti.
https://www.sanskritimagazine.com/nalanda-the-ancient-hub-of-knowledge/

Nationals Online. (n.d.) *Map of Pakistan.*
https://www.nationsonline.org/oneworld/map/pakistan_map.htm

The National Archives. (2008, June 22). *Birmingham museum and art gallery.*
https://webarchive.nationalarchives.gov.uk/ukgwa/20080622180052/http://www.vam.ac.uk/images/image/11052-popup.html

The Nation. (2017, May 20). *Haq Bakshish*. The Nation.
https://www.nation.com.pk/20-May-2017/haq-bakshish

The New Humanitarian. (2007, March 8). *Haq Bakshish: No Right to Wed*. https://www.thenewhumanitarian.org/report/70564/pakistan-haq-bakshish-no-right-wed.

NGO Base. (n.d.) *List of orphanages in Sindh*. https://ngobase.org/stswa/PK.SD/VNG.OC/orphanages-sindh#:~:text=Edhi%20Foundation%20Orphanages&text=The%20Edhi%20Foundation%20runs%20a,of%20the%20largest%20in%20Pakistan.

Ocean Welfare Organization. (n.d.). *Anfas Ali Shah Zahidi's charity Ocean Welfare runs a street school*. https://oceanwelfare.com/.

Online Indian Photos. (n.d.). *Group portrait of female pupils, with their teacher, in the European and Indo-European school at Karachi in Sindh-1873*. https://www.bl.uk/onlinegallery/onlineex/apac/photocoll/g/019pho001000s46u04658000.htm

The Pakistan Code. (1890, March 21), *The Guardians and Wards Act 1890*. Ministry of Law and Justice. https://pakistancode.gov.pk/english/UY2FqaJw1-apaUY2Fqa-cJc=-sg-jjjjjjjjjjj

Pak Alliance for Math and Science, (n.d.). *The missing third of Pakistan.* https://mathsandscience.pk/publications/the-missing-third/

Pak Alliance for Math and Science. (n.d.). *Sindh factsheet*, *the missing third: An out-of-school children study of Pakistan 5-16 Year olds*. https://mathsandscience.pk/wp-content/uploads/2021/09/Sindh_FS_TMT-scaled.jpeg

Pakistan Bureau of Statistics. (n.d.). *Population Census Questionnaire*. Government of Pakistan. https://www.pbs.gov.pk/content/population-census

The Pakistan Code Ministry of Law and Justice. (n.d.).*The Guardians and Wards Act 1890.* https://pakistancode.gov.pk/english/UY2FqaJw1-apaUY2Fqa-cJc%3D-sg-jjjjjjjjjjj

Pakistan Sindh. (n.d.). *City population.* https://www.citypopulation.de/en/pakistan/cities/sindh/

Pakistan Bureau of Statistics. Population Census, (2023). https://www.pbs.gov.pk/content/population-census

Ramuz e Bekhudi. (n.d.) *Persian Addition.* https://www.rekhta.org/ebooks/masnavi-rumooz-e-bekhudi-allama-iqbal-ebooks

Rigveda in English https://archive.org/details/rigvedacomplete/page/n29/mode/2up

Roberts, ed. C.H. (1954) Verses on the Labours of Heracles. P.Oxy. XXII 2331 https://web.archive.org/web/20140225161835/http://163.1.169.40/gsdl/collect/POxy/index/assoc/HASHa630/5cc2f806.dir/POxy.v0022.n2331.a.01.hires.jpg

Saleem, H. (2022). How Can A Holistic Education Policy Bridge the Opportunity Gap for Girls in Rural Pakistan November 30, 2022. https://www.brookings.edu/articles/how-can-a-holistic-education-policy-help-bridge-the-opportunity-gap-for-girls-in-rural-pakista

Sarkar, M. (2018). Faith, Fury, and Fear: The Story Behind One of History's Greatest Mass Migration. CNN World, August 15, 2018.https://www.cnn.com/2017/08/08/asia/india-pakistan-independence-timeline/index.html

Shrivastava, M. [@Shrimaan]. (2018, May 29). *The world's first university was established in Takshila-India*. [Post]. Twitter https://x.com/Shrimaan/status/1001441176191356928

Shah, H. (2023, September 29). *Women's and education, Two different segments in Pakistan in man eclipsed.* Medium .https://humashah246.medium.com/womens-and-education-two-different-segments-in-pakistan-in-man-eclipsed-society-a1791b92c8a7

Shahzad, A. (2013, November 9). *Analyzing the 1930, Allahabad Address, Allama Iqbal*. Pakistan Ka Khuda Hafiz. https://www.pakistankakhudahafiz.com/analyzing-the-1930-allahabad-address-allama-iqbal/

Shirimaan, 2018,https://twitter.com/Shrimaan/status/1001441176191356928/photo/1 Retrieved on November 2, 2022.

Singh, S. (2012, April 2*). Guftagu. Takhti Qalam and Dawaat*. Amolak in. https://amolak.in/web/takhti-qalam-and-dawaat-paperless-learning/

Sohaib, N. (2018, July 4). *Mohammad Bin Qasim*. Smashwords. https://www.smashwords.com/extreader/read/873694/10/muhammad-bin-qasim

Sultan of Dehli Sikandar Lodhi. Veethi: The Face of India. https://www.veethi.com/india-people/sikandar_lodi-photos-7402-49335.htm Retrieved on November 16, 2022.

The 1947 Partition Archive. Women during partiction: Rebuilding lives. https://artsandculture.google.com/story/LQXhpa3cEYX3Lg

Tiwari, L. (n.d.). *History of Paper Technology in India*. The Infinity Foundation. https://www.infinityfoundation.com/mandala/t_es/t_es_tiwar_paper_frameset.htm

Trends Desk. (2020 December, 16). *Diplomat describes Taxila University as part of 'ancient Pakistan', gets criticism.* The Indian Express. https://indianexpress.com/article/trending/trending-globally/pak-diplomat-university-ancient-pakistan-twitter-reaction-7104534/

UNESCO. (n.d.). *Education for sustainable development*. UNESCO

https://www.unesco.org/en/sustainable-development/education

UNFPA, Pakistan. (2022, November 26). *Time to vow to end violence against women.* https://pakistan.unfpa.org/en/news/time-vow-end-violence-against-women#:~:text=32%20per%20cent%20of%20women,the%20stories%20of%20survivors%20do.

Universities of ancient india. Sanskritti. https://www.sanskritimagazine.com/universities-of-ancient-india/

UNICEF Pakistan. (2021, April). *Annual Report (2020): An in-depth overview of UNICEF Pakistan's activities in 2020*. https://www.unicef.org/pakistan/reports/annual-report-2020; https://reliefweb.int/report/pakistan/unicef-pakistan-annual-report-2020 -:~:text=Pakistan in 2020,under 18 years of age.

UNICEF Pakistan. (n.d.). *Education: Giving every child the right to education.* https://www.unicef.org/pakistan/education. http://www.finance.gov.pk/survey/chapters_21/10-Education.pdf

UNICEF. (n.d.). Giving *every child the right to education.* UNICEF PAKISTAN. https://www.unicef.org/pakistan/education

UN Women. (n. d.). *Ending violence against women and girls.* UN Women Asia and the Pacific. https://asiapacific.unwomen.org/en/countries/pakistan/evaw-pakistan

UN Women, Asia and the Pacific, (2016). The United Nations in Pakistan Urges Government Action to end Honor Killing. June 20, 2016. https://asiapacific.unwomen.org/en/news-and-events/stories/2016/06/the-united-nations-in-pakistan-urges-government-action-to-end-honor-killings Retrieved on November 28, 2023.

UN Women. (2016, June 20). *The United Nations in Pakistan urges Government action to end. Honour Killings.* UN Women. Asia and the Pacific. https://asiapacific.unwomen.org/en/news-and-events/stories/2016/06/the-united-nations-in-pakistan-urges-government-action-to-end-honour-killings

Variety. (2015, October 20). *Oprah's tearful speech at the power of women.* [Video]. YouTube. https://www.google.com/search?client=firefox-b-1-d&q=poperah+speech+on+patriarichy - fpstate=ive&vld=cid:b452491c,vid:6Rfn94k717U,st:0

World Education Forum (2000, April 28). *Education for all: Meeting our collective. Commitments*. UNESDOC https://unesdoc.unesco.org/ark:/48223/pf0000120240

Yawar, A. K. (2017, Abril 18). *Amina Khamisani revisited by Gul Muhammed Umrani.*[Video]. YouTube. https://www.youtube.com/watch?v=pwxXIQWJMNo

Yousafzai, A. (2022, April 14). *6.2m kids still out of school in Sindh despite increasing budget.* The News International. https://www.thenews.com.pk/print/950106-6-2m-kids-still-out-of-schools-

Zanjabeel, A. (2023, August 21). *Hadsa drama series.* Geo TV. https://harpalgeo.tv/program/Hadsa#_

Mahnoor Sheikh Social Media and News

Batool. Z. (August 19, 2021). Parhlo. Meet Mahnoor-This girls has opened a school for needy kids with her pocket Money https://www.parhlo.com/meet-mahnoor-this-girl-has-opened-a-school-for-needy-kids-with-her-pocket-money/ Retrieved on July 15, 2023

Carnival naushahro feroze. (2023, January 27). *#3rd_carnival_n_feroze_2022. Guest speaker Mahnoor Shaikh while interacting with audience in 3rd carnival Video*. Facebook. Retrieved July 15, 2023, from https://www.facebook.com/carnivalnf/videos/568200181877816

Memon. S., & Shahjahan, A. L. (August 1, 2022). *Mahnoor, a torchbearer*. Daily Parliament Times https://www.dailyparliamenttimes.com/2022/08/01/mahnoor-a-torchbearer/ Retrieved on July 15, 2023.

Sheikh, M. [@Mahnoor8414]. (2023. July, 2023.) Twitter. https://twitter.com/Mahnoor8414

Time News HD. (2022, June 16). Noshehro Feroze Local Government: Mahnoor Shaikh Jon Time News San Galhyoon. [Video]. YouTube. https://www.youtube.com/watch?v=QC90IM5C9Bc

Independent Urdu (A documentary) https://www.facebook.com/share/v/1A7h8YgppV/?mibextid=wwXIfr

Appendix B Approval from the Institution Review Board (IRB), Kansas State Universi

Appendix Figure A.

TO: F Goodson
Curriculum and Instruction
Manhattan, KS 66506

Proposal Number: IRB-12424

FROM: Lisa Rubin, Chair
Committee on Research Involving Human Subjects

DATE: 10/30/2024

RE: Proposal Entitled, "An Aspect of Patriarchal Learning Environment Through the Lens of Care: A Study in Rural Pakistan."

The Committee on Research Involving Human Subjects / Institutional Review Board (IRB) for Kansas State University has reviewed the proposal identified above and has determined that it is EXEMPT from further IRB review. This exemption applies only to the proposal - as written – and currently on file with the IRB. Any change potentially affecting human subjects must be approved by the IRB prior to implementation and may disqualify the proposal from exemption.

Based upon information provided to the IRB, this activity is exempt under the criteria set forth in the Federal Policy for the Protection of Human Subjects, **45 CFR §104(d), category:Exempt Category 2 Subsection ii.**

Certain research is exempt from the requirements of HHS/OHRP regulations. A determination that research is exempt does not imply that investigators have no ethical responsibilities to subjects in such research; it means only that the regulatory requirements related to IRB review, informed consent, and assurance of compliance do not apply to the research.

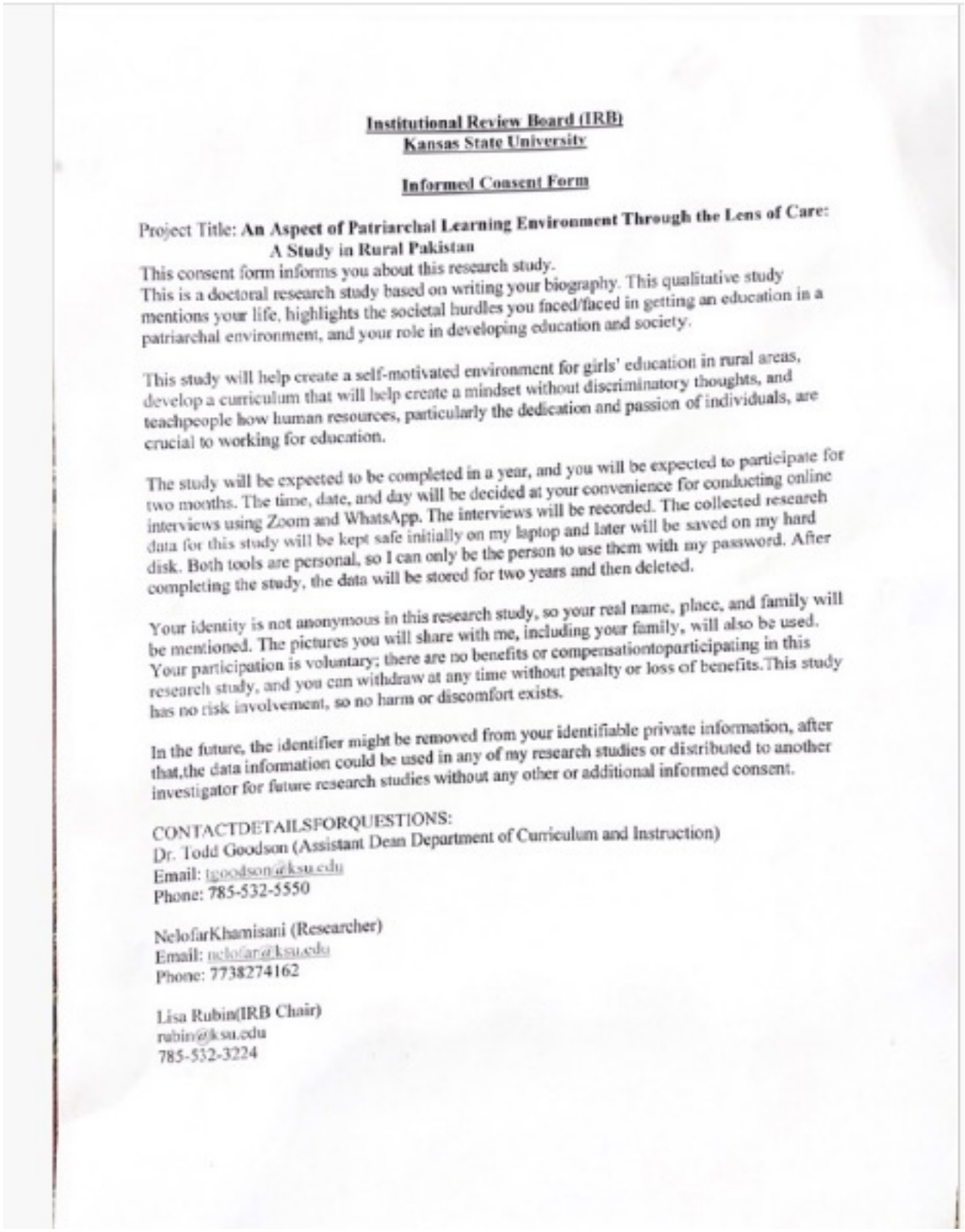
Any unanticipated problems involving risk to subjects or to others must be reported immediately to the Chair of the Committee on Research Involving Human Subjects, the University Research Compliance Office, and if the subjects are KSU students, to the Director of the Student Health Center.

Electronically signed by Lisa Rubin on 10/30/2024 1:43 PM ET

203 Fairchild Hall, 1601 Vattier St., Manhattan, KS 66506 | 785-532-3224 | fax: 785-532-3278 | comply@k-state.edu

Appendix C Consent Form

Appendix Figure C.



Institutional Review Board (IRB)
Kansas State University

Informed Consent Form

Project Title: **An Aspect of Patriarchal Learning Environment Through the Lens of Care: A Study in Rural Pakistan**

This consent form informs you about this research study.
This is a doctoral research study based on writing your biography. This qualitative study mentions your life, highlights the societal hurdles you faced/faced in getting an education in a patriarchal environment, and your role in developing education and society.

This study will help create a self-motivated environment for girls' education in rural areas, develop a curriculum that will help create a mindset without discriminatory thoughts, and teachpeople how human resources, particularly the dedication and passion of individuals, are crucial to working for education.

The study will be expected to be completed in a year, and you will be expected to participate for two months. The time, date, and day will be decided at your convenience for conducting online interviews using Zoom and WhatsApp. The interviews will be recorded. The collected research data for this study will be kept safe initially on my laptop and later will be saved on my hard disk. Both tools are personal, so I can only be the person to use them with my password. After completing the study, the data will be stored for two years and then deleted.

Your identity is not anonymous in this research study, so your real name, place, and family will be mentioned. The pictures you will share with me, including your family, will also be used. Your participation is voluntary; there are no benefits or compensationtoparticipating in this research study, and you can withdraw at any time without penalty or loss of benefits.This study has no risk involvement, so no harm or discomfort exists.

In the future, the identifier might be removed from your identifiable private information, after that,the data information could be used in any of my research studies or distributed to another investigator for future research studies without any other or additional informed consent.

CONTACTDETAILSFORQUESTIONS:
Dr. Todd Goodson (Assistant Dean Department of Curriculum and Instruction)
Email: tgoodson@ksu.edu
Phone: 785-532-5550

NelofarKhamisani (Researcher)
Email: nelofar@ksu.edu
Phone: 7738274162

Lisa Rubin(IRB Chair)
rubin@ksu.edu
785-532-3224

Created with cam scan

Termsofparticipation:

Iunderstandthisprojectisresearch,andthatmyparticipationisvoluntary.Ialsounderstandth atifIdecidetoparticipateinthisstudy,Imaywithdrawmyconsentatanytime,andstopparticipa tingatanytimewithoutexplanation,penalty,orlossofbenefits,oracademicstandingtowhichI mayotherwisebeentitled.

I understand that in the future, the identifier might be removed from the identifiable private information, after that removal the data information could be used in research studies or distributed to another investigator for future research studies without any other or additional informed consent.

IverifythatmysignaturebelowindicatesthatIhavereadandunderstandthisconsentform,and willinglyagreetoparticipateinthisstudy under thetermns described, andthatmy signature acknowledgesthatIhave receiveda signed anddated copyofthisconsentform.

PARTICIPANT NAME:	Mahnoor Sheikh		
PARTICIPANT SIGNATURE:		**DATE:**	6-3-2025
WITNESS TO SIGNATURE: (PROJECT STAFF)		**DATE:**	

Appendix D Glossary

Appendix Table C. 1. Names and Relationships

Words		Explanation	Names
Ami	Relation	Mother	Fozia
Baba	Relation	Father	Azmatullah
	Relation	Husband	Riaz
Nana	Relation	Maternal grand Father	Afzal Khan
Nani	Relation	Maternal grand mother	Fahmida Pathan
Aunty	Relation	Father's/Mother's sisters	Father's sisters are mentioned anonymously
Apa	Relation	A teacher/elder sister	
	Distant relative	Head Mistress girls Elementary school	Nazir sheikh
		Fozia's classmate Grade 1-10	Nelo (my nick name)
		Fozia's friend and classmate grade 1-10	Arifa Abassi
	A male teacher name	Mahnoor's teacher	Ali Mohammad
	Caste/Last name		Sheikh
	Caste/Last name		Khamisani
	A male name	United nine villages to build Naushahro Feroze	Fakir Feroze

Appendix Table B. 2.

Schools in Pakistan	**Grade**	**Age in years**	**Schools in United States**
Play Group		2.5-3	Pre-School
Nursery		3-4	Pre-School
Kindergarten		4-5	Kindergarten
primary	1-5	5-10	Elementary
Middle	6-8	10-13	Middle
Secondary	9-10	13-15	High
Higher Secondary	11-12	15-17	High

Appendix Table C. 3. Cities and villages

Names of Cities and village	**Status**	
Naushahro Feroze	District City	Sindh, Pakistan
Nawabshah	Division City	
Khairpur	District City	
Mohammad Bachal Mahar	village	Village

Appendix E Chronological Order

Appendix D. Mahnoor's life in chronological Order

Mahnoor's life in Chronological Order	
Year	Mahnoor's life
2000	Born
2008	Moved in new house
2009	Nani became sick
2010	Nani death
2013	Ami's Hernia Operation in Hospital
2014	Ami stopped allopathic treatment
2015	Ami and baba tussle on not caring her
2016	Ami recovered a little
2017	May: Married Riaz, ,
	August and September: rejoined school
	October: Ami' death
2018	First baby birth (Zarnish)
	High school final exams
2019	January: Began undergrad in University
	First time joined hostel
2020	COVID 19
	Mahnoor school founded
	Informational Study circle started
2021	Dail out back to university and Mahnoor School
2022	Graduated
2023	September: Baba death
2024	Second daughter's birth (Ridham)

Appendix F Interview Questions

Appendix E. 1.

An informal Interview question with Mahnoor Sheikh (The research participant):

Personal Introduction

1. What is the meaning of your name?
2. Who gave you this name?
3. Do you have any nicknames?
4. How old are you?
5. What are your hobbies?
6. What is your favorite color, game, time of day, season, or TV program…?
7. Do you have friends?
8. Are you a social person and making friends quickly?
9. Are you your favorite personality?
10. What is the best part of your life?

Education

11. From where did you get primary and secondary education?
12. What did you study?
13. Were you a good student?
14. Who was/is your favorite teacher, subject, and class?
15. Where and what do you study?
16. How and why did you choose an area of study?
17. How do you plan your future for getting an education?
18. Who was your inspiration for choosing this field of study?
19. Did you face challenges in going to school, college, and university? How did you face those challenges?

Family and relationship

20. Who are your parents and family?
21. What do your father and mother do?
22. What do you know about your parental and maternal family?
23. How many siblings do you have?
24. Are you used to living in a joint family?
25. What is your opinion about the joint family system?
26. Are you married?

If yes

27. Is this arranged or a love marriage?
28. How many children do you have?
29. How do you describe your married life?
30. Who is your husband? Is he from your family or outside of the family?
31. What do you think about your father's and mother's life?
32. How was the relationship between your parents?

33. How was your childhood in school and at home?
34. Would you be happier and more successful if you were not adopted?
35. Do you know about your biological parents? Do you want to know about them?
36. How was your relationship with your mother and father, and husband?
37. How is your relationship with your in-laws, parental, and maternal family?
38. What do you plan or think about your daughter?
39. What was/is the best support in your life?
40. What is your future planning?

Finance

41. Who helped you in your cause?
42. How did you get those poor kids?
43. Do you work part-time?
44. To whom do you get any financial support?
45. Whose idea were the book circle and school?
46. When and where did you start starts?

Volunteer Work

47. Why and how did you develop this idea of an education center and book circle?
48. Why did you get started in a rural area? Are you interested in rural education only?
49. Do you think or plan to move to a big city in Pakistan or abroad?
50. What do you think about girls' education?
51. What is your opinion about patriarchy and the patriarchal learning environment in Pakistan?
52. Do you think male support is necessary for a female to move into society or work for the community?
53. Was your institution coeducation?
54. What do you think about the coeducation system of education?
55. Your center is coeducation; how do you manage?
56. What societal issues would you like to indicate?
57. What is your plan for the future?
58. How many students are in your educational center?
59. How many participants attend the book circle?
60. What resource do you apply for inviting the community to attend a book circle?
61. Who helps you in school and the book circle?
62. How do you manage work, study, and home?
63. What are your expectations for both?
64. Is your school registered?
65. Why and why not do you register it?
66. How did you invite children to your school?
67. Was it a challenge for you?
68. What changes do you want to bring into society?
69. Your projects work for rural communities; do you want to work for urban communities in the future?
70. How do you manage the finances of your school and book circle?
71. What challenges did you face in inviting children to your school and for the book circle?

72. What was the response of parents (Mother and father) to sending their children (girls and boys) to school?

General Opinion

73. Would you like to highlight the current social, political, and economic conditions of Pakistan/the world?
74. What problem will you highlight on the pace of the country/the world?
75. Do you think education is a need in Pakistan and the world? Why?
76. How can we face economic conditions in Pakistan?
77. How education impacts political, social, and economic issues?
78. Give your opinion about the current situation in Pakistan.
79. How do you want to raise your children?
80. Do you think people are aware of the current situation?

If not

81. How can people be aware of political, social, and economic issues?
82. How can we develop education?
83. Do you think we have to work for the development of education individually?
84. What do you think about the power and freedom of a woman?
85. How would you explain 'Freedom of Women"?
86. What is life?
87. What is the difference between rural and urban education systems?
88. Where and what needs improvement in the education sector for rural educational development?

Teaching

89. What do you teach in school?
90. How do you teach, and what is the focus of your teaching?
91. Is your method of teaching teacher-centered or child-centered?
92. How do you develop the interest of the students?
93. What is the attendance ratio of the students in the school?
94. Does any other person help you in teaching?
95. How do students respond in the classroom?
96. What strategies do you implement in the classroom?
97. What strategies are the best for these students?
98. What extra-curricular activities do you arrange in the school?
99. As you are a student, how was your experience saying?
100. From your point of view, what is an ideal school?
101. Do you think you are successful in your cause?
102. What changes and developments do you want to see in your school and yourself in 2024?
103. Do you want to share the weaknesses and strengths of Mahnoor Sheikh?
104. How do you see the education system in Pakistan and the world in the future?

Patriarchy in Pakistani society

105. What is your opinion about Patriarchy?
106. What challenges do girls face in the patriarchal environment?
107. What challenges did you face during your journey in a patriarchal environment?
108. How does society respond to you as an educationist and an ordinary girl?
109. What are the central issues in a patriarchal society, what issues did you face?
110.

Female Education

111. What is your opinion about coeducation?
112. What are the impacts on society if girls are in education?
113. What steps can a female take to develop a girls' education?

Other Questions

114. How does a rural community develop? What resources do they have or not? How do moral judgments affect and reflect on human beings and their behaviors from the perspective of a female?

What role can education play, and what is an individual's role in leading on these rural community issues?

115. Why don't we encourage and empower women by caring to work shoulder-to-shoulder with men and support them?
116. Can we change our practices and behaviors by changing cognitive thinking and adopting care for each other? How?
117. Can't men be protectors on both sides except as oppressors because both are part of society? What happens when people deeply feel about the other people, community, or Dharti (land) they live in?
118. Why do people want to know other people? Why do people want to understand their difficulties, lives, challenges, and struggles? And why do these questions never allow us to sit calmly?
119. How hard is the survival of girls with no education in a patriarchal society and a patriarchal learning environment?
120. How hard is providing girls a secure environment? And how vital is their working positionality as educators for developing quality education with equality and developing society?
121. Can/How can we eliminate the patriarchal learning environment because it starts from an early age? And will eliminating those cultural norms and traditional practices favor us or give us extra trouble? Do we need to eliminate it, or do we need to change our behaviors? What would be the best way to progress?
122. Does it mean there is a need to boycott the patriarchal learning environment?
123. To whom does the protection of women belong?
124. Does protection from men who are not family mean a family man is a protector and a man not from the family is an antagonist?
125. Can't men be protectors on both sides?
126. Why don't we encourage women to work shoulder-to-shoulder with men and support them?

127. Can we change our practices and behaviors by changing our cognitive thinking and adopting care, which has been happening since nature formed?
128. Can/How we eliminate the patriarchal learning environment?
129. Will eliminating those cultural norms and traditional practices favor us or give us extra trouble?
130. What happens when people deeply feel about the other people, community, or Dharti (land) they live in?
131. Why do people want to know other people?
132. Why do people want to understand their difficulties, lives, challenges, and struggles?
133. And why do these questions never allow us to sit calmly?
134. How can we awaken the communities to create consciousness and care for others?
135. How does a rural community develop?
136. What resources do they have or not?
137. To whom does the protection of women belong? Does protection from men who are not family mean a family man is a protector, at the same time, an oppressor, and a man not from the family is an antagonist?
138. Is there a need to boycott the patriarchal learning environment, which places women in a miserable condition? But how…?
139. How do moral judgments affect and reflect on human beings and their behaviors from the perspective of a female?
140. What role can education play, and what is an individual's role in coming up on these rural community issues?
141. What is life?