



The Impact of Cultural Beliefs on Girls Access to Education

Kamran Hyder Malik

Lecturer, Department of Education, Sukkur IBA University Sindh, Pakistan

kamran.malik@iba-suk.edu.pk

Bibi Bisma

M.Phil. Scholar, Department of Education, Sukkur IBA University Sindh, Pakistan

bibi.mphils25@iba-suk.edu.pk

Dr. Safia Niazi

Assistant Professor, Department of Education, Benazir Bhutto Shaheed University Lyari, Sindh, Pakistan

dr.safianiazi@gmail.com

ABSTRACT

This research study investigates the situation of girl's education in Pakistan under the shadow of cultural beliefs, which sometimes deprive girls of their educational opportunities. The study's main concern is to understand how family expectations, social and cultural norms, and so forth tend to develop an atmosphere supportive or non-supportive of education for girls. Data were collected through interviews with 15 respondents comprising parents, teachers, and leaders from both urban and rural perspectives. The results show that in rural areas, cultural beliefs concerning the home-related functions of girls restrict their access to education. There is slow progress in urban areas; nevertheless, pressure concerning marriage and family reputation stands as a barrier. It stresses that there is a need to work toward changing cultural perceptions in favor of girls' education. Gender stereotypes need to be addressed in order to prove that girls can go to school to foster inclusiveness in the education system with a wider degree of acceptance in Pakistan.

Keywords: Cultural beliefs, Girls' education, Access to education, Gender inequality, Pakistan

INTRODUCTION

With a vibrant culture, Pakistan suffers from many social as well as economic obstacles, the principal one being that of equal education, with encore constraints on the educational opportunities for girls. Pakistan, with its ever-increasing population of over 240 million, carries one of the highest records as far as children out of school

are concerned, which is more so when it comes to girls. The overall literacy rate in Pakistan in 2021, as per reports, was about 59%. It goes without saying that the female literacy rate was abysmally low, with around 48% recorded. The situation in this respect is really sad in the rural areas where traditional cultural beliefs often breed an atmosphere of limiting girls' education. Education is not merely a fundamental right; it is thereby an instrument for empowering women and developing society. Educated women are more likely to work, contribute to the economy, and make decisions regarding health and family planning. Education can remove such restrictions in Pakistan, given how women are mostly made to stay home, thereby liberating them to some extent and enabling them to develop better lives for themselves and their families.

In Pakistan, maternal mortality is one of the major determining factors for the nation's development strategies as applicable to other countries in the world (Midhet et al., 2025). Every two minutes, a woman dies during pregnancy-related complications worldwide. In the year 2017, out of nearly 300,000 deaths, 94% occurred in resource-poor countries. The maternal mortality rate in Pakistan is around 140 per 100,000 live births as of 2017 for a population of approximately 204.6 million (Omer et al., 2021). After the supposed enhancement of health facilities, the challenge still remains for the country due to an ever-increasing population growth rate overlapping with considerable infant and maternal mortality and multiple infectious and non-infectious diseases (Oginga et al., 2024). The overall development parameters of the country remain poor in the context of maternal healthcare (Terefe et al., 2025). At the primary and secondary levels, for both boys and girls, a broad approach to education has become central to attaining sustainable development, gender equality, and women's empowerment (Arafat et al., 2021). In the bordering nation of Bangladesh, primary education is moving toward its goal; however, gender disparity prevails, especially at the secondary level (Islam et al., 2024). Adolescents are under pressure from social and cultural expectations, which in turn affect their education and career plans (Tharani et al., 2024). Boys tend to have fewer restrictions imposed on them than girls, who are often confined by rigid social norms (Abbas et al., 2025). Such restrictions, in turn, limit opportunities for girls, which pushes them into cycles of early marriage and school dropout (Abbas et al., 2025).

Early marriage and dropout lead to early childbearing, which exacerbates unsafe reproductive health consequences such as increased maternal and infant mortality rates and vulnerability to sexually transmitted infections (Arafat et al., 2021). Dropping out also has further effects beyond health; these are low access to income-generating opportunities, lower financial security, decreased control over household decisions, and fewer health service accessibilities (Yousaf et al., 2021). This kind of ignorance has led to cycles of poverty and poor health among both women and subsequent generations (Chachar & Mian, 2022). Gender inequality in education traps girls in vicious cycles of life (Dahal et al., 2022).

Cultural beliefs greatly contribute to the challenges girls face in accessing education. In Khyber Pakhtunkhwa (KP), a province with strong traditional values that is changing rapidly due to technology and more girls attending school, only a

small number of female teachers hold leadership roles. According to data from the Education Department for 2015-16, there were 43,921 female teachers in KP, but only 495 were headteachers (Rehman et al., 2021). The government is typically responsible for ensuring equal educational opportunities (Cheng et al., 2021). According to the Ministry of Education, in 2015, around 6.7 million children were out of school, with the girls making up 55%. As of 2018, 22.84 million children were no longer in school (Yousaf et al., 2021). Poverty, gender inequality, and remoteness were some of the possible reasons behind the numbers; others were social and cultural.

Demand-side socio-cultural barriers include the expectations of families, as in the case of gender roles, where girls are expected to cook and do other household chores while boys are encouraged to go to school. This means that many girls miss school time opportunities. Other reasons why girls do not attend school include harsh routes to schools and social beliefs that place value on educating boys more than girls. Research has illustrated that children in rural areas face additional difficulties accessing education due to poverty and negative attitudes toward education (Khan et al., 2025). For instance, if the mothers are not educated, chances are that the family will not focus on educating their daughters (Daraz et al., 2024).

Women's participation in the labor force is essential for the development and growth of communities (World Bank, 2020). Although women's status in society has improved globally, especially in many industries, there are still challenges in developing countries such as Pakistan (Jamil, 2021). Traditionally, women have been viewed primarily as caregivers at home, but their roles have expanded over time (Ullah et al., 2025). However, cultural expectations still restrict them from full participation. In many families, the only thinking is that men should be more educated and handle careers, but investing in a woman's education is not an important necessity or even a waste of resources (Afzal et al., 2024). This is encouraged by views such as honor and purdah, which find ways of limiting women's freedom and mobilization outside their homes (Rana, et al., 2022; Rana, et al., 2021; Rana, 2015). Even though the status of women's education and employment has been enhanced, there are many challenges both at the individual and societal levels (Maheshwari & Nayak, 2020). Such challenges include family pressure to pursue marriage rather than career advancement. Women have to deal with unfair treatment in the workplace, along with household responsibilities.

There is a considerable gender bias among Pakistani nationals (Mursaleen, 2024). The labor of women is supposedly a threat to the egoistic psyche that men hold; hence, women have been undervalued and underpaid also for such workforces (Ahmad, et al., 2021; Ali, et al., 2020; Ahmad, 2018). The economic provisions relating to women's empowerment only intensify such problems. The socio-cultural situation largely determines girls' access to education in Pakistan (Bukhari, et al., 2022; Hanif & Naveed, 2020). Cultural barriers have to be broken down to improve the educational outcomes of females and promote gender equality (Sultana, Ahmed, & Imran, 2024). This is achieved by making people aware of the importance of girls' education while providing them with tangible support such as scholarships or safe transport.

Research Objectives

1. To explore the cultural beliefs and practices in Pakistan that influence girls' access to education.
2. To identify the specific barriers that girls face in accessing education as a result of cultural norms.
3. To assess the role of local communities, families, and educational institutions in either supporting or hindering girls' education.
4. To understand the impact of cultural beliefs on girls' long-term educational attainment and social mobility.

Research Questions

1. What cultural beliefs and practices exist in Pakistan that influence parents' decisions regarding girls' education?
2. What are the key barriers created by cultural norms that prevent girls from accessing education, especially in rural and conservative areas of Pakistan?
3. How do family dynamics affect girls' educational opportunities?
4. How do local communities and educational institutions either support or hinder girls' access to education in light of prevailing cultural beliefs?
5. How do cultural beliefs impact girls' long-term educational goals and career aspirations in Pakistan?

LITERATURE REVIEW

Cultural Beliefs and Gender Roles in Pakistan

Traditional views on women's roles in society.

In Pakistan, societal norms have generally defined women's roles as being homemakers. This has placed a limitation on their chances of getting an education or joining the workforce (Zulfiqar et al., 2024). According to people in society, the primary job for a woman is to take care of the household, so there is no reason for women to pursue education or careers outside the home (Setyonaluri & Utomo, 2023). These beliefs have had deep roots in culture and from one generation to another (Imran, Zaidi, & Rehan, 2024). It always leads to girls focusing only on the issue of domestic duties more than on some academic or even professional goals set for them in life (K. Iqbal & Modood, 2023). According to (Afzal et al., 2024), an old thought about women brings inequality between the genders; it also prevents women from reaching their maximum potential and stops them from fully contributing to the economy and society (Sultana, Ahmed, & Imran, 2024). Over time, this type of thinking limits their opportunities in many aspects of life (Ali, et al., 2021; Muhammad, et al., 2020; Farooq, et al., 2019).

Preference for Boys' Education

In many Pakistani families, it is preferred that boys be educated more than girls (Pasha, 2023). According to Qureshi (2003), most people think that boys grow up and earn money for their families (Ahmed, & Imran, 2024). Girls have been brought up just to become wives for their family members and be available to manage homes (Gulzar et al., 2024). For such reasons, nobody gives a second thought about taking

girls to school, resulting in fewer girls going to school (Iftikhar, Iqbal & Hanif, 2021; Bukhari, Ahmad & Hanif, 2021). This belief in how educating boys serves to further deepen gender inequality, even as girls lack education, makes the attainment of better education very impossible for them (Keleş et al., 2024). Such attitudes lead to challenges on the girl child's side towards receiving education as some of the few girls might opt out and leave education completely as well (Azhar, 2024; Azhar & Imran, 2024; Azhar, et al., 2022).

Influence of Religion and Customs

Religion and local customs make it harder for girls to get education (Jabeen et al., 2024). According to (Tadros & Shutt, 2023), some interpretations of religious scriptures and cultural activities impose gender inequality and do not allow girls to gain education (Hanif, Abdin & Mirza, 2019; Hanif, Naveed & Rehman, 2017). These beliefs make the situation in which education for girls is not significant, and the traditional practices should be maintained (Loan et al., 2024). The outcome is that families embrace these practices instead of offering education to girls, knowing well that education can benefit them in many other ways (Ahmad, et al., 2021; Ali, et al., 2020; Ahmad, 2018). This union of religious aspects and cultural practices can end up limiting the equal chances girls get to learn like their brothers (S. Rehman & Farooq, 2024). There is no encouragement for female education, which just accelerates the gender gap already existing in many communities (Ojwala et al., 2024).

Impact of Cultural Beliefs on Girls' Education

Parental Expectations and Societal Pressure

Parental decisions to educate girls are influenced by the pressure of society (Misunas et al., 2021). As Karmaker R. et al. (2024) suggest, many parents feel deterred from educating their daughters due to fear that it would harm the family's image (Khoso, et al., 2024). Society creates a notion that educating girls brings shame or unwanted attention to the family, which may cause parents to give preference to the family's image over the long-term benefits of education (T. A. Khan et al., 2024). This pressure often takes girls out of school, thereby limiting their opportunities and reinforcing gender inequality. Such societal norms not only limit girls' access to education but also perpetuate unequal treatment based on gender, impacting their future prospects and the development of the wider community (Okunade et al., 2023).

Early Marriage and Domestic Responsibilities

Karmaker et al. (2024) point out that the major obstacle in the girls' education sector is early marriage. Girls are taken out of school to be at home for various reasons, such as getting married. This leads to stopping good education and preventing them from attaining their goals. Consequently, they usually spend their whole lives taking care of the house and find it challenging to return to school or secure employment (Ruthven et al., 2024). Early marriage ensures that families stay poor for long as daughters also suffer the same problems as time goes by (Nhampoca & Maritz, 2024). The cycle remains with generations since early marriage prevents girls from developing fully and thus having successful lives (Thelma, 2024).

Regional Differences

The girls have different access to education depending on whether they stay in the cities or villages of Pakistan (Ali et al., 2024). In cities, girls mostly have easy access to schools compared to girls in rural areas (Ou-Salah et al., 2023). In rural regions, the conventional perceptions about the role of both sexes are quite dominant, which restricts the opportunities for girls to go to schools and get an education (Fakhar et al., 2024). These cultural beliefs often make it hard for girls to receive an education. As a result, there are lower enrollments and completion rates (Kuteesa et al., 2024). The disparity between urban and rural education makes it important to develop solutions that overcome the challenges of culture so that girls around the world have opportunities to learn and succeed (Leproni & Azara, 2025).

Policy and Legal Frameworks

Government Initiatives

The Pakistani government initiated programs such as the Benazir Income Support Program (BISP) and scholarships for girls to minimize the gap between genders in education. However, the World Bank (2020) indicates that these programs fail because of the cultural resistance present in some communities, which decreases their effectiveness (Ahmed, & Imran, 2024). These efforts may be a step forward in giving girls better access to education, but their success depends on changing deep-rooted cultural beliefs.

Interaction of Policies and Cultural Norms

Policies directed towards the increase of girls' education are already in place. However, these policies are unable to be acted upon due to a strong hold from cultural beliefs. According (Ayub et al., 2023), traditional ideologies about gender and roles still cause hindrances toward progress in girl education in many rural and tribal settings. This balance of policies versus views presents a challenging circumstance where good works may not ultimately yield the kind of results being hoped for.

METHODOLOGY

Research Design

This study explores the cultural factors that influence girls' education using qualitative research methods. The qualitative approach is appropriate for understanding subjective experiences and the social environment acting as access challenges to education when numbers alone cannot adequately explain the situation (Ayub et al., 2023). This research aims for an in-depth understanding of the challenges confronting girls, with a special focus on cultural beliefs, family expectations, and societal norms that impede educational opportunity.

Participants were selected purposively to ensure a mix of different people sharing different views on how girls face problems in education. A total of 15 people were selected from the urban and rural areas. The group obtained a wide spectrum of opinions from different backgrounds, social and economic conditions, and localities girls, their parents, teachers, and community leaders. The focus was on selecting people who could give valuable insight into cultural influences on education for girls.

The study employed semi-structured, in-depth interviewing methods to

collect data. The respondents included girls, parents, teachers, and community leaders, thereby providing varied perspectives on the cultural beliefs, expectations from families, and challenges that hinder girls' education. The essential of this study was to comprehend larger societal norms and values in operation with regard to girls' education.

Besides individual interviews, focus group discussions were held with girls from both urban and rural areas. The purpose of such discussions was to obtain better insight into their common experiences and shared views on education, thus laying a better ground for understanding the underlying cultural dynamics.

Our aim in studying schools was to gain an understanding of the manifestations of cultural beliefs in daily school life. This particular observation contributed more details to the interview and focus group results, thus providing us with an overall clearer picture. The data collection was extended over several weeks. In conjunction with local community leaders, interviews, focus groups, and observations were organized to ensure inclusion. Informed consent was obtained from all study participants, ensuring confidentiality throughout the research. The interviews and focus groups were audio-taped, transcribed, and thoroughly analyzed for relevant trends and themes pertaining to cultural factors affecting female education.

Data analysis

Thematic Analysis

The data collected from respondents reveal significant trends regarding the education of females in urban and rural areas. The analysis indicates common features concerning cultural beliefs, societal barriers to education, and familial factors impacting women's education. The principal themes identified are:

Assistance Of Women's Education:

Most respondents endorsed the education of women as relevant both for women and society. They suggest it permits women to share more with their family, society, and country; therefore, educated women, they say, make better daughters, sisters, wives, and mothers, and their families and society's well-being is enhanced. Other participants spoke of female education as especially important in health matters, particularly for those concerning women. Educated women can also subvert and change social rules regarding gender roles.

Cultural Shifts Toward Female Education:

Some cultural beliefs are still hindering girls' education, but a slow yet noticeable change in societal acceptance of girls' education is becoming more evident. Since education is a way of propelling forward the development of the community, it brings with it the burning log of ignorance and lays to rest old traditions that emphasize only the education of the boy child (Kayani, et al., 2023; Khan, et al., 2021; Naseer, et al., 2021; Khan & Khan, 2020). However, some elders, family setups, and communities still resist this viewpoint because they wish to preserve values. It can be said that, to a greater extent, some of these cultural barriers to girls' education have really started to crack.

Cultural Practices and Restrictions:

In places like Gull Kuch, various cultural practices, including strict purdah, which is the seclusion of women and the notion of honor, have been considered major obstacles to the education of girls. People mentioned that the social expectations regarding women and the need to protect family honor often acted as an impediment for women in educating themselves. Many believed that adherence to traditional customs constituted the greatest reason against the education of women. Interestingly enough, while these cultural laws were allegedly meant to be for the sake of regard towards women, in actuality, they became an obstacle for women in their pursuit of learning.

Historical Obstacles to Women's Education:

In earlier days, respondents reminded us that education for girls was not a priority due to poverty, illiteracy, and cultural beliefs. These became the significant factors in denying women an education in that community. Older generations believed that women were not supposed to be educated, as it would sabotage their family responsibilities or their dignity. Groups have conversely begun to view this trend as changing, with more and more realization of the need for educational opportunities.

Social Norms Challenged by Women (Stigma Surrounding It):

When women try to break away from traditional constraints and ask for an education, they draw judgment and gossip from society. Some condemned this as wrong or controversial respondents; however, they disagreed with this judgment and viewed women's quest for education positively. The stigma exists to some extent, though it is slowly fading as more people humanly assess the worth of educating women.

The Effect of Marriage on Women's Education:

The interviewees did not agree that, since women are expected to exit their parental homes after marriage, an interruption to their education would occur. In their society, marriage does not prevent a woman from continuing her studies, and many women pursue higher education after marriage. The rejection of the belief that a woman's education could be interrupted on account of marriage is an indication of the growing support for women pursuing education throughout their lives.

Global Recognition of Education's Importance:

Everybody agrees that education is largely regarded as a basic human right, yet they stressed the need for dramatic changes in society and culture to improve education for women. They suggested that education empowers women and enhances their participation in the growth of societies. Further on, some participants advocated scholarships and government incentives to assist more women in gaining education.

Suggestion For Enhancing Women's Education:

Some people in that community suggested means to confront the challenges hindering girls from attaining an education in their area. Options included constructing more schools, hiring more female teachers, and educating parents on the importance of sending their daughters to school. One suggestion was that educated people start private schools for girls to make education more accessible. In general,

this would change most of society's views and encourage various supports for women's education, especially in areas where people still think education could bring some harm to women.

Ownership Rights & Education:

While respondents did express disagreement with the general claim that women do not receive an education because they cannot inherit property or land, some pointed to traditions as being somewhat limited in women's education. Among them, however, the predominant view appears to be that those reasons are more related to cultural notions concerning women's roles at home and family. Education, in their view, is a means to empower women as leaders and contribute to society rather than a challenge to an established order of gender roles or property rights.

DISCUSSION

Education for girls in urban and rural areas is affected by various reasons, such as culture, the economy, societal norms, and the lack of infrastructure (Phulpoto, Oad, & Imran, 2024; Oad, Zaidi, & Phulpoto, 2023). Such problems are common in most communities across the globe and are found in research study addressing similar issues faced by urban and rural area groups (Rooh, et al., 2025). Cultural beliefs influence the way people view girls' education in many urban and rural areas (Shah, et al., 2024; Ali, et al., 2023; Yasmin, et al., 2020). Traditionally, in these communities, more priority is given to early marriage for girls rather than their education (Efendi & Wahyuningsih, 2024). Families think that girls must concentrate on domestic work rather than school work (Yorke et al., 2023). This study, conducted by (Abualrish & Khasawneh, 2024), suggests that parents within these communities maintain this view, which is to think that teaching a daughter how to run a house is more vital than educating her. The Purdah system, for instance, which prevents girls from exercising their freedom and carrying out their activities freely, supports this view. In addition, (Kurevakwesu et al., 2023) note that many urban and rural families consider spending money on girls' education as unnecessary or wasteful. Education for girls is considered unimportant because their primary role is seen as being within the home. Cultural and religious traditions also limit girl's access to education.

According to (Gyan & Kwakye, 2024), the roles given to women in these communities are often defined by old customs, which makes it harder for girls to get an education. As a result, girls in urban and rural areas face many challenges in accessing schooling and pursuing opportunities outside of traditional domestic roles. In urban and rural areas, poverty is a big hindrance to girls' education. Many families cannot afford even the basic requirements, and the extra costs of school, like fees, uniforms, books, etc., are too high for them. According to (M. Iqbal et al., 2025), the cost of sending a girl to school is too great for these families. In homes where a contribution towards earning money is a must for each family member, short-term work comes above long-term education. Girls are thus often kept at home to perform household chores and other kinds of labor rather than being sent to school. This lack of finances guarantees that education doesn't take priority, and the girl would never have a chance to learn or develop her future (Shah, et al., 2025; Haq, et al., 2024; Noor,

et al., 2024). It compels parents to make difficult choices where most families choose for survival, realizing fewer benefits in the long run, such as education. The situation becomes even more difficult with security concerns. Many parents fear for their girls' safety when traveling to school, especially in communities practicing cultural activities like Purdah. They fear possible threats and are discouraged from sending their girls to school. According to (Jabeen et al., 2024), such a fear regarding safety is also one of the primary reasons few girls from these urban and rural areas receive education. To save their children from such evils, parents make them stay indoors instead of being able to go to school. This fear restricts the ability of girls to gain an education because their safety is prioritized over education. A lack of confidence in the security situation keeps most girls away from school, leading to low enrollment levels in such regions. In many urban and rural area communities, girls are not perceived to require education because getting married is viewed as more important.

This perception arises from the understanding that educating girls contradicts the traditional roles ascribed to both genders. In turn, girls drop out of school because they are supposed to adhere to the roles set out for them and get married rather than continue with school. According to (Karmaker & Lemon, 2024), these social forces make girls have a higher rate of dropout due to the need to comply rather than continuing to school. Gender biases, in this case, form barriers to prevent girls from gaining education and maintaining inequality in education. This process of limiting girls from school has become a cycle influenced by societal culture and continues to affect their future chances. Availability and quality of education in tribal areas are the main reasons why girls are not allowed to go to school. In most urban and rural areas, there are very few schools, and those that exist are mostly in bad condition. This makes it difficult for girls to attend school regularly. According to (Zulfiqar, Bilal, & Iqbal, 2025), the lack of resources and poor infrastructure in schools has resulted in absenteeism, especially girls. Moreover, there are very few trained teachers who can teach, which lowers the quality of education. This becomes a big challenge for girls due to the variety of problems they already face (Hanif, 2024; Islam, et al., 2020). While teachers could break down cultural and educational barriers, they often cannot because they are not trained or resourced enough. According to (Nasir et al., 2025), teachers in remote areas cannot provide support to female students due to the lack of knowledge about their cultural needs, which exacerbates gender inequality in education (Feng, et al., 2023; Hafeez, et al., 2011).

Community leaders and head families have a significant say in the education of girls, especially in rural areas. Elderly community members and leaders have, on many occasions, been the major players when it comes to the provision of education (Azhar, 2024; Azhar & Imran, 2024; Azhar, et al., 2022). However, very many of these elderly leaders allowed their age-old traditions to dominate their thinking; hence, they were often ignoring the issues of women's education (Imran, Zaidi, & Rehan, 2024). As (Ashad et al., 2024) note, for these elders, devotion to old ways of thinking is a barrier against educational changes. However, the same community leaders may also help improve girls' education if they support it. When the leaders participate in promoting schooling for girls, they may influence others in the community to change

their views and create a more positive attitude towards education. This can lead to a better environment where girls' education is encouraged and supported.

CONCLUSION

Many girls in the rural areas cannot go to school because of a number of obstacles. These problems come from deep-rooted traditional beliefs, a lack of cash, and society's expectations for them. These include gender disparities, ignorance, and poverty that present huge impediments to females seeking education. Family traditions and community customs have also contributed to fewer girls attending school. In addition, financial problems are another factor that makes it even more difficult for girls to go to school. To solve this, we must take a wide approach, one that involves changing people's attitudes, spreading the word about how important education is, and offering financial help so that all children, both boys and girls, have the same chance to learn. Research has shown that cultural beliefs create many challenges for girls wanting an education in Pakistan. These include societal expectations, financial struggles, and cultural belief systems that deny girls the possibility of staying at school, mainly in urban and rural areas. The role of a girl is in the home, thus early marriage before education (Zaheer, et al., 2021; ul Haq, 2017; ul Haq, 2012). In some societies, girls are supposed to marry before attaining the age of 18, which makes them not continue with their education and dream life. Another problem is that most parents feel educating a girl is a waste of resources. Most parents believe that a girl only serves as a housewife or caregiver; hence, they refrain from buying education for her since it is a resource consumption (Kazmi, et al., 2024; Khan, 2021; Raja, 2021).

Early marriage is considered a better option for her future instead. In many ways, the biggest barrier is money (Khan, Khan & Shehzad, 2024; Kousar, Khan & Alam, 2024; Khan, Ann & Kahtoon, 2022). Many family members cannot afford the cost of education, which also ranges from tuition, school uniforms, and supplies. For many families who are mostly dealing with bare financial needs, sending a girl to school would feel like an additional burden, and thus, priorities such as marriage or helping around the house supersede it. Safety even emerges (Raja, et al., 2022, Raja, 2022; Raja, et al., 2021). In some areas of Pakistan, there are real risks, such as violence in schools or attacks by terrorist groups. This makes some families afraid to send their daughters to school, especially in areas where security is an issue. All these factors, cultural beliefs, money problems, and safety concerns combine to prevent many girls in Pakistan from getting an education and reaching their full potential. These need a broad approach. Education policies should not just be about the construction of more schools or education becoming cheaper, but also the attitudes that make girls not want to go to school. Many people still believe that girls don't need education, and such thinking can make families not send their daughters to school. Simply providing access to education would not do much good if such beliefs exist. Hence, policies must look to alter how people think about educating girls. This could involve creating awareness in communities, educating parents about the value of girls' education, and gender equality. Only by addressing both the physical barriers to education and the cultural

beliefs that limit girls' opportunities can we create a truly supportive environment for girls to learn and succeed. Involving community leaders, parents, and local influencers is crucial to the cause of supporting girls' education. The influence of such a respected voice talking about the importance of education for girls was altering public perception.

Teaching programs and engaging families about the importance of education was a source of motivation to increase girls' school enrollment. When everyone in the community understands how important it is, it helps increase the number of girls enrolling in school. By working together, we can create a positive environment that supports girls' education and encourages families to prioritize it. Safe schools and easy access are part of the solution, too. In any place where lack of safety drives girls away from the school buildings, that particular school was done in a way that they can go without fear. It includes things such as guards or even a securely gated school. Still, it would be offered to girls safe transport who are living far from the school (Mir, Rana, & Waqas, 2021). When parents feel their daughters will be safe, they are more likely to send them to school. Ensuring safety for girls at school not only helps them learn but also gives families peace of mind, making education a more realistic option for everyone. Financial aid is equally significant in supporting families that cannot afford to send their daughters to school (Naseer, et al., 2024). This is because scholarships and financial aid for low-income families can reduce the money constraint that prevents girls from going to school many times. When families are assisted, they may have a real sense that educating their daughters is worthwhile rather than marrying them off early. With the right financial support, families can concentrate on schooling and see it as an investment for their daughters' future. Support may make them prefer education over early marriage, hence allowing girls to continue school and grow up to become productive individuals. In the end, this will make it easy for families to concentrate on education as the best option for their daughters.

Cultural change is crucial in improving girl's educational access. Building schools or giving them financial support wouldn't help the situation if people still believed that it was not right for girls to attend school. If we are to make real and lasting changes, changing the way one thinks about the education of girls is crucial. One way to effect such change is to promote gender equality. Programs that teach boys and girls that girls should have an education are helpful in dispelling negative stereotypes. Programs may challenge the thinking that girls only need to be housekeepers and caregivers (Azhar, 2024; Azhar & Imran, 2024; Azhar, et al., 2022). Conversations must include men and boys about why girls should be equal to boys when it comes to education opportunities. This is where the change in old attitudes lies. Schools can make education inclusive by coming up with lessons that tend to create an awareness of gender equality and support girls' needs and experiences. These can include teaching fairness, letting girls join class discussions, and ensuring the girl feels safe and is being supported. In addition, schools can utilize technology, such as online classes, to aid girls who are unable to attend regular schools due to reasons connected to attendance. This change will help the girls gain a good opportunity to study and be successful in whatever challenge they will be involved with. The schools

should, therefore, ensure a warm place with every girl being respected to succeed. Digital resources unlock new opportunities for girls who cannot go to school due to cultural norms or because they live in secluded regions. For these girls, online platforms offer the freedom to study from their homes or a secure location. These tools help overcome problems such as not having transportation, unsafe locations, or family opposition to their education.

Recommendation of the study

1. The study recommends that governments create rules to tackle the challenges girls face in getting an education. This means making sure schools are safe and welcoming to all. It also involves making laws that require every child, regardless of gender, to attend school.
2. This study also recommends that programs that involve local communities can help alter stereotypes and cultural beliefs. Awareness campaigns should be devised to teach families because girls' education is important and how it benefits society in the long run.
3. According to the study, talking to religious leaders may change how people think about supporting girls' education. The reason is that these leaders are respected, and they can share messages that show education for girls really fits with cultural and religious beliefs. This encourages families to send daughters to school.
4. Study further suggests that the interventions, which aim to transform society's perception of girls' roles in life, can help break those stereotypes. Those programs should have successful women as role models, showing evidence of how educating girls can positively impact the community.
5. The study recommends that we create policies to stop early marriages, which seriously affect girls' chances of getting an education. This can be done by making new laws and working with communities to change the way they think about marriage and education.

Future Research

1. The knowledge regarding how cultural beliefs and practices are put to implementation in various parts of Pakistan will be helpful in understanding local problems and solutions. Knowing these differences is important for formulating effective strategies and solutions which work in that particular region.
2. Looking at how social media affects people's views on girls' education could open up new ways to support learning for girls. Social media campaigns could be used to raise awareness and encourage change.
3. Long-term researches in tracking the ways in which girls have access to education over the years might help us see if programs and policies are making a difference. It might also point towards trends and reasons why there would be either progress or challenges in girls' education.
4. Following these recommendations and research fields, girls in Pakistan can have a fair education system implemented through the people involved. This will promote gender equality and support the general development of society.

REFERENCE

- Abbas, N. N., Ali, N. W. B., Qandeel, N., Gull, N. S., & Begum, N. S. (2025). Exploring Socio-Cultural determinants of female Suicides: A Qualitative Study of Gahkuch, Gilgit-Baltistan. *Social Science Review Archives.*, 3(1), 450–460. <https://doi.org/10.70670/sra.v3i1.323>
- Abualrish, M. A., & Khasawneh, M. A. S. (2024). Using Social Media as A Platform of Communication Between School Administration and The Local Communities to Promote Inclusive Education for Children with Special Needs. *Studies in Media and Communication*, 12(2), 79. <https://doi.org/10.11114/smc.v12i2.6560>
- Afzal, Dr. A., Arshad, M., & Naseem, Z. (2024). Familial And Socio-Cultural Barriers Faced by Working Women: Evidence-Based Study of District Gujrat, Punjab, Pakistan. *Pakistan Journal of Applied Social Sciences*, 15.
- Ahmad, K. U. R. (2018). Organizational Commitment and Ethical Conduct on Team Performance: Evidence from Pakistan. *International Journal of Academic Research in Business and Social Sciences*, 8(7), 328-339.
- Ahmad, M. M., Qureshi, S. A., Bilal, M., & Rana, A. M. (2021). Dynamic Measuring the Impacts of Financial Fragility on the Performance of Non-Financial Firms Listed at the Pakistan Stock Exchange. *International Transaction Journal of Engineering, Management, & Applied Sciences & Technologies*, 12(1), 1-10.
- Ahmad, S., & Imran, M., (2024). Exploring the Drivers of Youth Unemployment in Pakistan: A Comprehensive Review. *Spry Journal of Economics and Management Sciences (SJEMS)*, 2(1),12-21. <https://doi.org/10.62681/sprypublishers.sjems/2/1/2>
- Ali, G., Shah, S. a. S., Abbasi, M. U., & Nizamani, D. L. (2024). Managing Educational Barriers: Innovative Solutions for Female Secondary Education in Pakistan. *Journal of Entrepreneurship Management and Innovation*, 6(1), 98–118. <https://doi.org/10.52633/jemi.v6i1.380>
- Ali, H., Shahid, T., Timsal, A., & Naseer, S. (2023). Sustainable careers under spiritual leadership and workplace spirituality: A subordinates' perspective during COVID 19. *Review of Applied Management and Social Sciences*, 6(1), 89-103.
- Ali, N., Bilal, M., Qureshi, S. A., Toru, N., & Rana, A. M. (2020). EMPIRICAL INVESTIGATION OF PRIVATIZATION PROCESS IN PAKISTAN: EVIDENCE FROM STATISTICAL EXPERIENCE. *Sarhad Journal of Management Sciences*, 6(2), 385-402.
- Ali, W., Alasan, I. I., Khan, M. H., Ramayah, T., & Rahman, A. (2021). Strategy Is All About Deliberately Making Choices and Trade-Offs: Analogy Betweenfully-Fledged Islamic Banks and Conventional Banks with Islamic Windows. *Acad. Entrep. J*, 27, 1-15.
- Arafat, A., Ahmad, N. A., & Ismail, S. F. S. (2021). Socio-Cultural Gender Norms and Economic Barriers in The Context of Rural High School Girls' Dropout in Bangladesh: A Qualitative Study. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 6(8), 436–447. <https://doi.org/10.47405/mjssh.v6i8.962>
- Ashad, A., Uddin, H., & Ety, J. F. (2024). Qualitative Analysis of Social Factors

- Contributing to Gender Inequality: Evidence from Rural Bangladesh. *International Journal of Qualitative Research*, 4(2), 143–155. <https://doi.org/10.47540/ijqr.v4i2.1604>
- Ayub, M., A. S., & Ullah, S. (2023). Impact Of Socio-Cultural Factors on Female Education in Suleman Khel Tribe of District South Waziristan, Pakistan. *Contemporary Issues in Social Sciences and Management Practices*, 4(4), 171–183. <https://doi.org/10.61503/cissmp.v2i4.91>
- Azhar, Z. (2024). Blockchain as a Catalyst for Green and Digital HR Transformation: Strategies for Sustainable Workforce Management. *Open Access Library Journal*, 11(9), 1-22
- Azhar, Z. (2024). The Role of Chatbots in Enhancing Job Seekers' and Employee Experience: A Case Study on CV Warehouse. *The Journal of Social Sciences Research*, 10(4), 23-35.
- Azhar, Z., & Imran, M. (2024). Ethical Considerations in the Adoption of Artificial Intelligence in Human Resource Management: A Comprehensive Review. *Journal of Emerging Technologies and Innovative Research (JETIR)*, 11(8).
- Azhar, Z., Nawaz, H., Malik, A. S., & Zaidi, M. H. (2022). Strategic Impact of Cloud Computing on HR Transformation. *International Journal of Social Science & Entrepreneurship*, 2(2), 546–576. <https://doi.org/10.58661/ijssse.v4i4.336>
- Bukhari, F. H., Ahmad, H., & Hanif, H. (2021). Sectoral Herding and Contagion effect: Pre and during COVID-19 crisis. *VFAST Transactions on Education and Social Sciences*, 9(4), 143-152.
- Bukhari, S. F. H., Ahmad, H., Hanif, H., & Shah, S. F. (2022). Volatility contagion (spillover) between Chinese and Pakistani stock markets during COVID-19: pre and post analysis of trade-level data. *International Journal of Monetary Economics and Finance*, 15(4), 309-330.
- Chachar, A. S., & Mian, A. I. (2022). A Review of Intersection of Social Determinants and Child and Adolescent Mental Health Services. *World Social Psychiatry*, 4(2), 69–77. https://doi.org/10.4103/wsp.wsp_23_22
- Cheng, M., Adekola, O., Albia, J., & Cai, S. (2021). Employability In Higher Education: A Review of Key Stakeholders' Perspectives. *Higher Education Evaluation and Development*, 16(1), 16–31. <https://doi.org/10.1108/heed-03-2021-0025>
- Dahal, P., Joshi, S. K., & Swahnberg, K. (2022). A Qualitative Study on Gender Inequality and Gender-Based Violence in Nepal. *BMC Public Health*, 22(1). <https://doi.org/10.1186/s12889-022-14389-x>
- Efendi, D. a. P., & Wahyuningsih, S. (2024). Understanding Gender Injustice in Early Marriage: Challenges Faced by Women. *Gender Equality International Journal of Child and Gender Studies*, 10(1), 91. <https://doi.org/10.22373/equality.v10i1.22510>
- Fakhar, MS. S., Munir, MS. I., Zia, MS. F., & Rasheed, MS. S. (2024). Transformative Power of Education: Unraveling Gender Roles in Pakistan Through a Comprehensive Literature Review. *Jahan-e-Tahqeeq*, 7.
- Farooq, M., Ali, W., Younas, W., Khalil-ur-Rehman, F., & Qurashi, Q. A. (2019). The era of Transformative Marketing: Service Quality of Mobile App Based Taxi

- Services in Kuala Lumpur. *Proceedings on Engineering Sciences*, 1(2), 49-58.
- Feng, Y., Rana, A. M., Bashir, H., Sarmad, M., Rasheed, A., & Ayub, A. (2023). What's love got to do with it? How does workplace romance provoke workplace ostracism and interpersonal conflict? *International Journal of Conflict Management*, 34(4), 773-800.
- Gulzar, N. D. F., Khalid, N. S., Tariq, N. M., & Mansoor, N. K. B. (2024). Impact Of Women Empowerment in The State, Market and Social Domain: Empirical Evidence of Developing Countries. *Journal for Social Science Archives*, 2(2), 390–403. <https://doi.org/10.59075/jssa.v2i2.70>
- Hafeez, S., Rana, A. M., Chaudhry, R. M., Khan, M. A., Ahmad, H. M., & Rehman, K. U. (2011). Perspectives of entrepreneurial orientation with the quality of life. *Journal of Economics and Behavioral Studies*, 3(6), pp. 381-387.
- Hanif, H. (2024). Dynamic modeling of marginal expected shortfall under economic sensitivity: empirical evidence from Pakistan. *South Asian Journal of Business Studies*, 13(2), 303-322.
- Hanif, H., & Naveed, M. (2020). Dynamic modeling of idiosyncratic risk under economic sensitivity. A case of Pakistan. *Cogent Economics & Finance*, 8(1), 1838734.
- Hanif, H., Abdin, S. Z., & Mirza, B. K. (2019). The Dynamic Relationship between Working Capital Management and Financial Performance: Evidence from Asia. *Journal of Business & Economics*, 11(2), 75-85.
- Hanif, H., Naveed, M., & Rehman, M. U. (2017). Modeling Systemic Risk in a Developing Economy: Application of Marginal Expected Shortfall. *Journal of Managerial Science*, 11(4), 261-282.
- Haq, A. U., Malik, S., Ullah, A., & Shah, S. M. A. (2024). Empowering Diversity: The Transformative Role of Inclusive Leadership in Modern Management. *Journal of Business and Management Research*, 3(1), 876-891.
- Iftikhar, N., Iqbal, N., & Hanif, H. (2021). The Nexus among Competition, Risk and Performance in Banking Sector of Saudi Arabia. *Journal of Economic Impact*, 3(3), 196-201.
- Imran, M., Zaidi, S.S., & Rehan, F., (2024). The Impact of Excessive Internet Usage on the Emotional Maturity of Adolescents: A Case Study in Pakistan. *Spry Journal of Humanities and Social Sciences (SJHSS)*, 2(1), 1-20. <https://doi.org/10.62681/sprypublishers.sjhss/2/1/1>
- Iqbal, K., & Modood, T. (2023). Students' Educational Drive and Ethnic Capital. *Journal of Community Psychology*, 51(5), 2083–2097. <https://doi.org/10.1002/jcop.23011>
- Iqbal, M., Shahbaz, M., Ahmad, B., & Rehman Saleem, Dr. H. A. (2025). Breaking Barriers: Empowering Women's Professional Development in Pakistan to Achieve Gender Equality. *The Critical Review of Social Sciences Studies*, 3.
- Islam, M. U., Ahmad, M., & Hanif, H. (2020). The Role of Heuristics Toward Stock Market Anomalies (Finding at Individual Investors). *Abasyn University Journal of Social Sciences*, 13(1).
- Islam, N. S., Khan, N. M. R., & Eva, N. F. (2024). Exploring The Transformative Effects

- of The Rohingya Settlement on Secondary School Students in Bangladesh. *Journal of Interdisciplinary Studies in Education*, 13(S1). <https://doi.org/10.32674/fd4c1g22>
- Jabeen, S., Omer, S., & Zafar, A. (2024). Exploring The Socio-Cultural Barriers to Girls' Education: A Qualitative Study of Parents' Perspective of School Dropout of Girls of South Punjab. *Pakistan Journal of Gender Studies*, 24.
- Jamil, S. (2021). From Digital Divide to Digital Inclusion: Challenges for Wide-Ranging Digitalization in Pakistan. *Telecommunications Policy*, 45(8), 102206. <https://doi.org/10.1016/j.telpol.2021.102206>
- Karmaker, R., & Lemon, M. H. A. (2024). Female Students, Dropping Out of Education. *Indonesian Journal of Multidisciplinary Research*, 4(1), 77-88.
- Kayani, J. A., Faisal, F., Khan, S., & Anjum, T. (2023). Analysing Consumer's Intention to Buy Bottled Drinking Water in Pakistan Through Integrated Marketing Communication Framework. *Journal of Business and Management Research*, 2(2), 881-902.
- Kazmi, S. B., Raja, S. S., Raja, S. S., & Nawaz, A. (2024). Changing Dynamics of Terrorism in Afghanistan and its Impact on Socio-Political and Economic Milieu: A Critical Analysis. *Dialogue Social Science Review (DSSR)*, 2(5), 572-584.
- Keleş, U., Yazan, B., Üzüüm, B., & Akayöğlü, S. (2024). Teacher Candidates' Dichotomous Construction of Educational and Gender Inequalities in Türkiye During a Telecollaboration Project. *Teaching and Teacher Education*, 142, 104529. <https://doi.org/10.1016/j.tate.2024.104529>
- Khan, F. A. (2021). Impact of Cash Holdings on Firm Performance: Empirical Evidence from Pakistan (Doctoral dissertation, CAPITAL UNIVERSITY).
- Khan, M. L., Ann, Q. T., & Khatoon, H. (2022). Depression, Stress and Life Satisfaction among the Caregivers of Patients with the Symptoms of Schizophrenia. *Journal of Development and Social Sciences*, 3(3), 908-917. [http://dx.doi.org/10.47205/jdss.2022\(3-III\)85](http://dx.doi.org/10.47205/jdss.2022(3-III)85)
- Khan, N. A., Sulaman, N. Z., Husnain, N. M., & Yousif, N. M. (2025). Cultural Perceptions of Parenting and Parental Empowerment: A Sociological Study of Shifting Norms in Urban and Rural Pakistan. *Social Science Review Archives*., 3(1), 94-105. <https://doi.org/10.70670/sra.v3i1.290>
- Khan, S. A., Khan, M. L., & Shehzad, M., (2024). Personality Factors, Perceived Parenting Styles as Predictors of Substance Use Among University Students. *Spry Contemporary Educational Practices (SCEP)*, 3(1), 138-153. <https://doi.org/10.62681/sprypublishers.scep/3/1/8>
- Khan, S., İftikhan, K., Farooq, S., & Mehmood, R. (2021). The impact of greenwash on consumer green purchase behavior: moderating role of green brand loyalty. *PJAEE*, 18(10), 869-880.
- Khan, T. A., Ahmad, K. M., Nahvi, I., Rajab, M., Qayum, S., & Kamal, M. (2024). Educational Exclusion and Socio-Cultural Constraints for Tribal Women in The Ganderbal District. *Women's Studies International Forum*, 106.
- Khan, U. S. D. Z. U., & Khan, S. (2020). Impact of Employees' Behavior on Sales: A

- Case Study of L'oreal Pakistan. *Pakistan Social Sciences Review*, 4(1), 907-917.
- Khoso, F. J., Shaikh, N., Dahri, K., H., & Imran, M. (2024). Educational Nurturing in Underdeveloped Contexts Unraveling the Dynamics of Student Teachers' Holistic Development. *Spry Contemporary Educational Practices (SCEP)*, 3(1), 49-67. <https://doi.org/10.62681/sprypublishers.scep/3/1/3>
- Kousar, R., Khan, M. L., & Alam, N. (2024). Marital satisfaction, social support, and coping strategies among couples having miscarriage. *International Journal of Social Science & Entrepreneurship*, 4(2), 275-297. <https://doi.org/10.58661/ijss.v4i2.282>
- Kurevakwesu, W., Mthethwa, E., Chirangwanda, K., & Mabeza, T. (2023). Parental Perceptions Towards Reintegration of Pregnant Girls and Teenage Mothers into The Education System in Zimbabwe. *Cogent Social Sciences*, 9(1). <https://doi.org/10.1080/23311886.2023.2186564>
- Kuteesa, N. K. N., Akpuokwe, N. C. U., & Udeh, N. C. A. (2024). Gender Equity in Education: Addressing Challenges and Promoting Opportunities for Social Empowerment. *International Journal of Applied Research in Social Sciences*, 6(4), 631-641. <https://doi.org/10.51594/ijarss.v6i4.1034>
- Leproni, R., & Azara, L. (2025). "Women Must Not Be Left Behind": The UNESCO Path Towards Women's Empowerment. In *Research in political sociology* (pp. 21-46). <https://doi.org/10.1108/s0895-993520250000030004>
- Loan, N. T. T., Thao, N. T. P., Phuong, D. D., & Van Luom, N. (2024). Educating Traditional Cultural Values in Sustainable Development for Students Through Current World Cultural Heritage in Vietnam. *Journal of Lifestyle and SDGs Review*, 5(2), e03809. <https://doi.org/10.47172/2965-730x.sdgsreview.v5.n02.pe03809>
- Midhet, F., Khalid, S. N., Baqai, S., & Khan, S. A. (2025). Trends In the Levels, Causes, And Risk Factors of Maternal Mortality in Pakistan: A Comparative Analysis of National Surveys Of 2007 and 2019. *PLoS ONE*, 20(1), e0311730. <https://doi.org/10.1371/journal.pone.0311730>
- Mir, I. A., Rana, A. M., & Waqas, R. M. (2021). Information Verification Motivation and its Influence on Users' Social Media Advertising Evaluation and Outcome Behaviors. *Pakistan Social Sciences Review*, 5(3), 503-514.
- Muhammad, S., Anjum, T., & Fahad Khan Afridi, D. I. I. A. (2020). Impact of Transformational Leadership on Project Success Criteria: The Moderating Role of Work Engagement. *Palarch's Journal of Archaeology of Egypt/Egyptology*, 17(6), 7460-7476.
- Mursaleen, H. (2024). Role Of Desired Attitudes in Shaping Sustainable Gender Role Preferences: A Case Study of The Middle Class in Lahore, Pakistan. *World Development Sustainability*, 4, 100136. <https://doi.org/10.1016/j.wds.2024.100136>
- Naseer, M., Haq, A. U., & Shah, S. M. A. (2024). Understanding Turnover Intentions in Pakistan's Healthcare Sector: A Qualitative Exploration of Supervisory Behavior, Stress, and Cultural Norms. *Annual Methodological Archive Research Review*, 2(5), 1-18.

- Naseer, M., Khan, S., Khan, R., & Minhas, A. A. (2021). Employee Retention and Job Satisfaction in the Era of Transformative Marketing: An Investigation in Context of Pakistan. *International Journal of Management (IJM)*, 12(2), 640-653.
- Nasir, N. F., Bhatti, N. a. H., Zubair, N. M., Sarfaraz, N. M., & Miran, N. G. (2025). Globalization Impact On 21st Century Educational Leadership: Challenges and Adaptation in Pakistan. *the œCritical Review of Social Sciences Studies*, 3(1), 830–844.
- Nhampoca, J. M., & Maritz, J. E. (2024). Early Marriage, Education and Mental Health: Experiences of Adolescent Girls in Mozambique. *Frontiers in Global Women's Health*, 5. <https://doi.org/10.3389/fgwh.2024.1278934>
- Noor, N., Khan, M. M., Irfan, M., & Shah, S. M. A. (2024). Diversity Management Practices and Inclusive Work Environment: A Study of Employees Working in Banking and IT Sectors. *International Journal of Social Science & Entrepreneurship*, 4(2), 298-316.
- Oad, L., Zaidi, S.S., & Phulpoto, S. A. J., (2023). Helicopter Parenting and its Influence on the Children of Pakistan: Thematic Analysis. *Spry Journal of Humanities and Social Sciences (SJHSS)*, 1(2), 72-87. <https://doi.org/10.62681/sprypublishers.sjhss/1/2/1>
- Oginga, F. O., Kulimankudya, V. D., & Okila, C. S. (2024). Integrating Clinical Officers into Primary Healthcare Delivery in Kenya: Challenges, Innovations, and Future Directions. *International Journal of Research and Scientific Innovation*, XI(XV), 15–29. <https://doi.org/10.51244/ijrsi.2024.1115002p>
- Ojwala, R. A., Buckingham, S., Neat, F., & Kitada, M. (2024). Understanding Women's Roles, Experiences and Barriers to Participation in Ocean Science Education in Kenya: Recommendations for Better Gender Equality Policy. *Marine Policy*, 161, 106000. <https://doi.org/10.1016/j.marpol.2023.106000>
- Okunade, N. B. A., Adediran, N. F. E., Balogun, N. O. D., Maduka, N. C. P., Adegoke, N. a. A., & Daraojimba, N. R. E. (2023). Gender Policies and Women's Empowerment in Nigeria: An Analytical Review of Progress and Barriers. *International Journal of Applied Research in Social Sciences*, 5(10), 543–565. <https://doi.org/10.51594/ijarss.v5i10.650>
- Omer, S., Zakar, R., Zakar, M. Z., & Fischer, F. (2021). The Influence of Social and Cultural Practices on Maternal Mortality: A Qualitative Study from South Punjab, Pakistan. *Reproductive Health*, 18(1). <https://doi.org/10.1186/s12978-021-01151-6>
- Pasha, H. K. (2023). Gender Differences in Education: Are Girls Neglected in Pakistani Society? *Journal of the Knowledge Economy*, 15(1), 3466–3511. <https://doi.org/10.1007/s13132-023-01222-y>
- Phulpoto, S. A. J., Oad, L., & Imran, M. (2024). Enhancing Teacher Performance in E-Learning: Addressing Barriers and Promoting Sustainable Education in Public Universities of Pakistan. *Pakistan Languages and Humanities Review*, 8(1), 418–429. [https://doi.org/10.47205/plhr.2024\(8-I\)38](https://doi.org/10.47205/plhr.2024(8-I)38)
- Raja, S. S. (2021). Exploring a Business Model of Organic Farming through Qualitative

- Approach. *The Qualitative Report*, 26(8), 0_1-2667.
- Raja, S. S. (2022). *Impact of Financial Inclusion on Household Empowerment: Mediating Role of Entrepreneurship Intentions in Pakistan* (Doctoral dissertation, CAPITAL UNIVERSITY).
- Raja, S. S., Raju, V., & Raja, S. S. (2021). Impact of entrepreneurship intention on socio-economic uplift: Moderating role of entrepreneurial infrastructure for home-based start-ups. *Pakistan Journal of Commerce and Social Sciences (PJCSS)*, 15(2), 426-442.
- Raja, S. S., Raju, V., Husnain, M., Sarfraz, S., Malik, F., & Raja, S. S. (2022). Framework for sustainable rural development through entrepreneurial initiatives in emerging economies. *Sustainability*, 14(19), 11972.
- Rana, A. M. (2015). Inter Relationship between Team Conflict Management, Employee Satisfaction and Organizational Performance. *Information Management and Business Review*, 7(2), 93-99.
- Rana, A. M., & Ahmed, A. M. (2022). A Propose Sustainable Mechanism For Academia And Industry Linkages: Perspective Of Transfer Of Innovation And Technology. *Journal of Positive School Psychology*, 6(8), 10012-10026.
- Rana, A. M., Bilal, M., Ajmal, M. M., Zaheer, M. A., & Zia-ur-Rehman, M. (2021). A design of turnover intention antecedents and their relation on work design for firms. *Amazonia Investiga*, 10(37), 24-33.
- Rehman, A., Khan, M. I., & Waheed, Z. (2021). Impact Of Socially Constructed Choices on Female School Heads' Educational and Career Choices in Pakistan: A Qualitative Study. *Eurasian Journal of Educational Research*, 21(26). <https://doi.org/10.14689/enad.26.10>
- Rehman, S., & Farooq, A. (2024). Inheritance Rights of Women in Upper Chitral: A Case Study of Tehsil Mastuj (Pakistan). *Deleted Journal*, 13(1), 524–535. <https://doi.org/10.62345/jads.2024.13.1.440>
- Rooh, S., Hayat, M., Haq, A. U., & Malik, M. F. (2025). EXPLORING THE DYNAMICS OF BLOCKCHAIN TECHNOLOGY IN ISLAMIC FINANCE: A NOVEL INVESTIGATION OF CRYPTOCURRENCY INTEGRATION WITHIN SHARIA-COMPLIANT FINANCIAL SYSTEMS IN PAKISTAN. *Qualitative Research Review Letter*, 3(1), 497-439.
- Ruthven, O., Sharma, A., Mukherjee, B., Das, S., Gogoi, A., Joshi, M., & Paul, S. (2024). In Spite of Patriarchy: Pathways from School to Wage Work and Careers Among Adolescent Girls in Bihar. *Journal of Adolescence*. <https://doi.org/10.1002/jad.12358>
- Setyonaluri, D., & Utomo, A. (2023). Negotiating Work, Family, And Traffic: Articulations of Married Women's Employment Decisions in Greater Jakarta. *Gender Work and Organization*. <https://doi.org/10.1111/gwao.13069>
- Shah, S. M. A., Qamar, M. R., Ahmed, S., & Imran, M. (2025). Nepotism and Favoritism in HR Practices: Implications for Organizational Politics in Pakistan. *Journal of Management & Social Science*, 2(1), 177-194.
- Shah, S. M. A., Raja, S. S., Shahzadi, S., & Naseer, S. (2024). Talent Management Strategies Effect The Approach Of Social Entrepreneurs And Organisational

- Effectiveness: A Case Study Of Pakistan. *Journal of Business and Management Research*, 3(3), 58-84.
- Sultana, Z., Ahmed, S., & Imran, M. (2024). Corporate Social Responsibility (CSR) Reporting in Pakistan: Insights from Stakeholder Perspectives. *Spry Journal of Economics and Management Sciences*, 2(1).
- Tadros, M., & Shutt, C. (2023). Gender In Development: What Lessons for Addressing Inequality on The Grounds of Religion Or (Non)-Belief? *World Development*, 174, 106452. <https://doi.org/10.1016/j.worlddev.2023.106452>
- Terefe, B., Workneh, B. S., Zeleke, G. A., Mekonen, E. G., Zegeye, A. F., Aemro, A., Tekeba, B., Tamir, T. T., Wassie, M., & Ali, M. S. (2025). Uncovering Women's Healthcare Access Challenges in Low- And Middle-Income Countries Using Mixed Effects Modelling Approach: Insights for Achieving the Sustainable Development Goals. *PLoS ONE*, 20(1), e0314309. <https://doi.org/10.1371/journal.pone.0314309>
- Tharani, A., Tharani, Z., Lalani, S., Momin, R. B., & Bhamani, S. S. (2024). The Intersection of Gender and Mental Well-Being among Adolescents in Pakistan: Challenges, Strategies, and Future Recommendations. In *IntechOpen eBooks*. <https://doi.org/10.5772/intechopen.1003953>
- The World Bank. (2020). Pakistan: Female labor force participation. *The Global Economy*. https://www.theglobaleconomy.com/Pakistan/Female_labor_force_participation/
- Thelma, C. C. (2024). Factors Leading to Early Marriages in Selected Communities of Lusaka District in Zambia. *International Journal of Research and Innovation in Social Science*, VIII(I), 192–205. <https://doi.org/10.47772/ijriss.2024.801015>
- ul Haq, A. (2017). Firm Characteristics and Cash-Cash Flow Sensitivity of the Manufacturing Sector of Pakistan. *Business & Economic Review*, 9(3), 71-103.
- ul Haq, A., Niazi, G. S. K., & Sahto, Q. (2012). SOME NEW EVIDENCE ON DETERMINANTS OF FOREIGN DIRECT INVESTMENT: A CASE STUDY OF PAKISTAN.
- Ullah, W., Dong, H., Shah, A. A., Xu, C., & Alotaibi, B. A. (2025). Unveiling the Multi-Dimensional Vulnerabilities of Flood-Affected Communities in Khyber Pakhtunkhwa, Pakistan. *Water*, 17(2), 198. <https://doi.org/10.3390/w17020198>
- Yasmin, F., Shaheen, R., Yasin, A., & Naseer, S. (2020). An analysis of causal relationship between economic growth and unemployment: Evidence from Pakistan. *Annals of Social Sciences and Perspective*, 1(1), 09-17.
- Yorke, L., Gilligan, R., & Alemu, E. (2023). Moving Towards Empowerment? Rural Female Migrants Negotiating Domestic Work and Secondary Education in Urban Ethiopia. *Gender Place & Culture*, 31(6), 749–770. <https://doi.org/10.1080/0966369x.2022.2164560>
- Zaheer, S., Tufail, S., Abbasi, H., & ul Haq, A. (2021). IDENTIFYING BENEFITS OF SELF ACADEMIC REVIEW FOR NACTE PROGRAM-LEVEL ACCREDITATION: A CASE STUDY OF INTERNATIONAL ISLAMIC UNIVERSITY ISLAMABAD. *International Journal of Management (IJM)*,

12(6).

Zulfiqar, A., Bilal, M., & Iqbal, M. N. (2025). Identification Of Factors Affecting the Quality of Education in Rural Areas'elementary Schools. *Contemporary Journal of Social Science Review*, 3(1), 13-23.

Zulfiqar, A., Kuskoff, E., Povey, J., & Baxter, J. (2024). Homemaker Or Breadwinner: Labour Force Participation of Pakistani Women. *Community Work & Family*, 1–20. <https://doi.org/10.1080/13668803.2024.2336031>