Gender bias is a problematic issue until today. World has been accepted and convinced that gender is socially constructed, but society grows with a confusion of gender bias that leads to an endless feminist movement. A case on gender discrimination occurs in Pakistan, where inequality needs attention as it has been intersected with cultural and political practices. This seems to restrict any effort regarded to equality. This research aims to identify manifestations of gender discrimination experienced by the main character in Amal Unbound and to analyze aspects of cultural and political matters related to the restriction of Pakistan women. This research applied a descriptive qualitative method in the analysis. The data were analyzed by using Butler's concepts on gender. The findings indicate that the main character experienced various manifestations of gender discrimination, such as marginalization, subordination, stereotype, and violence. She has been in a worse condition as being restricted by practices of constructed culture and politics in Pakistan.

Keywords: gender discrimination, cultural interests, political interests

INTRODUCTION

The assumption that women are weaker than men has made women restricted over the years. In the 16th century, long before women emancipation exists, nothing protects women from men's claims that they should be chained to the household (Beauvoir, 1949, p. 140). Women could not freely participate in public services because they were seen as weak and incapable. Women's only talents were domestics, therefore, taking care of children and home-making were recognized as the best place for them. Women's participation in the public sphere had always been seen inappropriate at that time. Men claimed the value that women were weak and incapable was nature. While in fact, those values were created to make women dependent on men. Man alone counts as a social individual; a couple is not a partnership, which would suppose equality, but a union; woman is inferior to man first because her physical force is only two-thirds that of the male, then because she is intellectually and morally inferior in the same degree (Beauvoir, 1949, p. 163).

As seen from that notion, women were recognized as inferior to men either physically or mentally. Physically women were defined as weak because of muscular
inferiority. It shows how biology as abstract science successfully shapes the human perspective on women. In this case, science is used by men as a base to discriminate women. Besides that, women should live under the control of men because, mentally, women are recognized as inferior. Women are seen as incapable to control and protect both themselves and others because they rather used their feelings than their minds. According to Beauvoir, it regards women’s image as only a ‘servant’ or second sex people in society. Hence, the positions of women are very hierarchical. Those values of women come from a patriarchal culture that believes men hold the power and women are largely excluded from it. As the response to gender inequality, women began to take action against patriarchy.

Women had to face complex difficulties because they endured much discrimination. The existence of gender inequality that increasingly ensnared women triggered the feminists to take action and make a movement. According to Humm (1995), there are three waves of the feminist movement. It has begun since the 19th to the early 20th century until present. As we can see from the long history of feminist movement, it can be said that maintaining gender equality becomes a thing that is important and hard to be achieved. The massive actions through various media, such as television, newspaper, brochure, and radio, trigger feminist critics and scholars to get the support from the society. Besides those media, literary works also become another way to voicing the feminist thoughts. It can be medium in expressing the idea, criticism, and protest about gender inequality. Many feminist authors put their concern about gender discrimination in their works.

One of the authors who deliver the protest tone about gender discrimination is Aisha Saeed. Through the story of Amal Unbound (2018), Saeed explores how gender discrimination touches the severe point when it is intersected with the cultural and political interests. Saeed depicts Pakistani women in 21st century who still lived under patriarchal culture. Saeed’s social background as a Pakistan American author influences the way she puts her concern about gender discrimination in her work. Rather than talking about gender discrimination through adult female character, Saeed uses a twelve-year-old female character, Amal, in delivering criticism toward gender discrimination in her homeland, Pakistan. By the characterization, Saeed points out the irony of gender discrimination in Pakistan which afflicts women since the very young age. As a little girl, Amal was described as a person who experienced discrimination from the people around her. In this case, Amal was restricted to pursue her dream and get the proper education as other children in her age usually got. Instead of giving up, Amal, who was described as the agent of change, believed that education could free her from the restriction of gendered environment in her life. Even though the novel ends happily, but the story depicts that gender discrimination still becomes serious problem in Pakistan.

As a reflection of the real Pakistan society today, Amal Unbound (2018) brings the urgent issue related to women’s rights in Pakistan which would be beneficial and worth to be analyzed. The parameters that can show the compatibility between gender issues in the novel and in the real world is the education imbalance between men and women in Pakistan. In the novel, education for women is considered as unnecessary compared to men. In the real Pakistan society, women enrollment in public sphere especially education also seems less compared to men. It is shown in the Pakistan Economic Survey 2017-2018 which reports the literacy rate for entire
Pakistan, including ten years old and above is 58%. The 70% literacy rate of males and 48% literacy rate of females. It is surprising because in this modern era, gender inequality in Pakistan still strongly restricts women to participate in the public sphere activities. Another evidence about less participation of women in education has been stated by UNESCO, they estimate 130 million girls between the age of 6 and 17 are out of school and 15 million girls of primary-school age half of them in sub-Saharan Africa will never enter a classroom (World Bank, 2017). Again, education still becomes a complicated problem in several countries in the world.

According to those urgencies, this research aims to question and analyze about: (1) What are the manifestations of gender discrimination experienced by the main character, Amal, in the novel? and (2) How does the cultural and political interests in Pakistan seem to restrict the women’s rights as experienced by the main character, Amal, in the novel?

LITERATURE REVIEW

Gender equality is what all people in the world, especially the feminists, want to achieve. It is because gender equality takes the significant roles in influencing society development. It is just like what is mentioned by Organization for Economic Co-operation and Development that gender equality is based on principles of human rights and social justice. It clearly recognizes that gender equality and women empowerment are essential for addressing the central development concerns of poverty and insecurity, and for achieving sustainable, people-centered development (OECD Paris, 1999). The notion shows that gender equality as part of human rights takes the important roles in society development. It affects fundamental aspects of life, such as a matter catalyst in economic and social development.

As stated in Gender Equality: Glossary of Gender Terms and Concepts, gender equality is the concept that women and men, girls and boys have equal conditions, treatments, and opportunities for realizing their full potentials, human rights, and dignity, and for contributing to, and benefitting from, economic, social, cultural, and political development|| (United Nations Children’s Fund [UNICEF], 2017). By gender equality, women and men value equally as human beings who need to grow and live their life freely in society. Women have the same opportunities to develop themselves as well as men in various filed, such as in economic, social, cultural and political. Based on those purposes, women are expected to compete well with men in developing themselves without dependent on men or head of the family.

Unfortunately, equality is not easy to achieve. Many factors influence the achievements of gender equality. One of the factors is the bias understanding of gender concept due to culture construction that has been actualized by the society for a long time. Butler states that the understanding about gender as the social construction is not a simple fact or static condition of a body, but a process whereby regulatory norms materialize ‘sex’ and achieve this materialization through a forcible reiteration of those norms (1993, p. 1-2). As we can see from the notion, the understanding about gender that used as the standard of how men and women should be does not come instantly, rather it come from the long process in human civilization. Therefore, even culture is dynamic, it would be difficult to change or separate culture that has been strongly formed in the society. Further, Berger
explains that:

All human activity is subject to habitualization. Any action that has repeated frequently becomes cast into a pattern, which can then be reproduced with an economy of effort and which, ipso facto, is apprehended by its performer as that pattern. Habitualization further implies that the action in question may be performed again in the future in the same manner and with the same economical effort. This is true of non-social as well as of social activity (1966, p. 70-71).

It can be understood that gender which has been constructed by culture frequently repeated and become the habit of the society. It becomes an important parameter in determining how people think and see the world. It is like what is mentioned in *The Oxford Handbook of Gender and Politics* that gender influences the very ways we organize and think about the world and our way of knowing about the world (Waylen et al., 2013). The world in here can be understood as human life. People live their life by putting values existing in the society.

Gender construction formed in the society also affects many aspects of human life. Waylen explains that:

People all over the world find that the basic conditions of their lives their safety, health, education, work, as well as access to markets, public space, and free expression are fundamentally shaped by their identification as belonging to particular sex or gender groups (Waylen et al., 2013).

The notion emphasizes that gender construction affects not only about the way man or woman as individual should do, but also how the perspectives of the society work in broader level, such as in health, education, work, and other public spheres or activities. In this case, gender does not only affect women as individual body, but also influences women as a group in the society. The effects of gender construction can be seen in the existence of unequal regulations for men and women in the public institutions which have been mentioned above.

**METHOD**

This research applied descriptive qualitative design, in which it begins with assumptions, a worldwide, the possible use of a theoretical lens, and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem (Creswell, 2007). Qualitative research design is well suited for this research since the data for the analysis are in form of words, phrases, clauses, and sentences related to the issues mentioned in the research problems. Beside qualitative method, the researchers also implemented content analysis approach. It is an approach of empirical, methodological and controlled analysis of texts within their context of communication, following content analytical rules and step by step models, without rash quantification (Mayring, 2000). This approach would help the researchers in finding the relatable data analysis from the novel.

**DISCUSSION**

From the analysis, there were 39 data selected in this present research. Each datum would be categorized into two categories; the first is category of gender discrimination and the second is the category of cultural or political interest experienced by the main character, Amal, in the novel. Each data finding would be
Amal’s Struggle Living under Patriarchal Culture

Amal is the main character in Aisha Saeed’s *Amal Unbound*. She was described as a young girl who experienced several gender discriminations. Since a very young age, she must struggle for her rights because of gender discriminations she lived with. Living under patriarchal society, made her lose her chance to do several activities usually done by children in her age such as going to school, playing, and mingle with either male or female fellow which become the fundamental rights of children in her age. However, it did not make her give up fighting for her rights. Led by her understanding as a twelve years old child, she continued to strive to fight for her rights in various ways. At the end of the story, she also did everything she could get freedom from the unfair treatment, by her knowledge she arranged the plans to get free from the restriction. Unfortunately, patriarchal culture seems difficult for her to penetrate. The freedom and equality she dreamed of as a woman, seems difficult to obtain. The difficulties experienced by Amal as a woman made cultural and political interest are questionable.

The manifestations of gender discrimination would be applied to identify what kind of gender discriminations experienced by Amal in the novel. Fakih (1996) explains that there are five manifestations of gender discriminations, those are marginalization, subordination, stereotype, violence and job burden. According to the data found in the novel, Amal experienced several kinds of gender discrimination in her life; those are marginalization, subordination, stereotype, and violence.

**Marginalization**

According to Fakih, marginalization is a process of impoverishment against woman (1996, p. 14). The impoverishment can be in the government, health, education or others institutions in the society. Through the journey of Amal, it seen that woman education was marginalized. The first sign for marginalization in Amal’s journey is the separation between the girl’s and the boy’s school. It seen on the narration below:

*I watched from the window as the boys tumbled out of the brick schoolhouse across the field from us*. Our class was running over. Again. (Saeed, 2018, p. 1)

The narration tells that Amal was in the girl school when she only can watch the others kids out of the class. They were the boy students who had different school with her. The girl and the boy school were separated.

Unfortunately, the girls or women were the one who the most disadvantaged because the school separation affected their school situation. According to the story, the boy’s school was more facilitated than the girl’s school.

*I ran my hands over the raised lettering. The complete works of Hafiz. We had a small collection of books in our class, but it was no secret that boys’ school had a much bigger library to choose from.* (Saeed, 2018, p. 11)

The narration clearly shows that the boy school was more facilitated through the statement that the boys had much proper and bigger library. It was far from the girl school situation which only had the library with only small collection of books. It made Amal as a girl should borrow the book from the library at boy school when she
searched for books that were not available in the girl school library. Unfortunately, they did that secretly because actually, male and female students are forced to not interact each other.

The separation and the different school condition led to the question about school standardization. By the separation, both girls and boys become the victims. Moreover, it was getting worse for women when boy school facilities more concerned than facilities in girl’s school. It clearly implied that education was only prioritized for men rather than for women.

Through the separation and school differences, women’s access to get the proper education was very limited. In this case, according to the UN Convention on the Elimination of All Forms of Discrimination against Women (2005), education as part of fundamental rights of both men and women were marginalized. Those values are come from the ideology where women considered as the second-class people in the society. In contrast, men were considered as the first-class people who have the important position in the society. It is not surprising that women’s welfare is hampered compared to men because education as the important institutions in human’s development are gendered.

**Subordination**

Subordination is a condition when men dominate women. This situation places women as inferior. According to Fakih (1996), subordination is explained as a condition when something or someone else is less important than the other things or persons. It seen through the conversation between Amal and her father as follow:

“Amal”, my father said. He watched me from the doorway. “I didn’t mean to get your hope up. Drinking a cup of tea is nice, but it’s still going to take time for her to fully recover and be up and running the house again.”

-But maybe—

“No, Amal. I’m sorry, but it has to be this way”

But did it really have to be this way? If I were a boy, would I be staying home to fold laundry and iron clothes? If I were a son, would he so casually tell me to forget my dreams? (Saeed, 2018, p. 43)

In this conversation, Amal told her desire and ask for permission to her father that she wanted to go back to school after took a long break for helping her mother’s housework who just have giving a birth for the fifth daughter. Unfortunately, Amal’s father firmly refused her request to go back to school by stating that ‘it has to be this way’ as if it no other choice for Amal to stay at home and only did the housework.

The form of gender subordination experienced by Amal was caused by a father ignorance of his daughter desire. Meanwhile, education as mentioned by the UN Convention on the Elimination of All Forms of Discrimination against Women (2005), is the rights for every child in school age. Therefore, Amal’s father against it. He kept thinking that she was the only person who responsible for replacing her mother’s duties at home. As a father, he felt that he had a power to force his daughter and command anything to her. In this case, patriarchal culture was clearly shown through the character of Amal’s father.
Stereotype

According to Fakih (1996), stereotype considered as a form of an oppression of ideology and cultural by labeling a group of people in ways which tend to be negative and unfair. In this case, the victim is usually women. In some societies, such as Pakistan as portrayed in the novel, they experienced this kind of discrimination. Women in Pakistan are considered as negative and incapable by the society. The stereotype that women are negative seen in the conversation between Amal and her mother as follow:

“I didn’t you say backaches meant boy, Amma?”, Hafsa frowned.
“Yes. That’s what my mother said, anyhow, but who can really predict these things? It’s a shame, though. I thought for sure it would be a boy this time.”
Fozia clucked her tongue. “Is your mother handling it okay?”
I stared at Fozia. “How could she hold my perfect little sister and shake her head with sympathy?” (Saeed, 2018, p. 23-24)

It was the conversation about Amal and her neighbors, Fozia, and Hafsa, Fozia’s daughter. They discussed about the prediction about Amal’s mother pregnancy. Fozia predicted that the baby would be born as a boy for this time, but when she knew that the baby was born to be a girl again, Fozia felt sorry for that. Through Fozia’s statement, it can be emphasized that born to be a girl or a woman was a shame. The baby boy was considered to bring more blessings for the family than the baby girl. Besides that, the boys also considered as the hero who can protect the family in the future. Those stereotype about a girl and woman are derived from the patriarchal culture which believes that male is the highest throne holder in the society. Thus, Amal could hide her sadness and disappointment with what Fozia had told about her fifth sister.

Violence

Violence is used as a punishment when women do mistakes. In addition, men may believe that violence is an acceptable method of maintaining control, resolving conflicts, and expressing anger. According to Fakih (1996), there are two types of violence: physical and psychological violence. In the novel, Amal experienced both forms of violence. Physical violence or physical abuse is the act to harm other people physically. In this case, the victims are usually women. Men superiority led them to discriminate against women who generally have the inferior muscle than men. In the novel, Amal experienced this physical abuse from her majesty, Jawad Sahib. As a man, he felt that he could do anything to his servant, especially woman servant. He was not afraid that his servant would fight him back because he believed that the woman had no ability for it.

“Are you a guest in my home?”
His voice vibrated through my body as the realization dawned on me—Nabila had played me again. She spun me a tale, and I believed every word. I needed to explain to him exactly what happened this time.
But before I could respond, Jawad Sahib did.
Until that moment, I never knew a slap had a taste.

A metallic taste in your mouth, like blood. (Saeed, 2018, p. 127-128)
The conversation told that Amal had just been accused of making a mistake for daring to go outside the Khan family estate where she worked as servant to pay off
her father’s debt. Without waiting for Amal’s explanation, he slapped her until she got bleed. Amal must surrender to accept the abusive treatment from her majesty even though she did not do a serious mistake.

Cultural and Political Interests in Pakistan

The existence of gender discrimination in Pakistan shows that Pakistan still strongly influenced by patriarchal culture where men dominate women. As it has been elaborate in the previous discussion, Saeed puts her concerns about her homeland, Pakistan, through the journey of the main character, Amal. Through the story Saeed describe how gender discrimination influences the women’s life in Pakistan.

Talking about gender discrimination is also talking about the restriction of women rights. As it is stated by OECD Paris that “gender equality is based on principles of human rights and social justice. It clearly recognizes that gender equality and women’s empowerment are essential for addressing the central development concerns of poverty and insecurity, and for achieving sustainable, people-centered development” (1999). It implies that women rights as part of the human rights aims to protect the women from inequality or gender discrimination and to raise the equality between men and women in every country in the world, including Pakistan. However, the implementation of gender equality and women rights are being questioned where there are still many cases of gender discrimination manifestations as portrayed in the novel.

In the story, it was hard for Amal to fight for gender equality in her hometown. It because there were many factors influencing the realization of gender equality there, such as culture, colonialism, religion etc. Since the factors influencing gender equality in every country are different one another, each country also has different ways in addressing the existing case of gender gap. Political interest is the most influential factor of the existence and absence of gender equality. It is also related to the cultural values embedded in the society.

Pakistan as the setting of the story portrays this complex situation where the society’s life still strongly influenced by the religious culture. There were several norms, customs, and laws, which strictly discriminated women, were made in accordance with religion. One of the examples of those rules can be seen when women were not allowed going out of home by themselves. It was because the society valued women as weak and incapable and they had no power to protect themselves from danger. Besides that, the story also portrays that men and women were not allowed to communicate each other, except to marry. It shows how women were restricted by the patriarchal value embedded in the society. Then, Amal’s struggle living under patriarchal culture as elaborated in the previous discussion excited the new question about the cultural and political interests that restricted the women rights in Pakistan.

Cultured Gender as Social Construction

Culture refers to ‘the way of life’ or social behavior of groups of people. Further, culture is also seen as the rules which set up the social life and embedded from generation to generation. When culture has been rooted in the society, it seems difficult to contest it. But the case is, not all cultures serve justice for all society
members. Meanwhile, some cultures in the society are gendered or reflected inequality. It is getting worse when the culture, which is believed as the tools to set up the society, intersects with human rights. It causes the clash between the implementation of culture and human right then triggers the existence of gender discrimination in the society.

The stereotype that women are weak and incapable restricts them in a narrowest scope of their life. Women are considered to live at home and not allowed to participate in the public activities. Then, this situation is understood as domestication where women are placed in for the housework only. As portrayed in the story, Pakistan society also believed that women did not need to be well educated because at the end they would get married and must undergo their roles as wives and mothers with their responsibilities for domestic works.

I wanted to tell him it wasn’t my choice to be the eldest, but I held my tongue. Why did this random chance have to dictate so much of my destiny? “In a week or so, we can see how things are going,” my father continued. “But in any case, remember, you have already learnt a lot. More than many of the neighborhood girls. You can read and write. What more do you need to know?” (Saeed, 2018, p. 34)

The conversation is between Amal and her father. Her father refused Amal’s request when she tried to tell her desire to go back to school after several week break because of helping her moth with the house work who had just had giving birth. He thought that it was more than enough for Amal as a girl to have the ability to read and write. Her father also thought that she did not need to go back school because as a daughter her duty was helping her mother with house works.

Amal’s father did not think about Amal’s rights as a child who still needed to get proper education by overwhelming her with the big responsibility which actually could be done by other adult people, both men and women, without sacrificing Amal’s rights as a child. But again, even though Amal had tried to ask for her rights that she loved going to school, her father did not hear her explanation. In this case, his act shows how patriarchal culture still strongly influence the Pakistan society.

The existence of the person like Amal’s parents and the society around her that valued women as the second-class people made the fundamental law which protected the women from discrimination seemed hardly to be implemented, especially in the countries which were still strongly influenced by patriarchal culture, such as Pakistan. Besides that, it is found that “typically, families with limited means who cannot afford costs such as school fees, uniforms, and supplies for all of their children will prioritize education for their sons” (Peace Corps, n.d.). Further, it also describes that families rely on girls’ labor for household chores and childcare, leaving limited time for schooling. As the result, more boys go to school than girls.

Berger (1966) states that cultural construction is any rules in society which has been applied from time to time and become a pattern, which can be reproduced with an economy of effort and which, ipso facto, is apprehended by its performer as that pattern. In this case, patriarchal culture as what being discussed is a kind of social construction in the area of gender. After becoming a social construction, society, consciously or unconsciously, applied the norms during their lifetimes.
Gender through Political Interests

Gender as a product of culture that has been constructed in the society becomes difficult to interrupt. It is because, according to Butler, the understanding about gender as the social construction is not a simple fact or static condition of a body, but a process whereby regulatory norms materialize sex and achieve this materialization through a forcible reiteration of those norms (Butler, 1993, p. 1-2). It has come from long process and become a strong social construction. Then, this process has been through the phase of habitualization.

“All human activity is subject to habitualization. Any action that has repeated frequently becomes cast into a pattern, which can then be reproduced with an economy of effort and which, ipso facto, is apprehended by its performer as that pattern. Habitualization further implies that the action in question may be performed again in the future in the same manner and with the same economical effort. This is true of non-social as well as of social activity.” (Berger, 1966, p. 70-71)

This situation then arouses many problems in the society such as the gap between men and women as elaborated in the previous discussion. It is getting worse when this social construction is politicized by a specific power to fulfill interests of certain group in the society. The forms of gender politicization usually seen in the rules or obligation applied by certain institutions such as government, education, and medical filed.

“An institutional world, then, is experienced as an objective reality. It has a history that antedates the individual’s birth and is not accessible to his biographical recollection. It was there before he was born, and it will be there after his death. This history itself, as the tradition of the existing institutions, has the character of objectivity. The individual’s biography is apprehended as an episode located within the objective history of the society. The institutions, as historical and objective factices, confront the individual as undeniable facts. The institutions are there, external to him, persistent in their reality, whether he likes it or not. He cannot wish them away. They resist his attempts to change or evade them.” (Berger, 1966, p. 77-78).

From the observation, it can be emphasized that institutions are certain parties both legal and non-legal who have and use their power to regulate norms that matters related to gender dichotomy.

This obligation builds in purpose to support certain interest of group or people in the society and sometimes disadvantage others group or people in the society. The example of gender politicization is seen through Indonesian government where there are programs or obligation for parents to have only two children. It seems political because in reality, having a child is part of human rights. Another example is in the medical field when there is a person who was born with two sexes and the doctor or the medical institutions give a suggestion to decide it’s sex whether it would be male or female. Saeed, describes the other forms of gender politicization through the story of Amal character as the criticism to the educational field in Pakistan, which is how the education is being marginalized for girl.

I watched from the window as the boys tumbled out of the brick schoolhouse across the field from us. Our class was running over. Again. (Saeed, 2018, p. 1)
In Pakistan, through the institutions in educational fields, men and women were separated. The boy’s and the girl’s school were different. The norms in the society supposed men and women not to get a long or interact with each other. These norms were disadvantageous not only women but also men. As human, they could not freely share thoughts and life freely. Their interaction was very limited and it affected the development of their knowledge. Their mindset was only built from their same gender fellows.

This school and association separation was getting worse for women where the facilities at the school were different. It shows that education development priority in Pakistan was focused for boys. It can be seen from the boy’s school which was completed with more proper educational support facilities. While, girl's school was not properly facilitated.

I ran my hands over the raised lettering. The complete works of Hafiz. We had a small collection of books in our class, but it was no secret that boys’ school had a much bigger library to choose from. (Saeed, 2018, p. 11)

In this case, the government politicized education and made women being marginalized in the narrow area by the rules applied there. It seems that the government, which had power in the society, tried to limit women’s knowledge and potentials. Again, the role of women rights as defenders of gender equality seemed being restricted by the political interest in Pakistan. Through the observation, it can be concluded that, no matter how strong the desire and efforts of women to get the equality, it will always be deadlockd as long as the play of interests, which is then known as politicization, still exists during the realization of gender equality.

CONCLUSION

After doing an in-depth analysis on Aisha Saeed’s Amal Unbound, it can be concluded that Amal had experienced several manifestations of gender discrimination in the society she lived with, such as from her family, her neighbor, and her master. The manifestations of gender discrimination suffered by Amal are; (1) marginalization that consisted of marginalization in social life and education, (2) subordination, both from her family and the society around her, (3) stereotype, that women were weak and incapable, and (4) violence that consisted of physical and psychological abuse. Those intricate boundaries restricted Amal’s rights as a girl in Pakistan. The society had seen this condition as normal and unproblematic matter. It was because the society consciously and unconsciously had been produced patriarchal discourse in everyday life.

The discrimination had restricted Amal from gaining her desire to go back to school and live freely as a child in her age should. Her intention to be free from those restrictions seemed worthless because the society had been growing up for a long time through the habitualization regarding to the misconception of gender bias. It produced forcible reiteration of regulatory norms which materialized sex. This condition became more complicated by the existence of both legal and non-legal institutions, such as educational, governmental, and family authority that hold power and took control of the norms in the society.

From the whole observation, it can be emphasized that the formation of cultural-social construction and applied political interests are not only caused by
ideology adopted in the society, but also by the repetition of the implementation of those norms from time to time. As a result, women’s efforts to pursue their equal rights might find a dead end.

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