

Impediments to Women's Political Participation with Reference to Patriarchal Values in Pakhtun Society

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Abstract: The study was carried out in two tehsils of district Dir Lower; 266 female respondents were selected via simple random sampling to know about the Impediments to women's political participation with reference to patriarchal values in Pakhtun society. The study concluded that most of respondents were unmarried, literate, adults with Joint family system and monthly income range from 5000 to 10000. Male supremacy, cultural deviation, domestic roles and pardah violation were impeding women's political participation. At Bivariate level: a significant ($P=0.0091$) relationship was found between structural male superiority and woman political participation. Highly significant ($P=0.000$) and positive ($g = +0.231$) relationship was detected between Parda violation and political participation. The Structural oppression theory work well at the study at hand that women's oppression and inequality are a result of capitalism, patriarchy, and racism. The treaty between the political parties and consensus reflect democratic political philosophy in the area. The study suggested that Women Education, transform patriarchal mentality and constitutional political rights should be insure across the country and particularly the target area for maximum women's political participation.

Key Words: Women's Political Participation, Patriarchal Values, Pakhtun Society, Females, Adults

Introduction

The subordination of women by men is worldwide phenomenon (Bari 2005). However, the nature and extent of subordination varies according to different social setups. They are discriminated in education, employment, ownership of resources and authoritative position etc. In Pakistan, half of the country population comprised of women, but they have not gained opportunities like men in political process (Azra, 2012).

Historically in Pakistan politics and power are male dominated, though Constitution of Pakistan encourages women participation both at National and regional level, but their participation has still confined only to reserve seats. According to Asian Development Bank (2000: 14) since 1947 to 1997 only 113 women remained as member of national legislature. However, In Musharraf (1998-2008) Regime women participation was encouraged and 17% percent women were sent to both federal and provincial assemblies on reserve seats while 33% percent women were inducted to local bodies' setups.

Cultural ideology matters up to a greater extent in the progress and growth of any society. The do's & don't of a culture is the significant factor which is very dominant specifically in Pakhtun society. According to Auron (2012) many socio-cultural and religious factors have significantly affect the role of women as a politician as well political motivator.

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Covering the body and face with the veil is Islamic as well as Pakhtun cultural value, Hauswirth (2013) says that Pardah impede female from their participation in many spheres of life and public offices. Similarly, Pardah system have made women dependent upon men in many aspects including religiously, economically and politics largely. Further, Veil structure restricts female into four walls of the home and deprives from outside home activities.

The socio-cultural construct of men and women along with their define roles and statuses within a particular culture is gender ideology. In many societies the male primary role is instrumental while the female role is expressive (Shvedova, 2005). Therefore, in the view of Bari, (2005), these household activities and uneven labor division have produced dullness in the concept of masculinity and femininity and discouraged female participation in politics. The culturally recognized status and roles of Pakistani society women is considered lower than man particularly in rural Pakistan which affect largely the female electoral progress, growth, professionals, leadership and advancement (Shvedova, 2005).

In the view of Eisenstein, (1984), a structure in which male members have great approach and access to cultural resources and system of roles and statuses as compared to female members of the society is known as male supremacy or patriarchal system. Keeping in view the above definition Pakistani society and culture is Male dominated, and women's have the status of second class citizens and need permission of their husband or male members of home in case of politics as well as other aspect of life. In addition, a research study states that a well-built traditions and male dominated structure along with folklore, cultural norms and values have defined male-female separated roles which hinder female political advancement and participation particularly in our country Pakistan (Auron, 2012).

In addition, religion play a great importance and role and influence life of individual and shaping and molding the beliefs, values and norms of any society as a political barrier religion is not the hurdle but the misinterpretation of religion is the main hurdle in the way of female politics in Pakhtun society (UNRISD, 2007). In this regards, Ansari (2012) and Bari (2005), have pointed out that the titular dogmas inside the religion as well Mullas are the key hindering factors in majority Districts of Khyber Pakhtunkhwa and Baluchistan which do not allowed female to be the stakeholder in political affairs and electoral process. Similarly, the mentioned issue is strongly supported by evidences collected by Kamal (2013), that the common mass of Khyber Pakhtunkhwa consider the saying of their Mullas as a Sacred which should not be put down under any circumstances. In addition, female was not permitted for contesting or costing vote due to the huge threat given by religious orthodox, fundamentalist and terrorist in the research area of the current study have strongly influence women political participation and representation.

Statement of the Problem

Like others social problems women's political participation is severe issue in Pakhtun social setup. Lack of women's participation in political processes not only cultural concerned but also religious, political, economic and lack of capital and policy for women hinder the women political participation (Bari, 2005).

According to Sabina (2013) women's participation from 2002 to 2013 in general elections very low participation were witnessed of women in votes all around KP but in some districts the turnout was really low like Buner .07, upper dir (0%) and lower dir (06%), Kohistan division (0%) women's turnout ratio observed. The causes of low participation of women patriarchal values, misinterpretation religion, agreements amongst different political parties and societal norms.

Mehboob (2008) reports illustrate until 2008 in lower and upper Dir women neither casted their votes nor they contested themselves. Before general elections May 2013 secular and religious political parties during jirgas agreed not to allow women to participate in pollings. The violators would be penalized one Core (10,000,000) Rupess. Media reported the event however ECP accepted the results of these constituencies However, in by -election in Upper Dir PK95 and PK 93 ECP took action terming women participation compulsory. The Current study explores various social and religious obstacles to women participation in Lower Dir.

Objectives of the Study

This research study is based on the following main objectives:

1. To analyze socio-cultural constraints to women's politics in Pakhtun society
2. To measure the association between dependent variable (women's political participation) and independent variables (socio-cultural).
3. To give suggestion in light of the present study

Theoretical Framework

Structural Functionalism

Structural functionalists believe in shared values, equilibrium and stability along with division of labor in society. In this division of labor male role is instrumental while the female role is expressive one. The instrumental role includes outside home activities i.e. employment, decision making, politics etc. while the expressive role consisted upon inside home activities i.e. caring and bearing of children, home management etc. Further, functionalism believes that if the male and female perform their roles accordingly then there will be stability and equilibrium as well as smooth running and functioning of society and society will move towards prosperity and development. In the light of above discussion it is concluded that functionalism has divided the society into two main spheres, the private and public in which public sphere has been assigned to male while private to female. Hence the structural functionalist theory strongly discourages women freedom/liberation or political representation and participation respectively.

Feminist School of Thought

The feminist school of thought emerged against the theories been produce by male in their favor and left women issues and problems ignored (Marsh & Keating, 2006). Further, feminists were of the view that female always lived as a subordinate and excluded from public life while male lived the superior life under every circumstance (Bryson, 2003).

Radical Feminist Perspective

Lerner (1986) emphasize the categorization of human into different gender, sex, caste, race, etc. In such division layer some persons are more powerful and authoritative over the others which lead to the system of patriarchy which further produced violence, inequality against women.

Structural Oppression Theory

The Structural oppression theory work well at the study at hand that women's oppression and inequality are a result of capitalism, patriarchy, and racism.

Materials and Methods

The research focuses to analyze socio-religious constraints to women's political participation in Pakhtun society. The study was conducted from female students in Malakand university, Abdul Wali Khan University Timergarh Camus and women who contested 2016 local bodies election in Tehsil Adenzai and Tehsil Timergarh . A total sample size of 266 female respondents were selected and studied from total population of 550 under the criteria devised by Sekaran (2010). The sampling procedure was further delimited to simple random sampling. A well-structured-interview schedule were used to collect data then the data has been passed through proper statistical procedures i.e. univariate and bivariate level respectively. At bivariate level, Chi square χ^2 test has been used and have determine the relationship between dependent variable (POLITICAL PARTICIPATION) and independent variables (religion, culture)

Results and Discussions

Culture and Social Factors Obstructed Women's Form Political Participation

Patriarchy is a system of male domination, which is still found in modern politics (Bari, 2005). In this scenario, Naz et al (2011) stated that women have very weak position in decision- making as compared to men in Pakhtun social structure particularly in Dir Lower where male is dominated all sphere of the life. The table 01 demonstrates that 190(71.4%)



respondents out of total 266 respondents strongly agreed with that Male superiority among Pukhtuns impede woman political participation, 54(20.3%) respondents were agreed, 11(4.1) of the respondents were disagree with the statement and 6(2.2%) of the respondents strongly disagree while 5(1.8%) of respondents were unknown about the statement.

Women are restricted expressive, rearing and caring role in household activities (Auron, 2012). Mostly People believe women's place is home rather than politics, this myth also heard in the area. Due which women are deprived to participate in politics (Auron, 2012).

According to Bari, (2005) in Pakistani society particularly rural people did not allow their women to join any political activities. This is clearly in mind of people (women) that women are not allowed to voting, contesting of elections and it is violation of norms if some violate it in the targeted area. The table explained that predisposition of decision making partiality influence woman political participation, Tabular information exposes certain proportion i.e. 188(67.6%) of respondents agreed to the statement, 47(17.6%) of the respondents were strongly agreed, 20(7.5 %) of the respondents were strongly disagree and 12(4.1%) of the respondents were only disagree while the rest of 7(1.8%) of the respondents were unknown about the statement.

Auron (2012) Point out that Pakhtun Social structure limited women to domestic activities, due to male dominated system and cultural values women political role are considered deviancy from the norms, the same condition also exist in Dir lower. The table shows that deviance of cultural values restrict woman political involvement, the table percent aged that 180(67.66%) of the respondents were strongly agreed to the above statement, 65(24.4%) of the respondents were agreed while of the respondents were strongly disagree and 7(2.6%) were the opinion of disagreement. That table further said that 6(2.25%) of respondents unknown concerning Statement.

The tabular information reveals that 153(57.5%) were of the respondents agreed that women objectification obstruct woman political activities. In addition, 50(18.7%) of the respondents were strongly agreed and 40(15.03%) respondents disagree while the rest of 11(4.1%) respondents were unknown to the statement.

Furthermore, Socialization and imitation of surrounding hamper woman political doings, 174(65.4%) respondents showed agreement and 40(15.03%) of the respondents favored strongly agreed to the above statement. In addition, 23(8.6%) respondents were observed disagree, 20(7.51%) respondents showed strongly disagreement while 9(3.38%) of respondents marked unknown.

The table further explains that Social mockeries are creating hurdles in woman political contribution, Tabular information exposes certain percentage i.e. 174.4(65%) respondents strongly agreed, 51(19.1%) of the respondents agreed and 17(6.3%) respondents marked disagree, 11(4.1%) respondents were strongly disagreeing while 13(4.88%) respondents were found unknown.

Shvedova (2005) argues that women have heavy family responsibilities as mothers, wife etc. which is restricting women from political process. The field information tells that heavy responsibilities of women at home prevent them from political activities. Similarly, Alam, (2012) discussed that Pukhtun women have a lot of work at home such as washing clothes, cooking meal, looking after children and family members, all these factors exist in the area which Obstruct women from political involvement. The table explains that Intrusion in domestic responsibilities/roles hinder women participation, the table described 195(73.3%) of respondents were strongly agreed, 41(51.4%) respondents were agreed and 15(5.6%) of the respondents marked strongly disagree while 5(1.87%) respondents were found unknown.

Waring (2010) analyzed Asian and African woman, who were restricted from the political process due to the veiling system. Similarly Sabina (2012) also found the same practice in 2008 general of elections Pakistan. according to Hoffman (1987) veil provides a safe space to women in whom they could move freely without harassment or damaging their honor or respect, this perception about parda present in the research area while the violation of parda norm consider very bad. Furthermore, Violation of parda norm encumber political envelopment, Field information reveals opinions

regarding the statement this as 231(86.8%) of the respondents were strongly agreed, 36(13.5%) respondents agreed and 8(3.00%) of the respondents were strongly disagree, in addition, 5(1.87%) respondents disagree and 5(1.87%) of the respondents were found unknown towards statement.

The table indicates frequency and percentage distribution of the respondents with respect to their viewed about Masculinity caused political agreement among political parties. The table shows that 106(93.8%) of the respondents were said Masculinity caused political agreement among political parties caused hurdles to women's political participation. 84(31.5%) showed disagreement, further, 45(16.9%) respondent favor strongly disagreement while Only 11(4.1%) of the respondents found unknown.

Table I

Socio-Cultural Factors Impede Women's Political Participation

S. No	Attributes	SD	D	U	SA	A	Total
1	Male superiority among Pukhtuns impede woman political participation	6 (2.2)	11 (4.1)	5(1.8)	190(71.4)	54(20.3)	266 (100.0)
2	Predisposition of decision making partiality influence woman political participation	20(7.5)	12(4.1)	7(2.6)	47(17.6)	180(67.6)	266(100.0)
3	Deviance of cultural values restrict woman political involvement	8(3.00)	7(2.6)	6(2.25)	180(67.66)	65(24.43)	266 (100.0)
4	Women objectification obstruct woman political activities	12(4.5)	40(15.03)	11(4.1)	50(18.7)	153(57.5)	266 (100.0)
5	Socialization and imitation of surrounding hamper woman political doings.	20(7.51)	23(8.6)	9(3.38)	40(15.03)	174(65.4)	266 (100.0)
6	Social mockeries are creating hurdles in woman political contribution	11(4.1)	17(6.3)	13(4.88)	174.4(65)	51(19.1)	266 (100.0)
7	Intrusion in domestic responsibilities/roles hinder women participation	10(3.7)	15(5.6)	5(1.87)	195(73.3)	41(51.4)	266 (100.0)
8	Violation of parda norm encumber political envelopment	8(3.00)	5(1.87)	4(1.5)	231(86.8)	36(13.5)	266 (100.0)
9	Masculinity caused political agreement among political parties	20(7.5)	84(31.5)	11(4.1)	45(16.9)	106(93.8)	266 (100.0)

Bi-Variate Analysis of Variables

Connotation of dependent variable (Political Participation) and independent variable (socio-cultural) was cross tabulated for comprehensible association. Interpretation and logical explanation of the above mentioned variables are discussed as under.

Association between Societal Values and Political Participation

Societal values are the byproduct of the human beings but at the same time it also manipulates human life. The societal values are so strong that they breed creed and religious beliefs, the stoutest social control ever existed in history of human life. The legacy of unceasing emotions ascription to the crafted social values passes through generations. The transformation of these social values creates stereotyping among the predecessors and it continues till the ancestral logical rejection. The transformational junctures of masculinity voted for the undemocratic behaviors among societies. To examine the association of social values and political participation of woman, variables were restricted to specific attributes, reflected in table below:

A positive ($\gamma = +0.078$) and significant ($P=0.0091$) relationship was found between male superiority in social structure and political participation of woman. The superiority of semi-literate males as exhibited from uni-variate analysis exist in target population impeding woman political participation hence the findings are in line with the statistics of the 4.1

and 4.2 of the same chapter. Alternatively potential explanation could be social control through subculture values obstructing woman political participation.

Similarly a positive ($\gamma = -0.141$) and significant ($P=0.0367$) association between predisposed decision and woman political participation. Woman in target area are tend to be more religious and they are considered vote bank of religious parties. The secular parties in vested interest move against woman political participation and the religious parties honor their religious manifesto. As was found by Verba et al., (1995) that male superiority in political tactics is baring woman political participation. Analyzing relationship between cultural values deviation and woman political participation, a positive and significant ($\gamma = -0.141$ and significant relationship $P=0.000$) was detected between the two variables. The violation of gender democratic values of equality is restricting woman political participation. The findings are in line with Inglehart (2015) that violation of democracy prerequisites cause social evils. Conditions for adopting political system should be making sure before its implementation.

A significant ($P=0.208$) and positive $\gamma = +0.276$ relationship was found between woman objectification and woman political participation. Women are considering object rather than human in Pakhtun society leading political restriction. Women are continuing subject to objectification and commoditization in third world countries. (Ryan et al. 2010)

The findings are further augmented by positive $\gamma = 0.149$ and significant ($p=0.037$) relationship between socialization and woman political participation. Throughout course of life woman are socialized as that they are inferior and subject to command of the male family members of the family. Hyman, (1959) also disclosed that woman is shaped by the social interaction with surroundings.

A significant $p=0.0342$ and positive $\gamma = +0.477$ relationship was found between social mockeries and political participation. Social ridicule is form of strong social control in rural homogeneous societies (Gil de Zúñiga et al. 2012). Pakhtun culture is predominantly occupied by taunting commonly known as Paighor.

Similarly a high significant ($p=0.00$) and positive ($\gamma = -0.407$) was found between domestic responsibilities and political participation. Improper/imbalance division of labor in social setup impede woman political participation (Kerber 1980). Woman as housewives is responsible rearing and caring of children's and all the related domestic spheres leading to the negligence in the political participation.

A highly significant ($P=0.000$) and positive ($\gamma = +0.231$) relationship was detected between Parda violation and political participation. Rozario (2006) is of the view that strict Parda observance or veiling system is creating hurdle in casting vote outside of home. Patriarchal values and attachment of honor with woman vial in the target area is hurdle in political participation.

In same way positive and significant relationship was found between masculine political values and political participation. This is consonance with (Lowndes 2004) that patrilineal societies create hegemonic masculinities which ultimately create obstacle in woman political participation. The no say of woman in political process mute pro democratic voices of woman political participation

Table 3
Association between societal values and political participation

Societal Aspects of Values	Attitude	Political Participation					Total	Statistics (P Value)
		Strongly disagree	Disagree	Unknown	Strongly Agree	Agree		
Male superiority among Pukhtun impede woman political participation	Strongly disagree	0	0	0	4(1.5)	2(.75)	6. (2.2)	$\chi^2 = 47.231$ (0.0091) $\gamma = +0.078$
	Disagree	1(.37)	2(.75)	1(.37)	4(1.5)	3(1.12)	11(4.1)	
	Unknown	1(.37)	0	1(.37)	2(.75)	1(.37)	5(1.8)	
	Strongly Agree	28(10.5)	40(15)	2(.75)	80(30)	40(15)	190(71.4)	
	Agree	103..7)	11(4.1)	1(.37)	23(8.6)	9(3.3)	54(20.3)	



Predisposition of decision making partiality influence woman political participation	Strongly disagree	4(1.5)	5(1.8)	0	6(2.2)	5(1.8)	20(7.5)	$\chi^2=156.95$ (0.0367) $\gamma = -0.141$
	Disagree	3(1.12)	3(1.12)	0	5(1.8)	1(.37)	12(4.1)	
	Unknown	0	2(.75)	0	3(1.12)	2(.75)	7(2.6)	
	Strongly Agree	7(2.6)	8	1(.37)	22(8.2)	9(3.3)	47(17.6)	
	Agree	23(8..6)	19(7.1)	1(.37)	70(26.3)	67(25.1)	180(67.6)	
Deviance of cultural values restrict woman political involvement	Strongly disagree	2(.75)	1(.37)	0	3(1.12)	2(.75)	8(3.00)	$\chi^2=53.180$ (0.000) $\gamma = +0.321$
	Disagree	1(.37)	1(.37)	0	2(.75)	2(.75)	7(2.6)	
	Unknown	1(.37)	0	0	2(.75)	3(1.12)	6(2.25)	
	Strongly Agree	26(9.7)	33(9.7)	1(.37)	81(30.4)	39(14.6)	180(67.66)	
	Agree	13	10(3..7)	2(.75)	12(4.5)	28(10.5)	65(24.43)	
Women objectifications obstruct woman political activities	Strongly disagree	2(.75)	2(.75)	0	4(1.5)	4(1.5)	12(4.5)	$\chi^2=16.274$ (0.208) $\gamma = +0.276$
	Disagree	5(1.8)	9(3.3)	1(.37)	4(1.5)	20(7.5)	40(15.03)	
	Unknown	2(.75)	3(1.12)	1(.37)	2	3(1.12)	11(4.1)	
	Strongly Agree	7(2.6)	8(3)	1(.37)	15(5.6)	19(7.1)	50(18.7)	
	Agree	11(4.1)	9(3.3)	2(.75)	70	61(22.9)	153(57.5)	
Socialization and imitation of surrounding hamper woman political doings.	Strongly disagree	2(.75)	3	0	7(2.6)	8(3)	20(7.51)	$\chi^2=24.443$ (0.037) $\gamma = 0.149$
	Disagree	1(.37)	2(.75)	0	8(3)	12(4.5)	23(8.6)	
	Unknown	2(.75)	1(.37)	1(.37)	2	3(1.12)	9(3.38)	
	Strongly Agree	8(3)	9(3.3)	1(.37)	9(3.3)	13(4.8)	40(15.03)	
	Agree	17(6.3)	22(2(.75)	80	53(19.9)	174(65.4)	
Social mockeries are creating hurdles in woman political contribution	Strongly disagree	1(.37)	1(.37)	0	3(1.12)	6(2.2)	11(4.1)	$\chi^2=44.549$ (0.0342) $\gamma = +0.477$
	Disagree	2(.75)	5	0	6(2.2)	4(1.5)	17(6.3)	
	Unknown	3(1.12)	1(.37)	1(.37)	3(1.12)	5(1.8)	13(4.88)	
	Strongly Agree	23	22	1(.37)	90(33.8)	38(12.2)	174.4(65)	
	Agree	5	5	1(.37)	23(8.6)	17(6.3)	51(19.1)	
Intrusion in domestic responsibilities/roles hinder women participation	Strongly disagree	2(.75)	1(.37)	0	3(1.12)	4(1.5)	10(3.7)	$\chi^2=108.700$ (0.000) $\gamma = -0.407$
	Disagree	4(1.5)	4(1.5)	0	3(1.12)	3(1.12)	15(5.6)	
	Unknown	2(.75)	0	0	1(.37)	2(.75)	5(1.87)	
	Strongly Agree	23(8.6)	17(6.3)	3(1.12)	34(12..7)	118(44)	195(73.3)	
	Agree	4(1.5)	7(2.6)	1(.37)	19(7.14)	10(3.7)	41(51.4)	
Violation of parda norm encumber political envelopment	Strongly disagree	1(.37)	2(.75)	0	2(.75)	3(1.12)	8(3.00)	$\chi^2=33.243$ (0.007) $\gamma = +0.231$
	Disagree	0	1(.37)	0	1(.37)	3(1.12)	5(1.87)	
	Unknown	1(.37)	0	1(.37)	1(.37)	1(.37)	4(1.5)	
	Strongly Agree	24(9)	20(7.5)	2(.75)	90(33.8)	95(35.7)	231(86.8)	
	Agree	5(1.8)	8(3)	0	13(4.8)	103..7)	36(13.5)	
Masculinity caused political agreement among political parties	Strongly disagree	4(1.5)	7(2.6)	0	5(1.8)	4(1.5)	20(7.5)	$\chi^2=45.488$ (0.000) $\gamma = +0.233$
	Disagree	23	20	3(1.12)	20(7.5)	15	84(31.5)	
	Unknown	3(1.12)	3(1.12)	1(.37)	2(.75)	2(.75)	11(4.1)	
	Strongly Agree	8(3)	9(3.3)	0	13(4.8)	15	45(16.9)	
	Agree	12(4.5)	33(12.4)	1(.37)	20(7.5)	7(2.6)	106(93.8)	

Uni-variate Results regarding culture factors which impede Women's Political participation summarized as: 71.4% respondents were strongly agreed with that male superiority among Pakhtun impede woman political participation,



similarly 67.6% of respondents were agreed to the statement that predisposition of decision making partiality influence woman political participation 57.5% of the respondents were agreed that women objectification obstruct woman political activities while 40(15.03%) respondents were disagreed to the statement.

In addition, majority of the respondents i.e. (67.66%) were strongly agreed that deviance of cultural values restrict woman political involvement, 65.4% of the respondents showed agree to statement that socialization and imitation of surrounding hamper woman political doings, 65% of that respondents were strongly agreed that social mockeries are creating hurdles in woman political contribution, the majority i.e. (73.3%) of respondents were strongly agreed that intrusion in domestic responsibilities/roles hinder women participation ,likewise 231(86.8%) of the respondents were strongly agreed that violation of parda norm encumber political envelopment, 106(93.8%) of the respondents were disagreed that Masculinity caused political agreement among political parties while 31.5% showed disagreement to mentioned statement.

In addition, significant ($P=0.208$) and positive $\gamma=+0.276$ relationship was found between woman objectification and woman political participation, positive $\gamma = 0.149$ and significant ($p=0.037$) relationship between socialization and woman political participation, A significant $p=0.0342$ and positive $\gamma = +0.477$ relationship was found between social mockeries and political participation, significant ($p=0.00$) and positive ($\gamma = -0.407$) was found between domestic responsibilities and political participation and highly significant ($P=0.000$) and positive ($\gamma = +0.231$) relationship was detected between parda violation and political participation

Conclusion

In the modern world women hold a tremendous status and stand with men in each and every field of life for national development. Women advancement and liberation is imperative for all civilization but in Pakistani society specifically in Pakhtun society women being born for rearing and bearing of children's inside the homes and barricade from political representation and participation due many socio-cultural and religious barriers . among them cultural constrains concluded that from collected it is observed that male superiority was found in all aspect of Pakhtun culture beside this, highly domestic responsibilities of women, Parda values, imitation of surroundings, social mockeries, predisposed decision, etc. are the most influential factors which hindered the women from political representation and other participation respectively.

Recommendations

On the basis of data collection and analysis the current study strongly recommended the following reforms generally in Pakhtun society and particularly in the research area:

Women Education

As lack of women education in Pakhtun society is on its peak and majority of the women are unaware of their political rights. Therefore, the researcher recommended education as a compulsory factor.

Change in Patriarchal Mentality

Patriarchy or male dominancy mentality should be transformed to gender equality mind set.

Awareness Programs

Different awareness programs in the shape of conferences, seminars, workshops should be arranged regarding women rights, empowerment productive participation different spheres of life including politics.

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