

Familial Impediments to Women Political Status in Pukhtun Society

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Abstract

The major objective of the present study was to examine familial impediments to women political status in District Dir Lower Khyber Pukhtoonkhwa Pakistan. A sample size of 186 (Political office bearers) of different political organization was randomly selected from total population 714. Out of total 7 tehsils three tehsils were selected namely "Adezzii, Samarbagh and Timergara" as universe of the study. A conceptual frame work comprises of dependent variable "women political status" and independent variable's "familial impediments". The data were analyzed through frequency and percentage distribution. Moreover, dependent variable was indexed and cross tabulated with independent variable. Chi-square test statistics was applied to ascertain the relationship between dependent and independent variable respectively. Similarly, in Bi-variate analysis, a highly significant ($p=0.000$) association was found between dependent variable (women political status) and independent variable indicators; family socializes people for power as a masculine trait in our culture; patriarchal family system do not allow women political mainstreaming; women involvement in politics is considered detrimental to family structure; women restriction to politics in family is done to male hegemony; and people impede women not to participate as to ensure continuity of centuries old traditions. The study concluded that family as an institution is responsible for role allocation. However, restricting this role for women is centermost to revising the process of growth and development at micro and macro level. Exposure of women to mainstreaming in politics could take uncap their potential to decline were extended some of the recommendations in the light of study.

Keywords: Familial impediments; Women political status; Male hegemony; Pukhtun society

Introduction

Gender basically refers to a source of social roles and expectation that distributes power; and in some variation, overall worth in society [1-5]. However, the nature and extent of subordination is practicing worldwide but differ from place to place accordingly to different social setup within a particular society [6,7]. However, women suppression in the political jurisdiction is a universal phenomenon because of societal exclusion of women from politics since the inception of the universe [8]. There are some social factors which are contributing women toward passive involvement in politics are i.e., patriarchal value [9-11] social and family commitments [7] lack of awareness, prevalent illiteracy among them and fear of losing prestige in society [10]. In democracy the fruitful result in terms of gender equality are witnessed which democracy itself proclaimed on equal rights of all aspects of life. But ironically, in the context of Pakistani democracy, the situation is quite unhappy regarding women rights specifically involvement in the political system [12]. However, women population comprised of half of overall population but still irrespective of they have been excluded in every sphere of life [7,13]. In addition, they are more prone to sexual harassment (Physical verbal abuse) due to the embedded social structure where norms and values inclined toward men rather than women [10,11,13,14].

Family is the main institution which is run by the norms of patriarchy which further leads to gender-based classification and exploitation of female on the basis of gender inequalities [9,10]. Similarly, it is a family which socializes the male and female to discourse in life. Thus, family and society socializes people to view that power is a masculine attributes and powerlessness as a feminine traits. Likewise, women are weighed a sign of weakness when they try to support their social role specifically in the political domain in society. But ironically it is so hard for women to exercise their authority at the same time which men are already exercise in existing masculine social structure [15-18]. Furthermore,

Mari was concluded that, family is responsible which gives power to male and female in term of subordinate or dominant position. This type of stereotype tends to be highly prescriptive because communal traits are associated with the deferent behavior that dominates demands of subordinates [19]. Similarly, Ritzier was recommended that, if the socialization of women is doing like male rather than as a female political equality can be achieved or if women are step out their own households' chores than it will bringing a social change in political domain [20].

Patriarchal system

Furthermore, in Pakistani society generally in district Dir lower particularly, the cultural environment is run by the virtue of patriarchal norms [10]. Similarly, in Pakistani society male members have controlled all aspects of life. Where women are dependent on male members socially and economically thus women are leg behind and exploited and subjugated since from long time [7,11,13,21-25]. As a result women are come under the umbrella of subordinates [8]. Political process is totally preferred with choice of man under patriarchal structure [26]. However, women are considered as sign of dignity and honor in Pukhtoon inhabitants, at the same time women are oppressed and exploited by the virtue of man-made rules and norms. On the basis of these norms women are assigned some sort of task which is indoor activities and

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if she deviates from indoor tasks ultimately the male members were humiliating the women in daily life experiences because wrong deeds conducted by women are considered as social black-mark and audacity, while men are free of such limitations. Similarly, the above statement is also narrated by Naz, that there are some traits in the pakhtoon code of life typically known is pakhtoonwali discourage female from political network and participation of women in political activities is a sign of tor (stigma) and Peghor (satire) for male members living in pukhtun society [10]. Moreover, Sarho stated that, male dominated patriarchal structure put pressure on women and thus women confront various hurdles in life [27]. Similarly, Wall stone craft articulated that, women have also the right to availed equality just like men but patriarchy cause gender inequality [20].

Domestic responsibilities and time constraints

Women in Pakistan are basically responsible for the household chores and take care of their children while in contrast male members of the society are responsible to carry out work in the public sphere which includes decision making, money earning and enjoying state rights and obligations [7]. In addition, with Shvedova ads that societies all over the globe are run by the ideology of male centric values whereas, women are place in the house or outdoor. According to this ideology, women should just play their own role in terms of working mother, housewife, low paid and apolitical [28]. Furthermore, Cooper and Davidson articulated that women faced a lot of problems in the leadership positions in terms of domestic works, difficult working relationships with male bosses and colleagues, fear from sexual harassment out of the home, limited opportunities for promotion and career development [29]. A sunless societal position of women all around the globe generally, and specifically in pukhtun inhabitant family system, this study highlighting the major familial constraints restricting pukhtun women from politics.

Materials and Methods

The study was carried out in District Dir Lower Khyber Pukhtun Khwah Pakistan. District Dir lower contained on seven tehsils. Proportional allocation of three tehsils were randomly selected namely "Timergara, Samarbagh and Adenzii" out of seven Tehsils. The data was conducted from the political office bearer. The total population of the respondents of three Teshils was 714 with 186 sample size was selected as per Sekeran universal table of sample size.

A conceptual frame work was devised as shown in Table 1 and questions were asked accordingly from respondents devised through three Likert Scale. The dependent variable (women political status) was cross tabulated and indexed with independent variable (familial impediments) to measure the association. Furthermore Chi-Square test statistics was used for bi-variate analysis which are follows (Table 1).

$$\chi^2 = \sum_{i=1}^r \sum_{j=1}^c \frac{(O_{ij} - e_{ij})^2}{e_{ij}}$$

\sum = Total of "ith" row

J=1

$\sum_{j=1} = 1$ Total of "jth" column

Results and Discussion

Perceptions of the respondents on the basis of familial impediments

Table 2 indicated a detailed perception of the respondents. The table shows that with regards to familial impediments in women participation in politics (58.1%) were agreed that family believes in gender disparity. Whereas (31.7%) were not in the favor of said statement. The findings indicated handicapped position of women on the basis of gender barer assignments. It is worth mentioning that the study area is highly rigid traditional and deeply warsed in taking inputs from religious thoughts with regards to interpretations of a social situation albert-patriarchy. These findings are in lies with the conclusion of Kate [9]. The study further dismantled that family and political institutions are indispensable in order to socialize the members for taking on a responsible role and equipping a person to perform this role in the society. Majority of the respondents (64.5%) agreed to the statement that family socializes people for power as a masculine trait in our culture. While (32.2%) respondents negated the above statement and (3.2%) respondents were not sure regarding statement. These results inculcated that women are weighed a sign of weakness with low secondary status in terms of their social participation in politics. It is because women have no access to any authority or power due to social disdain for women and encouragement for male as a sign of masculinity as explained by Amanatullah et al. [15-18]. In addition (78.5%) of the respondents were of the view that Women are subordinate and occupy a secondary status while (21.5%) negated the former statement. These findings were in similarities with preceding outcomes. Family is responsible to give power to male and female in term of subordinate or dominant position [30]. Moreover, in the research area domestic chores works are assigned to women and come under the umbrella of private sphere while male members of the society are doing their work out of their homes means in public sphere. Women participation in politics feared with bringing disturbance with the social equilibrium and relative division of labor [31]. Majority of the respondents (65.5%) proclaimed that women participation in politics imbalance, the division of labor dynamics at family level. While (24.2%) respondents denied the above statement followed by (10.2%) respondents had no idea about it. Similarly, (69.9%) respondents agreed to the statement that women involvement in politics is considered detrimental to family structure, while (24.7%) respondents didn't believe and (5.4%) respondents who had no idea about said statement. Ad this information could easily be linked with prevalence of a strong patriarchal norms. This social system embodied with a vivid support to male dominance is the major social impediments to women plight in political process of the area. When women want to participate in politics than it is a detrimental to family structure. In the research area women were assigned some sort of task which indoor activities are and if she deviates from indoor tasks ultimately the male members humiliate the women in daily life experiences because wrong deeds conducted by women are considered as social black-mark and audacity, while men are free of such limitations. These findings are in support to Naz et al., were disclosed that there are some traits in the pakhtoon code of life typically embroidered in pakhtoonwali as a code of life, which discourage female from political networking and participation of women in political activities is a sign of "tor" social stigma and termed locally as Peghor i.e., (satire) for male members living in pukhtun society [22].

Independent variable	Dependent variable
Familial Impediments	Women political status

Table 1: Conceptual framework.

However, majority of the respondents (71.0%) articulated that gender diversity is cultural phenomena. While (24.7%) respondents denied the above statement and (1.6%) respondents were unaware regarding the former statement. Similarly, cultural division on gender basis is also assessed through this broad way. It is a concluded fact that women is socially suppressed and subordinate. The main reasons attributed to this poor social standing of a women is not only explained in the social perspective but has some roots in cultural institutions as well. Act such explanation have been endorsed in height of religion perspectives which are though misty. Such hike situational lacuna usually leads to the emergence and reemergence of depressive period of time to be governed by male dominancy and patriarchy in either society of the world as noted by Ballington and Karam that women are asked to play the activities in kitchen and take care of the husband and children's in Zimbabwe [21].

In addition to the above, (71.5%) respondents were of the opinion that patriarchal system is the major root cause in the way of women political activities. While with frequency representation of (24.2%) respondents were disagreed with said statement and only (4.3%) of the interviewer did not express their views. Ads there information further argument the earlier findings regarding the strong roots of male dominance. There are commence to Naz et al., Bari; Latif; Tissdell; Latif et al. ; Khan ; Naz and Baloch, who concluded that, the cultural environment are run by the virtue of patriarchal norms. Furthermore, in Pakistani society male members have controlled all aspects of life. Where women are dependent on male members socially and economic sphere of life, thus subjugated, widespread exploitation and subjugation since long [7,10,13,22-25,32,33]. Similarly, majority of the interviewers (76.9%) viewed that Women restriction to politics in family is carried out to male hegemony, with frequency (18.8%) respondents denied regarding male hegemony while (4.3%) respondents were unaware regarding the concept of male hegemony in family which restrict women from political activities in the research area. Male role since ancient time is declared to be offensive and decisive in all matter family to community and even since society. Women as subordinate with sole function of reproducing and doing households chores. In ancient time even, were consider to be an inheritable property. However, with the advent of industrial revolution and subsequent battles for the acquisition of human rights women succeeded in security a honorable berth for their lives in societies [34-36].

Likewise, out of the total 186 respondents (82.9%) followed that people impede women not to participate in political activities as to ensure continuity of centuries old traditions. While (14.0%) respondents were opposed to the above statement with (2.1%) respondents had no

idea about the statement. Traditions (Cultural continuity of in social attitudes, customs and institutions is known is traditions). Traditions are the past attitudes, activities and customs of the people living in a particular society. In the research area, the peoples were as long as the history the traditions are based on patriarchy and male dominance [10].

The data further revealed that, (68.8%) respondents viewed that the stereotype in the family and Pashtun communities that women is either for grave or for home has drastically affected women plights. Whereas, (19.4%) respondents were not agreed that women are for home or for grave and (11.8%) respondents were unfamiliar with the above statement. It could be indicative of the fact that women are just reproducing machines and to perform household chores. These findings were in support to Karl and Naz et al. Stated that negative attitudes of the people in the form of stereotypes beliefs were obstructing women from political paradigm". As well as, in Pakhtoon society a traditional concept is in prevalence, which explains that "women are for home or for grave" thus gives little breathing space for women to participate all social spheres of human life, based on dignity and respect [22,37]. Furthermore, "Butch, bitch and mummy are three particularly prevalent stereotypes that many women in political leadership are faced with," says Dr Stephanie Schnurr, associate professor of applied linguistics at Warwick. "And all these 'types' play on the same double bind: if a woman leader is too masculine she is criticized for being denatured, and if she is too "feminine" she is criticized for being manipulative and/or weak. This seems to be the story worldwide" [38].

The association between familial impediments and women political status

Women as biological and social entitation have immense all institutional characteristics in their selves. Women not only seemed having an anchor position continuation of human self, being a reproducing unit. In addition, she is also considered vital in dominating her vivid role in the process of socialization of offspring at family level. Politically women could not be scheduled as the process of right and wrong is also impacted by women to young generation. Table 3 explain an association between women political status with family believe in gender disparity. It was found that there existed a highly significant level of association (p=0.000) between the fore mentioned variables. Family is the main institution which is run by the norms of patriarchy in most parts of the world with rigid classification on the basis of gender. The division of gender has often and visibly defined the division of labor in most of the patriarchal societies. The study area was highly traditional and deeply rooted in Islamic teammates for social and economic order. This order has been explained in terms of complete disparities for

S.no	Statements	Yes	No	Uncertain	Total
1	Family do or not believes in gender disparity	108 (58.1)	59 (31.7)	19 (10.2)	186 (100.0)
2	Family socializes people for power as a masculine trait in our culture.	120 (64.5)	60 (32.3)	6 (3.2)	186 (100.0)
3	Women are subordinate and occupy a secondary status.	146 (78.5)	40 (21.5)	0 (0.0)	186 (100.0)
4	Women participation in politics imbalance, the division of labor dynamics at family level.	122 (65.6)	45 (24.2)	19 (10.2)	186 (100.0)
5	Women involvement in politics is considered detrimental to family structure.	130 (69.9)	41 (24.7)	10 (5.4)	186 (100.0)
6	Family as soul unit declares diversity on gender as a cultural phenomenon.	132 (71.0)	51 (24.7)	3 (1.6)	186 (100.0)
7	Patriarchal family system does not allow women political mainstreaming	133 (71.5)	45 (24.2)	8 (4.3)	186 (100.0)
8	Women restriction to politics in family is done to male hegemony.	143 (76.9)	35 (18.8)	8 (4.3)	186 (100.0)
9	People impede women not to participate as to ensure continuity of centuries old traditions.	156 (83.9)	26 (14.0)	4 (2.1)	186 (100.0)
10	The stereotype in the family and Pashtu communities that women is either for grave or for home has drastically affected women plights.	128 (68.8)	36 (19.4)	22 (11.8)	186 (100.0)

Note: Number in table represent frequencies and number in parenthesis represent percentage proportion of the respondent.

Table 2: Frequency distribution and percentage of the respondents on the basis of familial impediments over women political Status.

S.no	Familial Impediments Statements	Attitudes	Women Political Status				Statistics
			Yes	No	Uncertain	Total	
1	Family do or not believe in gender disparity.	Yes	77 (41.4)	30 (16.1)	1 (0.5)	108 (58.1)	$\chi^2=181.945$ $p=0.000$
		No	0 (0.0)	0 (0.0)	59 (31.7)	59 (31.7)	
		Uncertain	0 (0.0)	0 (0.0)	19 (10.2)	19 (10.2)	
2	Family socializes people for power as a masculine trait in our culture.	Yes	77 (41.4)	30 (16.1)	13 (7.0)	120 (64.5)	$\chi^2=138.558$ $p=0.000$
		No	0 (0.0)	0 (0.0)	60 (32.3)	60 (32.3)	
		Uncertain	0 (0.0)	0 (0.0)	6 (3.2)	6 (3.2)	
3	Women are subordinate and occupy a secondary status.	Yes	77 (41.4)	30 (16.1)	39 (21.0)	146 (78.5)	$\chi^2=69.020$ $p=0.000$
		No	0 (0.0)	0 (0.0)	40 (21.5)	40 (21.5)	
4	Women participation in politics imbalance, the division of labor dynamics at family level.	Yes	77 (41.4)	30 (16.1)	15 (8.1)	122 (65.6)	$\chi^2=132.157$ $p=0.000$
		No	0 (0.0)	0 (0.0)	45 (24.2)	45 (24.2)	
		Uncertain	0 (0.0)	0 (0.0)	19 (10.2)	19 (10.2)	
5	Women involvement in politics is considered detrimental to family structure.	Yes	77 (41.4)	30 (16.1)	23 (12.4)	130 (69.9)	$\chi^2=108.521$ $p=0.000$
		No	0 (0.0)	0 (0.0)	46 (24.7)	46 (24.7)	
		Uncertain	0 (0.0)	0 (0.0)	10 (5.4)	10 (5.4)	
6	Family as soul unit declares diversity on gender as a cultural phenomena.	Yes	77 (41.4)	30 (16.1)	25 (13.4)	132 (71.0)	$\chi^2= 103.060$ $p=0.000$
		No	0 (0.0)	0 (0.0)	51 (27.4)	51 (27.4)	
		Uncertain	0 (0.0)	0 (0.0)	3 (1.6)	3 (1.6)	
7	Patriarchal family system do not allow women political mainstreaming	Yes	77 (41.4)	30 (16.1)	26 (14.0)	133 (71.5)	$\chi^2=100.391$ $p=0.000$
		No	0 (0.0)	0 (0.0)	45 (24.2)	45 (24.2)	
		Uncertain	0 (0.0)	0 (0.0)	8 (4.3)	8 (4.3)	
8	Women restriction to politics in family is done to male hegemony.	Yes	77 (41.4)	30 (16.1)	36 (19.4)	143 (76.9)	$\chi^2=75.753$ $p=0.000$
		No	0 (0.0)	0 (0.0)	35 (18.8)	35 (18.8)	
		Uncertain	0 (0.0)	0 (0.0)	8 (4.3)	8 (4.3)	
9	People impede women not to participate as to ensure continuity of centuries old traditions.	Yes	77 (41.4)	30 (16.1)	49 (26.3)	156 (83.9)	$\chi^2=48.447$ $p=0.000$
		No	0 (0.0)	0 (0.0)	26 (14.0)	26 (14.0)	
		Uncertain	0 (0.0)	0 (0.0)	4 (2.2)	4 (2.2)	
10	The stereotype in the family and Pashtu communities that women is either for grave or for home has drastically affected women plights.	Yes	77 (41.4)	30 (16.1)	21 (11.3)	128 (68.8)	$\chi^2=114.53$ $p=0.000$
		No	0 (0.0)	0 (0.0)	36 (19.4)	36 (19.4)	
		Uncertain	0 (0.0)	0 (0.0)	22 (11.8)	22 (11.8)	

Note: Number in table represent frequencies and number in parenthesis represent percentage proportion of the respondent.

Table 3: Association between familial impediments and women political status.

gender with socially and religiously divided segments, where the male is enjoying a total supremacy. Kate and Nabanesh conclusion of their relative studies have discovered the oppressive and exploitative status had a compounded relationship with rigid socio-economic structure, where patriarchy has assumed a leading role to patriarchy as a social norms is characterized by male hegemony and women with subordinate position, often to follow the dictates of male in all sphere of life albeit political dynamics [9-11,39].

It was further ascertained as Table 3 discord that family and political institutions are indispensable in order to socialize the members for taking on a responsible role and equipping a person to perform this role in the society as shown by a strong relationship ($p=0.000$) was found between family socializes people for power as a masculine trait in our culture with women political status. These results inculcated that women are weighed a sign of weakness with low secondary status in terms of their social participation in all sphere of life including politics. It is because women have no access to any authority or power due to social restriction for women as considered liberty of women a great disdain and male as a sign of masculinity with sweeping social and economic clout [15-18].

The table also showed a highly significant relationship ($p=0.000$) between women are subordinate and occupy a secondary status with women political status. Family related dynamics are essential in determining the status, role and leading responsibilities. Pakistan, as society is parilineal most of the decisions pertaining to human social

and economic sphere lies in the hand of men. Mari has conducted a study which stated that family is responsible that gives power to male instead of women in terms of subordinate or dominant positions in general and particularly in the research area. In addition, socio-cultural conservative served to curtail mobility for women in South Asian societies, forcing them with inferiority and subordination. In South Asia, several social cultures indicate the devaluation of women as human beings from their birth. Since childhood girls are educated as they are liabilities unlike their brothers who are assets to the family. In the process of socialization, girls are taught to adjust in the means of total submission and obedience to the will of husband, and his family with patience and sacrifice over them desires [30]. Similarly, a strong association ($p=0.000$) was detected between women political status and women participation in politics imbalance, the division of labor dynamics at family level. A threat of social thwarts of fabrics always feared to exist if women are given the chance to occupy these fora specifically meant for men. These findings finally endorsed the work of Pascal and Lewis revealed that women participation in politics feared with bringing disturbance with the social equilibrium and relative division of labor [31].

Furthermore, a highly significant ($p=0.000$) relationship was founded between women involvement in politics is considered detrimental to family structure and women political status. Ad this information could easily be linked with prevalence of a strong patriarchal norms. This social system embodied with a vivid support to male dominance is the major social impediments is often threatened

as detrimental to the social order prevalent at the family. Research area is no exception to such limitations. Women are asked to remain with four walls of the house, where deviation is dealt with striker outcomes. Women position is vulnerable to humiliation, of men are face of fixing responsibilities for any wrong doings. These findings are amply supported by Naz et al., who disclosed that there are some traits in the pakhtoon code of life typically embroidered in pakhtoonwali as a code of life, which discourage female from political networking and participation of women in political activities is a sign of “tor” social stigma and termed locally Peghor i.e., (satire) for male members living in pukhtun society [22].

Likewise, the opinion of respondents about family as sole unit declares diversity on gender as a cultural phenomena had a highly significant association ($p=0.000$) with women political status. It is a concluded fact that women are socially suppressed and subordinate. The main reasons attributed to this poor social standing of a women is not only explained in the social perspective but has some roots in cultural institutions as well. Such explanation has been endorsed in the teaching of religious perspectives which are though misty. Such situational lacuna usually leads to the emergence and reemergence of depressive period of time to be governed by male dominance and patriarchy in either society of the world where such hike social fact, exist as noted by Ballington and Karam, that women are asked to play the activities in kitchen and take care of the husband and children's in Zimbabwe. The social system is highly rigid to women empowerment, a female is declared to be custodian of the family name and any act of deviance, which could thwart the prevailing social order with special reference to family related affairs are taken is social taboo. In addition, Ncube Nomagugu Gwaba from Zimbabwe summarized, “Unless people start to realize that culture is dynamic, women will always be the voters not the elected candidates” [21]. Moreover, Patriarchal family system does not allow women political mainstreaming had a highly significant association with women political status ($P=0.000$). The obvious reasons are patriarchy and male dominance which governed the study area. These findings are supported by Eisenstein, who stated that political process is totally preferred with choice of man under patriarchal structure. In addition, “The patriarch's support bestows power and prestige on the daughter, facilitates her presence in the public domain and legitimates her political authority and activities, thus working to silence her detractors, is a paradox of patriarchy” [26]. These statements were also concluded that, the cultural environment is run by the virtue of patriarchal norms. Furthermore, in Pakistani society male members have control all aspects of life. Where women are dependent on male members socially and economic sphere of life, thus exposed to subjugation and wide spread exploitation [7,10,13,22-25,32,33].

Furthermore, male role since ancient time is declared to be offensive and decisive in all matter family to community and even since society. Women as subordinate with sole function of reproducing and doing household chores. In ancient time even, they were considered to be an inheritable property. However, with the advent of industrial revolution and subsequent battles for the acquisition of human rights women succeeded in securing an honorable berth for their lives in societies [34-36]. The study further revealed that, Women restriction to politics in family is due to male hegemony had a highly significant association with women political status ($p=0.000$). Men's access to power has been reinforced overtime through ‘constantly repeated processes of social exclusion’ of women [32], and through organizational rules, routines, policies and discourses that have rendered ‘women, along with their needs and interests, invisible’ [40,41]. Many women (and men who fall outside hegemonic boundaries, like homo-sexuality) have sought

to disrupt these power relations by first identifying, then challenging the gender foundations of taken-for-granted rules and practices within legislative, bureaucratic, and legal arenas. For instance, feminist activists have drawn attention to and disrupted the gender dimensions of: recruitment practices of political parties which privilege favored sons [36]; the operation of discriminatory behavior in legislatures to block women's access to leadership positions [32]; the different career opportunities for men and women in the bureaucracy leaving the latter languishing in less important positions [42,43]; also worked on legal and constitutional arrangements which reinforce the public/private distinction in areas such as reproductive rights along with [34,35].

The table further explored a strong and highly significant association ($p=0.000$) was founded between People impede women not to participate as to ensure continuity of centuries old traditions with women political status. The female lives their life in more sophisticated ways as compare to other part of the country. The main reason behind this logic is the prevalence of strict societal norms and centuries old traditions which exists since the dawn of pukhtoon as a results the women are suffered and obstructed from political activities, Shah et al., Thomos, Adhiambo-Oduol and Smulders have also highlighted that, traditional notion, community generalization of people regarding women tasks which favors only the private sphere rather than public domain while in contrast men are suited for public domain of life specifically for power which is attained by the virtue of political process [8,44-46]. Likewise, Karl has further disclosed that there are some major problems in the way of women involvement in politics internationally, nationally and locally is prevalence of century's old rigid customs and traditions, low level of education and awareness, misinterpretation of Islamic teaching impede women from politics. In additions, the poor condition of women in Dir Lower is normally attributed to the rigid customs of society. This has been accentuated by discrimination against women on different grounds by the state [25,37].

In addition to the above, the opinion of respondents about the stereotype in the family and Pashtu communities that women are either for grave or for home has drastically affected women plights had a highly significant association ($p=0.000$) with women political status. It could be concluded from these findings that women are just reproducing machines and to perform household chores only rather than involvement in political sphere of social life. Karl also was highlighted that there are some major hurdles in the way of female wishing to participate in politics globally, nationally and locally are low deal to law, low level of awareness and education among women, and negative attitudes of the people particularly men in the form of stereotypes beliefs were obstruct women from political paradigm. Similarly, negative attitude of the people in the form of stereotypes beliefs negatively obstructing women from participation in political sphere of life in pakhtoon society, which is also a custodian to such normative behavior. Which explains that women are for home or for grave perpetuate little space for women to participate in all social sphere of human life. Thus, denying them to live with dignity, honor and respect [22,37]. In addition, Butch, bitch and mummy are three particularly prevalent stereotypes that many women in political leadership are faced with,” says Dr Stephanie Schnurr, associate professor of applied linguistics at Warwick. “And all these ‘types’ play on the same double bind: if a woman leader is too masculine, she is criticized for being denatured, and if she is too “feminine” she is criticized for being manipulative and/or weak. This seems to be the story worldwide [39]. In addition, Cultural factors have high degree of influence over there stereotypical views about women's abilities within the cultural context. Also connected to cultural factors is the patriarchal ideology which provides the context upon which

women play's and accept a subordinate role [8]. Likewise, Communal stereotypes, long held traditional anachronistic belief have for long viewed women as suited only for domestic chores and politics a domain for men only [45]. As shown in following Table 3.

Conclusion and Recommendation

The current study watches over familial impediment to women political participation in pukhtun society generally and in District Dir Lower specifically. The research wind up that family as an institution was found to total disarray with reference to performing its institutional role regarding women politics and their subsequent involvement. It was taught within the family that male is a leading entity, women position is subordinate, their involvement in politics may threaten the very social fabrics, responsible for maintaining a social equilibrium. Their involvement in political may thus leading to revamping of the existing social order and may end at complete thwarting of family norms, as family was formed in no any mode of bringing alterations to the existing norms of patriarchy. Moreover, family as an institution is responsible for role allocation; however, restricting this role for women is centermost to revising the process of growth and development at micro and macro level. Exposure of women to mainstreaming in politics could take uncap their potential to decline were extended some of the recommendations in the light of study.

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