



Obstacles and Challenges for Women Education and Outside Working: Gender Inequality and Hegemonic Masculinity Social Law
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Abstract

The study explored gender inequity due to traditional rigid family systems and how gender roles are different in getting education and working outside of the home. The problem of gender inequality still exists due to the traditional culture and mechanical solidarity of Pashtun society. Pathetic and inhumane traditional values and inadequate access to education and technology in remote areas of rural Karak, Khyber Pakhtunkhwa, Pakistan, still chock gender transformation. The study used a qualitative lens to collect data through an interview guide and analyzed through a thematic data analysis technique. A purposive sampling and theoretical sampling technique were used, and a sample of 29 participants (female) who belonged to rural backgrounds and ages were 22 to 50. The findings portrayed that Pashtun society is composed of traditional cultural values and a mechanical solidarity social structure. In conclusion, political and social-cultural structures should transform motivate women to get job in other cities factories to polish their skills. Gender inequality has existed at the root of political, social and cultural structure in these rural areas of Pushtun, where it is unconventional for females or women to stop them from their hidden potential. Social policymakers should work on family leadership and state to perform their role in the transformational factors of females and to use energy resources to eliminate rigidity in the workplace.

Keywords: Gender inequality, Social structure, Traditional culture Mechanical solidarity

Introduction

The study focuses on gender roles in transformation and various factors that create gender inequality in job work. Gender differences still exist in society, and diverse people play different roles in social structure (Kaufman et al., 2023). Gender inequalities between males and females are the focus of sustainable development goals (SDGs) in Agenda 10 (WHO, 2022). Many researchers explore gender transformation to change gender and social norms and address inequalities in power and privilege between persons of different genders. As a result, gender transformation can empower women and men and save them from harmful and destructive crises (Kaufman et al., 2023; Smith & Sinkford, 2022).

The role of gender has been changing from birth to death due to the transformation in the civilization of society (Etzioni-Halevy, 2024). Gender roles have changed as societies transformed into different forms, such as horticulture,

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pastoral, agricultural, industrial, and post-industrial societies (Brent, 2022). For example, man is a social animal, and it changes the societal structure with their role and responsibility (Nungesser & Winter, 2021). Gender roles have changed by technological transformation, which created jobs, education, and working in industries (Marti et al., 2024). Gender role has totally changed, and individuals belong to different tribes and sects guide their women accordingly (Nayaka & Alam, 2023). Nowadays, both males and females are interested in getting an education at higher education institutions. Women have the right to vote and can stand for their rights in society (Merayo & Ayuso, 2023). Although gender roles have been transformed still, women are exploited, and they have no autonomy to work at different organizations. Social and cultural taboos, supremacy, feudal mindset, the misconception of religious parches, feudal norms, myths, early marriages, and patriarchy are sources of exploitation of women (Williams, 2023). Even though primarily females are educated, they have not gotten permission to serve society by doing jobs in Pakistan. According national survey of Pakistan, only 30 percent of females do the jobs after completing their education (Sarwar & Imran, 2019).

The roles of the genders and their equality are universal endeavors and should be treated equally, and equality is the fundamental right of every individual. To counter this problem, the study evaluated the transformational role of gender and gender inequality in education, work, and participation in other social development. Gender balance and equality play a vital role in making progress in society. The study proposes a few objectives to explore the gender emic and etic perspective in their own words and how many females participate. It is given a chance to do a job in their rural society.

Objectives

The qualitative research proposed these objective to achieve the study aim for better understanding of the critical in-depth phenomenon.

- To explore factors influencing gender roles from transformation of change in rural women.
- To discourse gender inequality based on working and getting higher education.
- To highlight the wish of rural women to do jobs in the extended and nuclear family system and pattern.

Qualitative Research Process

The study implies a qualitative research and used different logical procedure to collect data. Qualitative research, like quantitative research, includes several stages that must be done correctly. The logical and theoretical foundations of qualitative research were interpretivist philosophy. The nature of study was to explore the subjective interpretation of the participants and it was possible due to qualitative research design.

Study Population and Sample Size

The paper used a research site called Khyber Pakhtunkhwa, the district of Karak, and its rural and remote mountain areas. The study was rigorous because of Pashtun culture and their rigid views regarding education and working of women outside of their homes and houses. Non-probability sampling technique was used, and data was collected through purposive sampling and theoretical sampling technique. Purposive sampling is ideal in instances where the researcher selects valuable and unique cases. Interview were gathered from twenty-nine

(n=29) rural educated women who belonged to different background and have different age categories.

Strategy for Conducting Field Work

Fieldwork research is applied to collect data from rural villages of District Karak. The researcher traveled on a motorcycle bike to different private schools where women were teaching and doing administrative jobs. First, the researcher took permission from the principal of the schools and then clarified the objectives of the research studies. Similarly, the interviewer also asks permission from the female about interviews and then takes an interview from them. A few female teacher participants referred other women who are restricted in their homes and houses, and the researcher also went to their family residents and conducted interviews. The interviewer communicated with the respondents to establish a trusting relationship and obtain in-depth information and data. This process built a confidential relationship between the researcher and the respondent, and they gave accurate information about the critical phenomena of gender roles, transformation, social structure, and gender inequality regarding higher education and working conditions.

Data Collection Tool

An in-depth interview tool was used to gather qualitative data, and it contains open-ended questions that were based on deductive and inductive interpretive tradition. The interview guide was developed around the phenomenon being studied. Every participant were called by her pseudonym to ensure anonymity of the personal information. The interview questions were asked in Urdu because it is the national language, and it is more convenient to respond to them. The interviews were later transcribed and translated into the English language for thematic analysis.

Transcribing and Analyzing Data

The data was analytically converted into paragraphs and divided into distinct themes, categories, and codes for better understanding. The extensive transcription of the data is dependent upon analytical skills and a critical understanding of the themes. The researcher selected coding criteria based on the most repeated words and patterns in the data. The researcher closely examined the data to identify common themes, categories, codes, and patterns to conclude the data. The process of cleaning data and discovering valuable information from it was the triangulation of the data. It is an excellent approach to counter the validity and reliability of the data with a systematic process and rigorous qualitative research for controlling biases. As a result, logical connection and association were described and illustrated through proper categories and evaluation.

Family Pattern Transformation

The participants described how family patterns are changed due to gender roles and social and cultural structures. Gender roles transformed family patterns in Pashtun society because of modernization and the globalized world. Few respondents delineated that families are still rigid about sending their women to jobs and higher education because they feel shame and honor. The participants' real words are narrated below.

“Fakhra is a 22-year-old woman who worked as an English teacher in a private school after completing her higher secondary school certificate. My family pattern

has transformed into a modernized culture, and now I teach in a private school, but I wish I had gotten a higher education in my life”.

Gender Inequality

The participant replied that most of the time, we perform dual duties in our houses and homes. Such as taking care of family affairs and managing food for our children. Few respondents answered that women also take part in domestic activities and perform jobs in private schools for survival. Research participants also described that education and working are two important phenomena for individuals in society, but our families do not allow us to get higher education. On the other hand, our men are getting higher education outside of the country, and the family system supports them. The actual word of the respondent regarding gender inequality is mentioned below.

“I am working as a private teacher in a school and also manage domestic and family affairs”.

Women Empowerment in Social, Cultural and Political System

The participants discussed that women are not liberated and empower in this modernized world due to rigid hegemonic and masculine culture and social structure. Women should be liberated in every walk of life because they have skills and other thinking capability to prosper their family system. The social and cultural system do not promote women empowerment due to their honor and dignity. As a result, women are always submissive and manipulated in the economic and social system.

For example, one respondent argued that women's empowerment involves five critical elements in society. The role of the state is to provide women's self-esteem in society, and the family leader in the home also demands it. Secondly, women are entitled to make and exercise decisions on their own as well as with their daughters and sons. Thirdly, women's entitlement to access opportunities and resources for their grooming and development. Fourthly, women are entitled to exercise authority over their own lives, both within and beyond the household. Lastly, women's capacity to shape the trajectory of societal development and upgrade with the modernized technological world.

“After getting an education, she was forcefully stopped from doing her job. She told the interviewer that my family does not allow me to do the jobs because of the Pashtun family structure”.

Rigid Traditional Family System for Women

The participants discussed that rigid traditional family systems are still part of society and that we cannot live in a modernized, technological, globalized, urbanized world. The traditional social system does not educate females and does not allow them to participate in the political and social system. Extended and nuclear family systems are both controlling gender roles, and women are not allowed to transform their personal lives. In ancient societies, women were confined within four walls, and still, the traditional system exists. The birth of female babies is considered a stigma and shame for male and female leaders of the family. In other countries, women participate in political and social activities as well as play roles as doctors, nurses, teachers, politicians, and social activists. Still, in our society, it is disrespectful to their ego and masculinity.

“My role is to change society, make people aware of their rights, and compete with this technological tool for the betterment of society. A few years ago, I was confiding within four walls due to being admitted to university for higher education,

and I have struggled a lot to break the family's traditional social and cultural structure for the betterment of my future".

Obstacle and Challenges for Women

Although, roles of gender have been transformed due to globalization but its bitter reality that women are still facing violence and gender inequality due to male supremacy and masculine leadership power. For example, a woman doctor cannot do a job because her role is a housewife. Medical practice and their duty in the hospital are not allowed due to family hegemonic and masculine leadership. The participants described that as doctors, we could not perform medical practice because of the gender roles of women attached to us. Different obstacles and challenges were faced in society due to masculine and hegemonic leadership. The role of females did not transform over some time due to rigid traditional beliefs and thinking.

"I wish that family patterns and gender roles would change in society, but it is challenging because of gender inequality and the supremacy of male members".

Discussions

The purpose of the study was to explore gender inequity in the family's traditional rigid system and how gender roles are different in getting an education and working outside of the home. The study concludes that gender inequality exists in the traditional culture and mechanical solidarity of Pashtun society. The study result found masculine and hegemonic male leadership styles do not want to educate and empower women in society. The significance of seeing in the light of gender inequality is already known, and women are still facing the problem of inferiority in every phase of life. Social structure plays a diverse role in gender nurturing and assigned roles in society (Wu, 2024). Gender inequalities between males and females are due to the masculine family system, and cultural and social norms have a vital role in gender inequalities among women (Jayachandran, 2015). As a result, women's empowerment is not honored in the traditional and rural family system (Nazirullah et al., 2022).

Etzioni-Halevy (2024) found that gender role changed from birth to death, and it is due to civilization transformation in society. Gender roles have transformed as societies developed technological, agriculturally, industrially, and post-industrially (Giampapa & Canagarajah, 2020). The transition brought about by technology has led to changes in gender roles, resulting in the creation of employment opportunities, advancements in education, and increased participation in many sectors (Astuti, 2023). The concept of gender roles has undergone significant transformation, and people from various tribes and sects now guide their wives based on their cultural backgrounds (Niumai, 2024). In contemporary times, there is a growing enthusiasm among both boys and girls to pursue education in institutions of higher learning. Women possess the legal entitlement to participate in elections and use their political agency to advocate for their rights within the societal framework (Shafiq et al., 2024). Despite the transformation of gender roles, women continue to be exploited and lack autonomy in their ability to work at various organizations (Asghar & Khan, 2024). According to Lacan (2023), the exploitation of women may be attributed to several factors, such as social and cultural taboos, notions of dominance, a feudal mentality, misconceptions about religious teachings, adherence to feudal customs, the perpetuation of myths, the prevalence of early marriages, and the influence of patriarchy. Despite the predominance of female education, women in Pakistan

have not been granted permission to contribute to society via employment. Sarwar and Imran (2019) found that 30 percent of females engage in employment after finishing their education in Pakistan which is big loss of other 70 percent female skills.

Conclusion

In conclusion, the research evaluated gender inequality resulting from typical, inflexible family structures and the disparities in gender roles pertaining to education and employment outside the household. The issue of gender disparity persists as a result of the entrenched cultural norms and the strong sense of collective identity in Pashtun society. The regressive and forbidding cultural beliefs, together with limited opportunities for education and technology, have still existed. The results indicate that Pashtun culture is characterized by traditional cultural values and a social structure based on mechanical solidarity. Ultimately, governmental and socio-cultural frameworks should be reformed to encourage women to seek employment in industrial circles located in other cities and enhance their skills for personal and social development. The phenomenon of gender inequality has been deeply embedded in the political, social, and cultural foundations. It is considered unorthodox for women to explore and use their latent potential for their future social development. Social policymakers should prioritize promoting family leadership and empowering the state to address the transformative elements affecting women effectively. Additionally, non-governmental organizations (NGOs) should focus on women's skills and address the radical hegemonic masculinity practices in the rural society system.#

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