

THE IMPLICATION OF PATRIARCHY AND GENDER ROLES SOCIALIZATION ON THE SOCIOECONOMIC STATUS OF WOMEN, IN DISTRICT DIR UPPER

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Abstract

The concepts of patriarchy and gender role differences are important in the study of women's socio-economic position and status in rural Pakistan. Women who constitute fifty-two percent of the population of the country, encounters patriarchy as a major obstacle towards their low social, economic and political status in comparison to men. Those families which uphold patriarchal standards effect the social relations and decision-making and have been contributing towards women's poor socio-economic position and results in their seclusion. The current study aims to know that how the prevalent patriarchal gender norms affect the behavior and role of male and female, and that how men utilize these roles as a socio-economic power. The study was carried out in District Dir Upper, Khyber Pakhtunkhwa and field data was collected from 40 male and 50 female respondents randomly selected in three villages i.e. Chiragali Payeen, Mano Banda and Chiragali Bala. The collected data was qualitatively and thematically analyzed and the results show that the socio-economic status of women remain low due to the prevailing socio-cultural norms which supports men to make major decisions. Multiple socio-cultural barriers exist that defines the roles differences in a gendered fashion, and support the status quo of male domination and women subordination. It is suggested that priority to women's education and economic activities shall be given for their social empowerment and development.

Keywords: Patriarchy, Gender, Stereotypes, Cultural Norms, Gender Roles

Introduction

Traditional societies have been patriarchal in nature and have developed a system of social relations, which enables men to dominate women (Aina, 1998, Stacey, 1993, Kramarae 1992 & Lerner 1986). Patriarchy is a system, which provides material advantages to males while placing constraints on the roles and activities of females and ensures their conformity with particular gender roles (Aina, 1998). The word "patriarchy" was used before the current resurgence of the women's movement and women's studies. In the past two decades, the concept has been recreated to analyze the origins and conditions of men's oppression of women (Kamarae, 1992). Patriarchal norms which describes the power of the father as head of household and has been used during the post 1960s feminism to refer to the systematic superiority of male and subordination of women (Kamarae, 1992, Stacey, 1993 & Aina, 1998). In such system men oppress women through its social, political and economic institutions, and at the same time women's social, economic and political discrimination operates in society. The fundamental social institution i.e. the family perpetuates patriarchy, where male is considered the head of the household and control the productive and reproductive resources, labor force, and capacities on the notions of superiority and

inferiority, which is learnt in gender role socialization. On the other hand, the radical feminists view patriarchy as a system of power relations which is mainly responsible for women's subordination and male dominance in the society. Similarly, such structural system of male domination upholds the mechanism and ideologies which historically have enabled men to gain and maintain their dominance and control over women. Kate Millet (1970) found that societies are patriarchal and male dominate women in family, which reflects the rule of men in other areas of society as well. In these societies, the role of father is a social and ideological construct which promote a system of practices where men dominate and exploit women (Walby, 1990). The patriarchal ideas do not discriminate between sex and gender and regard women biology or anatomy central to women subjugation in society (Heywood, 2003).

In this context, gender refers to the meaning, values and characteristics that people ascribe to different sexes and is often confused with the term "sex" which is a biological concept determined on the basis of individual's primary sex characteristics. Gender is a social construction and is demonstrated by the fact that individuals, groups, and societies ascribe particular roles, traits, status, or values to individuals in society (Ann Oakley, 1972). This social construction of gender leads to difference in role playing and develops the concept of patriarchy. Moreover, gender roles are also linked to expectations from men and women outside of their family such as workplace where men and women are expected to perform different tasks and occupy different roles (Williams, 1995 & Kanter, 1977). These gender roles are the product of the interactions between individuals and their environment, and individuals learn appropriate gender roles that are defined according to their sex, while cultural norms are utilized in order to maintain, exhibit and reinforce patriarchal gender identities.

Similarly, gender roles are socially learnt in interactions with others, and determine the place and social importance of masculinity and femininity in society. Such stereotypical gender roles have confined women and made it impossible for them to come out of the vicious circle of gender discrimination (Ibrazi, 1993 & Mohanti, 1997). These roles demonstration are created on the basis of cultural stereotypes, and male and female understand the perception of appropriate and inappropriate behavior. While families socialize male and female differently in a single society and the "pink world" of girls contrasts in many respects to the "blue world" of boys (Jessie Bernard, 1981). These stereotypical constructions of gender roles are defined before birth, and they are brought up in stereotyped masculine and feminine environment. In this way women being regarded as subordinate and labor is divided on the basis of sex, such as women are allocated reproductive roles which are determined by economic, social and cultural factors within the boundaries of home, while men are allocated the productive roles of income generation and are the primary breadwinners out-side the home (Bongaarts, 1978). Women are responsible for domestic chores such as cleaning, cooking, animal and child care and they could not challenge and change the exploitative gender relations and cultural norms of society (Jeffery & Basu, 1996 & Mason, 1993). Gender stereotypes are also practiced frequently in boys and girls clothing which sends a message to others that how the child should be treated, and also prepare the child for adult gender roles and attainment of normative behavior (Chaefer, 2003). Language along with other cultural norms significantly contributing in shaping our identities and ultimately results in gender inequality, which refers to difference in status, power, and choices, are expressed, transmitted, produced and reproduced in society (Bennouiss, 2001 & Weatherall, 2002). The discussion on various dimensions of the issue thus indicate that patriarchy which is a structural system is preserved in family unit that socialize male and female in specific gender roles. It is the system of patriarchy, which defines the domain of men and women in society and assigns them with appropriate masculine and feminine behavior. Gender roles are based

on the different expectations that individuals, groups, and societies have from individuals based on each society's values and beliefs about gender. Women are assigned with tasks inside the walls of their homes while men are assigned tasks out-side their homes are to be the primary breadwinners. Cultural norms support patriarchy and restrict women access to education, health facilities, participating in politics and deprive them from their inherited property.

Statement of the Study

Women's socio-economic development is a prerequisite for sustainable development and growth. Women's socio-economic participation and empowerment are fundamental to strengthening women's rights and enabling women to have control over their lives and to exert influence in society (Swedish Ministry for Foreign Affairs, 2010). Throughout history women have played an important role in the family that ranges from bearing and rearing of children to income generation. However, in most societies, women are discriminated in the family and the society at large and their contribution has been not recognized. Women access to social services, institutions and opportunities are restricted while their socio-economic position is dependent on men, which affect their lives (Tisdell, 2002). Further, women are subject to discrimination, persistent inequalities, and exclusion because of patriarchy and gender role differences in the society (Khan, et al., 2014).

Studies have shown that the socio-economic development of a society is dependent on the contribution of both men and women. Women's empowerment and development is indispensable for the well-being of individual, family, community and nation at large. Women's empowerment is of great importance in the country like Pakistan where women live in severe poverty and their per capita income is very low. Moreover, women socio-economic uplift is also needed for the achievement of the Millennium Development Goals (MDGs) & Sustainable Development Goals (SDGs) regarding gender equality, reducing child mortality, improving maternal health, achieving universal primary education, combating HIV/AIDs and reducing poverty (Kabeer, 2003). Analyzing the importance of gender and women's empowerment, the current study focuses on the implications of the prevailing patriarchy and gender role socialization among Pakhtuns and how such patriarchic socialization determine women's status and position regarding their economic empowerment. The specific objectives of the study are given below:

Objectives of the study

- To know the different dimensions of patriarchy and gender role socialization
- To know about the relation between gender role differences and socio-economic position of and decision making of women
- To identify the implications of patriarchy and gender role socialization on the socio-economic status of women

Methodology and Theoretical Framework

The current study was conducted in District Dir Upper, Khyber Pakhtunkhwa Province of Pakistan. As the population was very large and due to time and financial constrains it was difficult to study the whole population of the area, therefore the study sample was taken from three randomly selected villages namely Chiragali Bala, Chiragali Payeen, and Mano Banda. In this regard, the primary field information was collected from ninety (90) respondents including 40 male and 50 females through interview guide while the selection of the samples was made through probability sampling using simple random sampling technique. Out of male 40 respondents thirteen (13) each were taken from Chiragali (P) and Mano Banda and 14 were selected from Chiragali Bala. Among the fifty (50) female

respondents, 20 were selected from Chiragali Bala and fifteen (15) each were selected from Chiragali Payeena and Mano Banda. The interview guide consists of twenty 15 different questions regarding patriarchy, gender roles and status of women in the society and other related issues, and data was collected from the respondents in face to face interaction. In order to keep the secrecy, confidentiality and ethical considerations, consent and confidence of the respondents were sought out regarding the nature and type of the research. The information collected from the respondents was analyzed qualitatively and a thematic discussion was made to clarify the issue under study.

In the present research study, the Marxist Feminism has been utilized as the substantiation material to find out the cross-cultural study regarding women's subordination, particularly in the field of decision-making process in different societies. The fact of women's oppression and subjugation is patent throughout the world in the history that there is no such society where women (as a group) have dominance over men (as group) (Henslin, 1996). In this context, Marxist feminism gets a high status of prestige regarding women's rights advocacy and their subordination as it mostly emphasizes over the private property and its ownership that has a deeply rooted status in the area under study. Evolving from the philosophy of Karl Marx (1818-1883), conflict perspective has a large output to gender issues. Marxist feminism is based on the philosophy of dismantle capitalist structure and women's liberation. Marxist feminism believes that private property leads to economic inequality, women dependency and political confusion with imbalance in social relations between men and women. These are major causes of women's suppression almost in all social structures including *Pakhtun* society where such factors have an active role while depriving women from participating in most of the economic decision-making process. In this connection, Engels (1820-1895) placed Marx's general approach in a feminist context as he claimed that, the root cause of patriarchy is private property and ownership. Furthermore, he explained that, although capitalism did not create patriarchy, but it intensified this through concentrating on wealth and power in the hands of a small number of men, which is the ultimate source of power, authority and prestige, usually exercised by men in every society. Such is the case in research area, where the overall structure is patriarchic and male dominated and has caused nuisance among women to be suppressed and subordinated.

In Marxism, subordination and subjugation of women lies in means of production and more specifically in introduction of private property and family structure. The classical work of Engels (1884) rightly describes the origin of human society in detail. He argues that at the time of simple communism or hunting and gathering level of evolution, there was no such discrimination between male and female while the gender roles confronted the drastic changes in the agricultural mode of production that required more strength and specialization. *Pakhtun* society in general represents such scenario where the overall means of production are embezzled by men while women are restricted to domestic errands. Such restriction further leads to women's subordination and deprivation while participating in the decision-making process both at domestic and public (external) levels. According to Engels, at this stage, few men got control over all the productive resources and laid down the foundation of private property that empowered them in social relations of production and women became the vulnerable segment. In this regard, *Pakhtun* social organization or *Pakhtunwali* has also empowered men on the basis of private property and has disempowered women due to restrictions applied on them in the field of making the decisions pertaining to their status and empowerment. Marxism further reveals that such private property is then transferred to the male-biological-offspring and the cycle of class structure remains continuous. Speculations of Engels apparently show the situation in present research study where property is owned by men and is then transferred to the biological offspring i.e. male. In addition, these are centuries old traditions that are practiced throughout the *Pakhtun* settled areas as well as tribal settlements, which ultimately lead to the male dominated and patriarchic social structure. To conclude Marxist feminism, where

women's oppression and subordination is linked to property and family structure and masculine hold over property resulted in historical defeat of female sex on the basis of false consciousness. Marxist feminists locate the origin of patriarchy in the emergence of property relations, personal possessions, ownership on resources, which ultimately leads to women's oppression in society. The Marxists sort out discrimination at the level of occupational segregation, low pay, poverty, and discrimination against women that are also practiced in *Pakhtun* society. They feel that fighting for such policies will expose a fact that it is not possible to have remedy for these problems under capitalism. For Marxist, capitalism extends privileges to a few women and it ignores mass of women population. It does not provide equality to women in economic and social sector of society including decision-making rights. On another level, ideological system and power structure is in the hands of few men who control rest of the population including women.

On the basis of such discussion it is apparent that women are deprived in each and every sector of their lives including their participation in economic activities, making a decision concerning their future in shape of economic empowerment, education, political participation, mate selection, inheritance rights, employment and other familial decisions. In this regard the ideological position and power relations are male oriented and patriarchal, which is best suited to Marxist philosophy and justifies the position of researchers while utilizing such a theory as an evidence material to the current study.

Results and Analysis

Personal and Demographic Characteristics of the Respondents

The present study was conducted in three villages of District Dir Upper i.e. Chiragali Payeen, Mano Banda and Chiragali Bala. Data was collected from both male (50) and female (40) respondents randomly selected. The general and demographic information indicate that respondents belonged to different age groups. The difference in the age was an important component of selecting respondents for study, which helped in obtaining different information and also shows maturity in the collected information. In this regard, the selected and interviewed respondents were from 20-50 year of age. Further, respondents were of different age groups i.e. 20-25 (30 respondents 33.33%), 25-30 (20 respondents, 22.72%), 30-35 (20 respondents, 22.72%), 35-40 (10 respondents, 11.11%), while from age group 40-50 (10 respondents, 11.11%) were selected. Similarly, on the basis of education, 45 respondents, 50% were illiterate, 15 respondents 17% have primary education, 15 respondents 17% were educated up-to middle level, 10 (11.11%) were graduate, while the remaining 05 (5.5%) were postgraduate. Besides, information regarding their occupation shows that 30 (33.33%) respondents were daily wagers, 10 (11.11%) were skilled workers, 10 (11.11%) were shopkeepers, 20 (22.72%) were farmers, while the remaining 20 (22.72%) were jobless. The information also reveal that most of the respondents i.e. 60 (66.6%) belong to joint family, 10 (11.11%) belong to extended family, and 20 (22.72%) belong to nuclear family system. The information also show that 80 (88.89%) respondents were married and 10 (11.11%) respondents were not married. All the respondents were speaking Pashto language, and were representing different tribes/khels/families. The demographic information is important in qualitative research studies, because it reveals the culture, customs and nature of classes in the target area. It also help to know local family and kinship system, gender ratio, people socio-economic position, the knowledge they have as well as their life experiences. It also shows maturity level of our study respondents as well as their socio-economic status.

Table 1: General and Demographic Information of the Respondents

Age Group of Respondents	Number of Respondents	Total	
20-25	30	30	33.33%
25-30	20	20	22.72%
30-35	20	20	22.72%
35-40	10	10	11.11%
40-50	10	10	11.11%
Total	90	90	100%
Education level	Number of Respondents	Total	
Illiterate	45	45	50%
Primary	15	15	17%
Middle	15	15	17%
Graduate	10	10	11.111%
Postgraduate	05	05	5.5%
Total	90	90	100%
Occupation	Number of Respondents	Total	
Daily wagers	30	30	33.33%
Skilled Workers	10	10	11.11%
Shopkeepers	10	10	11.11%
Farmers	20	20	22.72%
Jobless	20	20	22.72%
Total	90	90	
Family Type	Number of Respondents	Total	
Joint Family	60	60	66.6%
Extended Family	10	10	11.11%
Nuclear Family	20	20	22.72%
Total	90	90	100%
Marital Status	Number of Respondents	Total	
Married	80	80	88.89%
Unmarried	10	10	11.11%
Total	90	90	

The Prevalence of Patriarchy and Gendered Socialization

Gender role socialization plays a central role in gender identities. In patriarchal societies typical gender roles are expected from women in order to divide life streams of men and women that also continue male dominance. From birth a child is taught both explicitly and through socialization that to act in either masculine or feminine ways. Patriarchy is a social structure in which men have and maintain the dominant power and have more powerful and prestigious position in social institutions (Johnson, 2006). Within this social structure women are often assigned the role and duty within homes as wives, mothers, and child bearer with lower social status (Johnson, 2006). Men on the other hand are entrusted such roles that bears more power and authority over women in personal and public situations, and thus put women at a disadvantaged position where they could not

contribute and develop themselves (Johnson, 2006). The family system determines the role of men and women and makes them understand to which gender they belong. Such thinking starts in the early stages, even the embryo in the womb, whether it will be a boy or girl. The answer involves more than the child sex but have a great significance in his future life. During field data collection similar views were shared by a respondent that the birth of a boy and girl is differently celebrated in our society, they are socialized in a different way and ultimately men accumulated more power and dominance over women. An extract from interview is:

“The birth of a male child is celebrated while firing on the occasion and also congratulations are exchanged. In our patriarchal society there is a preference for a male child than girls. They are also socialize in different ways for adult role playing”.

The family exerts an everlasting influence on the children and brings up their children in accordance with stereotyped masculine and feminine behaviors. In gender socialization women are associated with being physically attractive, weak, demure, subservient, emotional, nurturing, and dependent and performing household chores within the boundary walls. Women are expected to show dependence, obedience, conformity and domesticity while boys encouraged being dominant, self-reliant, and active outward looking. These roles are reinforced through cultural norms roles and are essential for upholding patriarchy in the society. These roles are taught to us from birth as social standards and male and thus female develop their gender identities and roles (Wolf, 2008). There is negative sanctions for not complying with gender standards that can range from social exclusion to hate. The cited literature also validates field information where majority of the respondents told that different roles are learnt through socialization and men and women are expected to perform differently. An extract on an interview is:

“Society socialized men and women differently and prepares them for different roles. Men are socialized in a way to occupy productive roles outside their homes, while women are assigned with reproductive roles in side their homes”.

Patriarchy promotes gender role socialization. It oppresses women, and is a system of power, dominance, and oppressive gender roles that perpetuate the exploitation of women for the benefit of men. Patriarchies attribute social and economic opportunities with male and female and frame the relationship between men and women in society (Humera, 2010). Patriarchy inflicts tremendous consequences upon women socio-economic status in the society and women have been the victims of violence and often in her own family (Levy, 2008 & Dobash, 1979). While analyzing the field information it was found that majority of the research participants believe in patriarchy and the subordination of women, they also contended that gender roles promote gender inequality in society and women face severe consequences during their lifetime. It was revealed by a respondent during interview:

“Gender role creates power imbalance in society and results in women exploitation and subordination. They are dependent on their men for social and economic survival. It is men who decide what will happen, when and how, while women are supposed to listen and obey”.

Family being the basic socializing unit treats and socializes men and women differently, where men are prepared for activities outside their homes, while women are expected to play indoor activities.

Gender role define the role and streams of men and women in way that perpetuate the dominant status of men in society and rendered women in an exploitative and subordinated position.

Patriarchy, Women Socioeconomic Status and Decision Making

Social status is a recognized social position and relationship of individuals within a society's hierarchy. Gender roles play an important part in defining an individual's socio-economic status. Patriarchy promotes men's dominant position of controlling the social system, economic resources, family and opportunities and hinders women access to achieve elevated socio-economic status (Mason, 1986 & 2001). Kabeer (2000), describes that woman socio-economic empowerment is women's ability to exercise choice and make decisions. Women socio-economic status is associated with women's autonomy to make decisions regarding health, education, family planning and residential preferences (Jeffery 1997, Lyster, 2002 & Bose, 2005). Moreover, patriarchy promotes the belief that one sex is superior and the other inferior thus reinforces extreme sex roles, and also provide space to men for controlling productive and reproductive decisions (Folbre, 1988, Dwyer & Bruce, 1988). Cultural norms are used in order to maintain, exhibit and reinforce patriarchal gender identities and determines socio-economic position of women. It also describes male as independent, important and women as dependent, less important and support extreme role discrimination in society. In patriarchal society where family sets the norms woman is subjected to all sorts of exploitation, and the decision making powers are vested with men. Most of the field information also validates the cited literature, as one of the respondents was of the opinion:

"That women as a daughter, is considered to be silent, submissive, modest and obey the decisions of her father. Their choice of accessing financial, educational and health facilities is hindered. While after marriage they are dependent on their husbands for socio-economic decisions".

Women's are being excluded from mainstream development and are deprived of the right of entry into educational, financial, political and social opportunities. They are also not given opportunities to take part in socio-economic development and do not have voice or independent opinion regarding deciding their life. Because men are expected to be the primary breadwinner for their families, women often experience poverty and lesser control over economic resources. It was also found during field data collection that women were deprived of the rights to participate in economic activities, education and participation in politics. Men were regarded both the breadwinners and decision makers and women were left with no choice but to obey the decisions of their men. A respondent was also having similar opinion:

"Women's life is restricted within the walls of the house and they have lesser power of expression in family affairs. Their participation in economic activities and politics is considered a sin and shame for the family and society.

Although women have economic contributions as unpaid workers and reduce the expenditure on household but their contribution is not recognized. Kumar and Varghese (2005) admit that women are living in men dominated society and have fewer opportunities to get education and employment. Rural women also spend most of the time in agriculture, house work, and looking after domestic animals but they are deprived of basic health and educational facilities (Government of Pakistan, 2012). They also greatly suffer from a lack of access to health-care facilities, and also face traditional taboos against consulting doctor which are based on false traditions and religious beliefs (Mahmood

2000, Sathar & Kazi 1997, Renigham, 1996). They have no control over reproduction and such behavior is also determined by the broader economic, social and cultural factors of the society (Bongaarts, 1978). In this context, the respondents also believed that women have economic contribution as working in agriculture fields, collecting fuel wood, keeping domestic animals e.t.c. but their contribution is not valued in society, as they perform the unpaid works. An extract from the interview of field respondents also shows:

“Despite economic contribution of women their role is not recognized in society. They are assigned the unpaid work. Women could not go outside their homes because of cultural concepts of purdha”.

Conclusively, patriarchy enables men to dominate women and maintain their power. Cultural values restrict women's mobility and their participation in decision is disregarded. In family boys and girls are given completely separate roles, where sons are given preference over daughters and get more affection and education. This way boys are becomes more confident than girls and maintain their dominance throughout life.

Gendered Socialization, Women's Deprivation and Economic Dependency

Women are economically dependent on men and could not even spend their own income, while men make major economic decisions. The culture of patriarchy maintains economic dependency and deprivation of women. The patriarchal and traditional joint family concentrates decision making powers in the hands of male members. The economic decisions made by married couple would favor husband more than his wife. Women made considerable contribution in home and outside home in form of livestock & poultry management, agriculture, and collecting fuel wood as part of their housework, but they are neglected in major household decisions (Megha, 1990, Sorensen & Sara, 1989 & Feldstein, 2008). Field information also validates secondary literature and one of the respondents also shared similar feelings that:

“Men hold control of family economics, while women are dependent on male. All economic decisions are made by men and women have no control over their own income as they could not sell the cattle given to them by their parents in form of dowry”.

Similarly, women required men consent and permission to spend money on health, cloths, in time of births and deaths, and on other family needs as well. Economic dependency on men makes women poor which takes away from them future life chances and deprives them of the opportunity of having a life without sickness and with decent education (Oppenheim & Harker, 1996). Research studies shows that women perform 66% of the world's work, and produce 50% of the food, yet earn only ten percent of the income and own one percent of the property (Clinton Global Initiative September, 2009). Women's economic dependency and deprivation is also related to their relation to land ownership, property rights and decision making powers. Gazdar (2001) focused that women experience of poverty, gender power relations within household, their social and class position linked them with the operation of market and state. Analysis of the field information also shows resemblance to secondary data, and majority of the respondents argued that women are dependent on men despite their economic contribution in households' affairs. They could not own economic resources and could not make economic decisions. An extract from field interview is:

“We could not go out of home without the permission of our husbands, fathers and brothers. We are dependent on our male

for economic support. It is the male of household who control wealth and spends money as he likes”.

In this context, women and men face poverty differently and women and due to gender inequalities, economic deprivation, patriarchal control, discrimination, lesser control over resources, inadequate employment opportunities and lesser or no access to inheritance and income (Shaheed (2006). Persisting socio-cultural norms restricts women access to economic opportunities and keep them poor and economically dependent upon men. Women poverty keep them away from their right of entry to educational, financial, political and social opportunities of development, and thus they have minimum participation in domestic and national decision making process.

CONCLUSION

Detail discussion and analysis of the data indicate that male and female of the village live in definite domain where male made major decisions of life. Women have no economic opportunities, and cultural norms define the economic streams of women and men in which women are kept dependent on men and are not involved in economic activities. The cultural norms ensure women economic disempowerment and this relation hinder women upward social mobility in the society. Women do not inherit property or land, while family norms and traditions of the society hinder women access to health and educational facilities. Men also control and regulate women politically and their access to political institution and decision making is barred and women are not allowed the right of vote, which is strictly defined as male activity. The patriarchal values embedded in the society and family structure prosper and recommend gender roles where women are expected to perform expressive roles, get their submissive identities and men are expected to perform instrumental roles and get their dominant identities. Men exercise power and influence over women in the guise of tradition and culture, where women have limited ability to challenge their power. Moreover, women have no access to family planning and have no control over their health, biology and production of children. It was also found that the socio-cultural environment secluded women which adversely affect women socio-economic status in the area.

RECOMMENDATIONS

In order to minimize the gender gap and promote women socio-economic position they must be given the rights of decisions regarding reproduction, education, marriage, and access to health. Women must be provided equitable access to assets, services and programs, and increased recognition of their vast unpaid work. The systematic socio-cultural exclusion of women should be reduced through positive measures and effective public policy. Effective positive measures should be taken to improve confidence and boost the socio-economic condition of rural women. Moreover, comprehensive and analytical studies need to be done in order to study all those power structures , factors and constrains that hinders women socio-economic uplift and deprive the society from the socio-economic contribution of half of the population (women).

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