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# Socio-Cultural Impediments Condense the Role of Women Political Workers in their Affiliated Political Parties

Latif Ullah [1]   Majid Khan [2]   Wasif Khan [3]   Nizar Ahmad [4]

**Abstract:** *The present study analyzed women's role with respect to women's interest protection in their respective affiliated political parties. The study attempted to inquire about support and encouragement to women political workers from their respective families and political parties in the electioneering process. In so doing, this study examined women's role in policy agenda and resource allocation for women's equal access to education and health. A cross-sectional research design was used to accomplish the current study. A sample of 231 women on reserved seats was interviewed. A stratified random sampling technique of probability was used for sample selection. Interview Schedule was used as a data collection tool, which consists of Likert scale questions. The data was analyzed by SPSS 21 version software, univariate analysis was established by analyzing simple frequencies of the information, while the bivariate association was established by cross-tabulation and binary logistic regression. The study found that socio-cultural impediments restrict women political workers' roles in their respective affiliated political parties. It may safely be concluded from the findings of the present study that women's political role remained insubstantial with regard to gender equity and equality. Women's political activities are determined by their male counterparts. Practical and strategic gender needs are required to be addressed to enhance women's political participation.*

## Introduction

Women generally face hesitations in their political activities when they join politics (Bari, 2005). They are deprived of their rights just because of their subordinated position in society (Naz & Ahmad, 2012). The traditional definition of politics banned women's political endeavors; women are considered weak, need male support in every matter, and are therefore incompatible with the demand of political work (Latif, Usman, Kataria, and Abdullah, 2015). "*Social and cultural values, as well as the restrictive economic environment, make women appear to be inferior citizens*" (Naz et al. 2012, p. 167).

Women are not tolerated in the public sphere in Khyber Pakhtunkhwa (Bari, 2005). A woman enters mostly as a mother and wife into politics. As a result, young women are excluded from politics (Shvedova, 2002). Women's positions in political parties are dependent on men. Their views regarding women's issues are often ignored by their male counterparts. Party policies discourage women's powerful positions in a party; women were not elected to the positions of power in their respective political parties (Shvedova, 2005). Their presence in party meetings is not as important as men's. As a result, party meetings are held at odd times, conflicting with women's domestic responsibilities. Similarly, the party chooses such a venue for meetings, which discourages women's attendance. Usually, meetings were arranged in men's residences (Ullah & Ahmad, 2020). Women don't have sufficient time to participate in political events.

Besides this, women are constrained by their respective families to interact with men during public meetings (Ullah & Ahmad, 2020). Women are also faced with mobility hurdles, as the patriarchal social

[1] Lecturer, Department of Criminology, University of Malakand, Lower Dir, KP, Pakistan.
[2] Department of Rural Sociology, University of Agriculture, Peshawar, KP, Pakistan.
[3] M.Phil. from Bacha Khan University, Charsadda, KP, Pakistan.
[4] Assistant Professor, Department of Sociology, Bacha Khan University, Charsadda, KP, Pakistan.

- Corresponding Author: Latif Ullah (latifullahpo@gmail.com)

structure of Khyber Pakhtunkhwa does not allow women's independent mobility (Bhattacharya, 2014). Women are dependent on their respective families for their mobility; unfortunately, their families' support for their mobility is minimal (Naz et al. 2012). The burden of domestic responsibilities and purdah are used by women's families to restrict their mobility (Bhattacharya, 2014). However, politics requires women's exposure to interact with male and female constituents and to address public meetings (Ullah & Ahmad, 2020).

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## Literature Review

Feminist theorists endorsed the idea that men are the major determinants of political actions and inactions (Ocran, 2014). Men are in a continuous fight for the status quo that has already been enjoyed by them. Women's limited political exposure, family support, and economic resources make it challenging for women to compete with men for access to political power, education, and health. Women perform their political role on a political ground that has already been arranged for them by men (Naz, Ibrahim, and Ahmed, 2012). Their political achievement with respect to women's interest preservation cannot be ensured until the existing male-dominated political structure is reviewed with the aim of empowering women (Akhunzada, Khattak& Ashraf, 2015). Women could preserve their interests by displacing or replacing the existing elite of the prevailing political system. Moreover, they have to execute their role of bringing changes in the existing socio-cultural and economic values (Mofoluwawo, 2014). Politics has been commercialized, and the rising cost of running an effective political campaign and solid competition in elections need women's independent socio-economic status. In fact, "*women's participation in political life depends largely on their access to employment, which gives them not only material independence but also certain professional skills and greater self-confidence*" (Kassa, 2015, P. 3).

Under the Local Government Act 2013, women are facilitated for their political conduct and encouraged to join politics at the local level for the protection of their rights. Women's effective political role is subject to certain sociocultural, political, and economic factors (Shah et al., 2015). Cultural norms and values decide women councilors' role, which is still under debate in the local bodies system itself (Khan et al. 2019). The prominent factors that hinder women from representing their interests effectively in local bodies are the patriarchal hierarchy existing in the current local government structure, women's limited political knowledge, family restrictions and household responsibilities, cultural priority to women's procreation role, child-rearing, and household chores. Some of these barriers are addressed in urban societies by arranging child care facilitation, but in Khyber Pakhtunkhwa, women lack such facilitation (Dahlerup, 2005). Some studies argue that women should be compensated for their household chores. However, in Pakistan, Khyber Pakhtunkhwa women's domestic chores are not acknowledged, and as a result not, no measures have been taken in this regard (Khan et al. 2009). The studies on women's political participation probed that women's limited time to manage both household chores and political activities is, in fact, a violation of their rights (Mirza, 2011). Society assigned them roles, which led to their inability to perform their political role and restraining the opportunities given to them by the state.

Women's socio-economic development status leads to their empowerment. The target of women's socio-economic development could not be fully achieved without their active participation at the decision-making level in society (Latif, Uthman, Kataria& Abdullah, 2015). Participation means that people are closely involved in the economic, social, cultural, and political processes that affect their lives (Shah, Aziz, and Ahmad, 2015). Some societies allow participation in a narrow sense, i.e., allow women to participate in some specific activities of the society for a limited purpose. However, in a wider sense, participation refers to getting access to the state power and shaping citizen interests through recognized procedures of the state (Khan, 2006).

## Materials and Methods

The data used for analysis in this study is taken from the Ph.D. thesis of the principal author. The study data was collected under the supervision of ISCS, University of the Punjab Lahore. This study adopts the quantitative research approach. As a result, cross-sectional research design is used to inquire about socio-cultural impediments with respect to women's political affiliations. The design has the capability to establish the statistical association of information taken from the study participants with respect to socio-cultural impediments with information taken regarding women's political achievements. A total sample size of 231 women in reserved seats of local government council district Mardan is selected as study respondents.

Likert scale method is used to assist evaluators in gathering data. It involves a series of statements that respondents may choose from in order to rate their responses to evaluative questions. Likert scale questions in the current study are prepared in the light of research objectives and research questions. An interview schedule is adopted to collect respondents' information. The Statistical Package for Social Sciences (SPSS) version 21 software package is used for all statistical analyses. A simple frequency test is applied to all the Likert scale information to check whether the collected data is normally distributed or not. The normal distribution of the data is dependent on its value of mean, median, and mode. For all statistical determinations, significance levels are established at 0.05. P value less than 0.5 means that there is a significant association among variables (Naz et al. 2012). The statistical association of bivariate analysis is measured by confidence interval value, P value, and odd ratio. During the process of bivariate analysis, the researcher applied cross-tabulation & binary logistic regression tests to find out the association of socio-cultural impediments with women's political achievements in their respective political parties. Likert scale questions Q.27.6, Q.27.7, Q.27.8, and Q. 27.9 are computed in the data set to get its single outcome variable. The computed variable is then recoded into categorical variables having two categories and assessed women's role of supporting their issues in political parties by two categories: *support perfectly* and *support not at all* their issues in their affiliated political parties.

Socio-Cultural Impediments: Study participants are interviewed for socio-cultural impediments confronted them at the time of joining politics. A variety of statements about socio-cultural `barriers are taken by the study from the existing literature on '*women's political participation*' to cover all its aspects. The data about socio-cultural impediments, women's role in procreation, child-rearing, and household chores are collected through Likert scale questions, which are followed by options as *never*, *rarely*, *sometimes*, *often*, and *always*. The information about socio-cultural impediments such as tribe/clan (family) restrictions on women, women's responsibility of looking after elderly/sick family members, and attending family functions are collected through Likert scale questions, which are followed by responses as *never*, *rarely*, *sometimes*, *often*, and *always*. Similarly, women's roles of maintaining relations with close relatives, engaging in informal jobs (agricultural activities), and managing the finances of the family are also assessed by Likert scale questions, which are followed by options as *never*, *rarely*, *sometimes*, *often*, and *always*. The respondents are requested to select an option from the given scale as *Never*, *rarely*, *sometimes*, *often*, and *always* to find out the intensity of the responses about politics is preferred for men, tribal/clan chief (family leader) not given importance to women politics, veil purdah restriction from family, family/relatives influence on women decisions, less importance given to female education, and woman engaged to politics is not preferred for marriage. All the Likert scale questions regarding socio-cultural impediments are recoded into categorical variables, which are followed by 03 categories as strongly disagree, neither agree nor disagree, and strongly agree to apply upon binary and multiple logistic regression tests.

Respondents of the study, as women elected on reserved seats, were asked for their agreement to participate in the study. They were informed about the general purpose of the study and about their right to withdraw at any stage of the interview. It is the research ethic to avoid situations that may cause physical or psychological harm to study participants. The researcher ensures the confidentiality of collected information. No personal information such as respondents' names, cell or telephone numbers, and addresses were asked during the interview conduction.

## Results and Discussion

In this section of the study, the socio-cultural impediments were analyzed with respect to women's role in supporting their issues in political parties. The current results of the study were analyzed under the existing literature on the study concern. It was pointed out to what extent the results of the study were coping and opposing the literature.

## Univariate Analysis

### Table 1

*Socio-Cultural Barriers to Women's Political Engagement*

| Socio-Cultural Barriers | F | % |
|---|---|---|
| **The role of procreation hinders women from taking part in political activities** | | |
| Never | 15 | 6.5 |
| Rarely | 37 | 16.0 |
| Sometimes | 41 | 17.7 |
| Often | 89 | 38.5 |
| Always | 49 | 21.2 |
| **Child rearing limits women's political participation** | | |
| Never | 13 | 5.6 |
| Rarely | 19 | 8.2 |
| Sometimes | 42 | 18.2 |
| Often | 93 | 40.3 |
| Always | 64 | 27.7 |
| **Women are incapable of managing both household chores and political activities** | | |
| Never | 11 | 4.8 |
| Rarely | 23 | 10.0 |
| Sometimes | 35 | 15.2 |
| Often | 89 | 38.5 |
| Always | 73 | 31.6 |
| **Tribe/clan restricts women from taking part in political activities** | | |
| Never | 16 | 6.9 |
| Rarely | 20 | 8.7 |
| Sometimes | 44 | 19.0 |
| Often | 89 | 38.5 |
| Always | 62 | 26.8 |
| **Taking part in political activities constraint women to look after elderly/sick family members** | | |
| Never | 15 | 6.5 |
| Rarely | 16 | 6.9 |
| Sometimes | 108 | 46.8 |
| Often | 58 | 25.1 |
| Always | 34 | 14.7 |
| **Women's participation in family functions(attending marriage ceremonies) is considered more important than participation in political activities** | | |
| Never | 63 | 27.3 |
| Rarely | 29 | 12.6 |
| Sometimes | 54 | 23.4 |
| Often | 46 | 19.9 |
| Always | 39 | 16.9 |
| **Women's political activities are hindered due to maintaining relations with close relatives** | | |
| Never | 24 | 10.4 |
| Rarely | 84 | 36.4 |
| Sometimes | 44 | 19.0 |

| | | |
|---|---|---|
| Often | 53 | 22.9 |
| Always | 26 | 11.3 |

### Women's participation in informal jobs (agricultural activities) prevents them from taking part in political activities

| | | |
|---|---|---|
| Never | 13 | 5.6 |
| Rarely | 19 | 8.2 |
| Sometimes | 41 | 17.7 |
| Often | 97 | 42.0 |
| Always | 61 | 26.4 |

### A woman's major task is to manage the finances of the family

| | | |
|---|---|---|
| Never | 14 | 6.1 |
| Rarely | 20 | 8.7 |
| Sometimes | 51 | 22.1 |
| Often | 79 | 34.2 |
| Always | 67 | 29.0 |

### Politics is preferred for men

| | | |
|---|---|---|
| Never | 24 | 10.4 |
| Rarely | 14 | 6.1 |
| Sometimes | 43 | 18.6 |
| Often | 84 | 36.4 |
| Always | 66 | 28.6 |

### Tribal/clan (family) chief doesn't consider women's political participation as important as men's

| | | |
|---|---|---|
| Never | 3 | 1.3 |
| Rarely | 13 | 5.6 |
| Sometimes | 44 | 19.0 |
| Often | 39 | 16.9 |
| Always | 132 | 57.1 |

### Veil purdah restricts women from taking part in political activities

| | | |
|---|---|---|
| Never | 9 | 3.9 |
| Rarely | 25 | 10.8 |
| Sometimes | 45 | 19.5 |
| Often | 80 | 34.6 |
| Always | 72 | 31.2 |

### Family/relatives largely influence women's decisions

| | | |
|---|---|---|
| Never | 10 | 4.3 |
| Rarely | 16 | 6.9 |
| Sometimes | 49 | 21.2 |
| Often | 86 | 37.2 |
| Always | 70 | 30.3 |

### Female education isn't considered important

| | | |
|---|---|---|
| Never | 11 | 4.8 |
| Rarely | 10 | 4.3 |
| Sometimes | 36 | 15.6 |
| Often | 61 | 26.4 |
| Always | 113 | 48.9 |

### Politically engaged women are not preferred for marriage

| | | |
|---|---|---|
| Never | 22 | 9.5 |
| Rarely | 23 | 10.0 |
| Sometimes | 32 | 13.9 |
| Often | 98 | 42.4 |
| Always | 56 | 24.2 |

## Results: Socio-Cultural Barriers to Women's Political Engagements

Out of the total women councilors, the majority (38.5 %) viewed that women's procreation role often hinders women's participation in political activities. Most (40.3 %) of them believed that child-rearing often limits women's political activities. The majority (38.5 %) of the respondents believed that women are often incapable of managing both household chores and political activities. Among the total sample size, the most (38.5 %) women elected on reserved seats declared that their respective tribes/clan often restrict their political activities. Most (46.8 %) of them believed that women's political activities sometimes constrained women to look after their families' elders. The majority (27.3 %) of women councilors out of the total sample size believed that women's participation in family functions (attending marriage ceremonies) was never considered more important than their political activities. Most (36.4 %) of them believed that their political activities are hindered rarely due to maintaining relations with close relatives. The majority (42 %) of women councilors declared that women's participation in informal jobs (agricultural activities) often prevents them from taking part in political activities. Most (34.2 %) of them declared that often, women's major task was to manage household finances. Out of the total sample size, the majority (36.4 %) of them believed that politics is often preferred for men. Most (57.1 %) of women out of the total respondents said that their respective tribe/clan chiefs always do not consider women's political activities as important as men's activities. Out of the total sample size, most (34.6 %) of the respondents believed that the veil/purdah often restricts women from taking part in political activities. The majority (37.2 %) of the total respondents believed that their family/relatives largely influenced their decisions in family matters. Among the total selected women councilors, the Majority (48.9 %) of them believed that female education is not always considered important. Most (42.4 %) of women believed that politically engaged women are often not preferred for marriage.

### Bivariate Analysis
### Table 2
*Socio-Cultural Impediments Associated with Women's Role of Supporting Their Issues in Political Parties*

| Socio Cultural Impediments | Women political workers support/encourage their issues in their political parties. | | | |
|---|---|---|---|---|
| | Support perfectly | Support not at all. | | |
| | Frequency, % | Frequency, % | OR, 95% C.I | P. Value |
| **The role of procreation hinders women from taking part in political activities** | | | | |
| Strongly disagree | 35(40.2%) | 17(11.8%) | 1.00 | |
| Neither agree nor disagree | 22(25.3%) | 19(13.2%) | 1.7, (.764-4.136) | .181 |
| Strongly agree | 30(34.5%) | 108(75.0%) | 7, (3.656-15.025) | .000 |
| **Child rearing limits women's political participation** | | | | |
| Strongly disagree | 19(21.8%) | 13(9.0%) | 1.00 | |
| Neither agree nor disagree | 31(35.6%) | 11(7.6%) | .5, (.194-1.389) | .192 |
| Strongly agree | 37(42.5%) | 120(83.3%) | 4, (2.139-10.507) | .000 |
| **Women are incapable of managing both household chores and political activities.** | | | | |
| Strongly disagree | 19(21.8%) | 15(10.4%) | 1.00 | |
| Neither agree nor disagree | 22(25.3%) | 13(9.0%) | .7, (.286-1.962) | .556 |
| Strongly agree | 46(52.9%) | 116(80.6%) | 3, (1.496-6.818) | .003 |
| **Tribe/clan restricts women from taking part in political activities** | | | | |
| Strongly disagree | 17(19.5%) | 19(13.2%) | 1.00 | |
| Neither agree nor disagree | 28(32.2%) | 16(11.1%) | .5, (.208-1.254) | .143 |
| Strongly agree | 42(48.3%) | 109(75.7%) | 2, (1.102-4.891) | .027 |
| **Taking part in political activities constraint women to look after elderly/sick family members** | | | | |
| Strongly disagree | 15(17.2%) | 16(11.1%) | 1.00 | |
| Neither agree nor disagree | 35(40.2%) | 73(50.7%) | 1.9, (.869-4.402) | .105 |
| Strongly agree | 37(42.5 %) | 55(38.2%) | 1.3, (.615-3.159) | .427 |

| Women's participation in family functions is considered more important than participation in political activities | | | | |
|---|---|---|---|---|
| Strongly disagree | 20(23.0%) | 72(50.0%) | 1.00 | |
| Neither agree nor disagree | 31(35.6%) | 23(16.0%) | 2, (1.372–5.098) | .004 |
| Strongly agree | 36(41.4%) | 49(34.0%) | .5, (.273–.1.087) | .085 |
| Women's political activities are hindered due to maintaining relations with close relatives | | | | |
| Strongly disagree | 20(23.0%) | 88(61.1%) | 6, (3.170–11.867) | .000 |
| Neither agree nor disagree | 21(24.1%) | 23(16.0%) | 1.5, (.727–3.205) | .263 |
| Strongly agree | 46(52.9%) | 33(22.9%) | 1.00 | |
| Women's participation in informal jobs prevents them from taking part in political activities | | | | |
| Strongly disagree | 14(16.1%) | 18(12.5%) | 1.00 | |
| Neither agree nor disagree | 25(28.7%) | 16(11.1%) | .4, (.195–1.273) | .145 |
| Strongly agree | 48(55.2%) | 110(76.4%) | 1.7, (.820–3.874) | .145 |
| A woman's major task is to manage the finances of the family | | | | |
| Strongly disagree | 18(20.7%) | 16(11.1%) | 1.00 | |
| Neither agree nor disagree | 29(33.3%) | 22(15.3%) | .8, (.357–2.041) | .722 |
| Strongly agree | 40(46.0%) | 106(73.6%) | 2, (1.387–6.409) | .005 |
| Politics is preferred for men | | | | |
| Strongly disagree | 21(24.1%) | 17(11.8%) | 1.00 | |
| Neither agree nor disagree | 19(21.8%) | 24(16.7%) | 1.5, (.648–3.755) | .321 |
| Strongly agree | 47(54.0%) | 103(71.5%) | 2, (1.309–5.598) | .007 |
| Tribal/clan chief doesn't consider women's political participation as important as men's | | | | |
| Strongly disagree | 11(12.6%) | 5(3.5%) | 1.00 | |
| Neither agree nor disagree | 30(34.5%) | 14(9.7%) | 1, (.299–3.523) | .967 |
| Strongly agree | 46(52.9%) | 125(86.8%) | 5, (1.970–18.137) | .002 |
| Veil purdah restricts women from taking part in political activities | | | | |
| Strongly disagree | 21(24.1%) | 13(9.0%) | 1.00 | |
| Neither agree nor disagree | 23(26.4%) | 22(15.3%) | 1.5, (.625–3.822) | .346 |
| Strongly agree | 43(49.4%) | 109(75.7%) | 4, (1.884–8.902) | .000 |
| Family/relatives largely influence women's decisions | | | | |
| Strongly disagree | 14(16.1%) | 12(8.3%) | 1.00 | |
| Neither agree nor disagree | 28(32.2%) | 21(14.6%) | .8, (.336–2.277) | .784 |
| Strongly agree | 45(51.7%) | 111(77.1%) | 2, (1.236–6.701) | .014 |
| Female education isn't considered important | | | | |
| Strongly disagree | 12(13.8%) | 9(6.3%) | 1.00 | |
| Neither agree nor disagree | 23(26.4%) | 13(9.0%) | .7, (.251–2.263) | .614 |
| Strongly agree | 52(59.8%) | 122(84.7%) | 3, (1.243–7.875) | .015 |
| Politically engaged women are not preferred for marriage | | | | |
| Strongly disagree | 23(26.4%) | 22(15.3%) | 1.00 | |
| Neither agree nor disagree | 16(18.4%) | 16(11.1%) | 1, (.422–2.588) | .923 |
| Strongly agree | 48(55.2%) | 106(73.6%) | 2, (1.174–4.542) | .015 |

## Results & Discussion

Association of Socio-Cultural Impediments with Women's Role of Supporting their Issues in Political Parties. In the selected sample size of women elected on reserved seats, *30(34.5%)* reserved seats women strongly agreed to support women's issues in their parties perfectly, while *108(75.0%)* reserved seats women strongly agreed to support women's issues not at all in their respective political parties. The odd ratio for supporting not at all of the strongly agreed women is 07 times higher than strongly disagreed women. The role of procreation hinders women from taking part in political activities, which is statistically significant to the outcome variable; women political workers support/encourage women's issues in their respective political parties. The confidence interval value of their statistical *significance is (3.656–15.025)*. Among the selected respondents, *37(42.5%) respondents strongly agreed with supporting women's issues perfectly; however, 120(83.3%)* respondents strongly agreed with supporting women's issues not at all in

their respective political parties. The odd ratio for supporting women's issues not at all of the strongly agreed representatives is 04 times greater than strongly disagreed women. Child rearing limits women's political participation, which is statistically associated with the outcome variable, for which the confidence interval value is *(2.139-10.507)*.

In the selected study sample, *46(52.9%) women councilors strongly agreed that they supported women's issues perfectly; however, 116(80.6%) of them strongly agreed that they supported women's issues not at all in their political parties. The odd ratio for supporting women's issues not at all of the strongly agreed women representatives is 03 times higher than the disagreed representatives.* Women are incapable of managing both household chores and political activities, which is statistically significant to the outcome variable. The confidence interval value of their significance is *(1.496-6.818)*. Out of the total sample size of women elected on reserved seats, *42(48.3%)* reserved seats women strongly agreed for supporting perfectly, while *109(75.7%)* reserved seats women strongly agreed for supporting not at all women issues in their respective political parties. The odd ratio for supporting not at all of the strongly agreed women is 02 times higher than strongly disagreed women. Tribe/clan restricting women from taking part in political activities is statistically significant to the outcome variable; women political workers support/encourage women's issues in their respective political parties. The confidence interval value of their statistical *significance* is *(1.102-4.891)*. Among the selected respondents, *35(40.2%)respondents neither agreed nor disagreed with supporting women's issues perfectly; however, 73(50.7%)* respondents neither agreed nor disagreed with supporting women's issues not at all in their respective political parties. Taking part in political activities constrains women from looking after elderly/sick family members, which is statistically insignificant to the outcome variable. In the selected study sample, 31(35.6%) *women councilors* neither agreed nor disagreed *that they supported women's issues perfectly; however, 23(16.0%) of them* neither agreed nor disagreed *that they supported women's issues not at all in their political parties. The odd ratio for supporting women's issues not at all of the* neither agreed nor disagreed *women representatives is 02 times higher than disagreed representatives.* Women's participation in family functions is considered more important than participation in political activities, which is statistically significant to the outcome variable. The confidence interval value of their significance is *(1.372-5.098)*. Out of the total sample size of women elected on reserved seats, 20(23.0%)reserved seats women strongly disagreed with supporting perfectly while *88(61.1%)* reserved seats women strongly disagreed with supporting not at all to women issues in their respective political parties. The odd ratio for supporting not at all of the strongly disagreed women is 06 times higher than strongly agreed women. Women's political activities are hindered due to maintaining relations with close relatives, which is statistically significant to the outcome variable; women political workers support/encourage women's issues in their respective political parties. The confidence interval value of their statistical *significance* is (3.170-11.867).

In the selected study sample, 48(55.2%) *women councilors strongly agreed that they supported women's issues perfectly; however, 110(76.4%) of them strongly agreed that they supported women's issues not at all in their political parties.* Women's participation in informal jobs prevents them from taking part in political activities, which is statistically insignificant to the outcome variable.  Among the selected respondents, 40(46.0%) *respondents strongly agreed to support women's issues perfectly; however,106(73.6%)* respondents strongly agreed to support women's issues not at all in their respective political parties. The odd ratio for women political workers supporting women's issues not at all of the strongly agreed women is 02 times greater than strongly disagreed women. A woman's major task is to manage the finances of the family, which is statistically significant to the outcome variable. The confidence interval value of their significance is *(1.387-6.409)*. Out of the total sample size of women elected on reserved seats, 47(54.0%)reserved seats women strongly agreed for supporting perfectly, while *103(71.5%)* reserved seats women strongly agreed for supporting not at all women issues in their respective political parties. The odd ratio for supporting not at all of the strongly agreed women is 02 times higher than strongly disagreed women. Politics is preferred for a man is statistically significant to the outcome variable; women political workers support/encourage women's issues in their respective political parties. The confidence interval value of their statistical *significance* is *(1.309-5.598)*

In the selected study sample, 46(52.9%) *women on reserved seats strongly disagreed that they supported women's issues perfectly; however, 125(86.8%) of them strongly agreed that they supported women's issues not at*

*all in their political parties. The odd ratio for women supported women issues not at all of the strongly agreed women is 05 times greater than strongly disagreed women.* Tribal/clan chief doesn't consider women's political participation as important as men's, which is statistically significant to the outcome variable. The confidence interval value of their significance is (1.970-18.137). Among the selected respondents, *43(49.4%) respondents strongly agreed with supporting women's issues perfectly; however, 109(75.7%) respondents strongly* agreed with supporting women's issues not at all in their respective political parties. The odd ratio for women political workers supporting women's issues not at all of the strongly agreed women is 04 times greater than strongly disagreed women. Veil purdah restricts women from taking part in political activities, which is statistically significant to the outcome variable. The confidence interval value of their significance is *(1.884-8.902).*

Out of the total sample size of women elected on reserved seats, 45(51.7%) reserved seats women strongly agreed for supporting perfectly, while *111(77.1%)* reserved seats women strongly agreed for supporting not at all women issues in their respective political parties. The odd ratio for supporting not at all of the strongly agreed women is 02 times higher than strongly disagreed women. Family/relatives largely influence women's decisions and are statistically significant to the outcome variable; women political workers support/encourage women's issues in their respective political parties. The confidence interval value of their statistical *significance* is (1.236-6.701) In the selected study sample, 52(59.8%) *women councilors strongly agreed that they supported women's issues perfectly; however, 122(84.7%) of them strongly agreed that they supported women issues not at all in their political parties. The odd ratio for women supported women issues not at all of the strongly agreed women is 03 times greater than strongly disagreed women.* Female education isn't considered important and is statistically significant to the outcome variable. The confidence interval value of their significance is (1.243-7.875). Among the selected respondents, *48(55.2%)respondents strongly agreed with supporting women's issues perfectly; however,106(73.6%)* respondents strongly agreed with supporting women's issues not at all in their respective political parties. The odd ratio for women political workers supporting women's issues not at all of the strongly agreed women is 02 times greater than strongly disagreed women. Politically engaged women are not preferred for marriage, which is statistically significant to the outcome variable. The confidence interval value of their significance is *(1.174-4.542).*

Political parties often violate women's political rights because of their male members' hold on party policies (Shvedova, 2005). Women being involved in politics are restricted by their socio-cultural practices. Women political workers are reluctant to try to defend their personal interests instead of women's general interests (Khan & Ara, 2006).

The current study data shows that 144 (62.3%) respondents state that they do not at all support their issues in political parties. The existing traditions of Khyber Pakhtunkhwa opposed women's involvement in the public sphere and emphasized women's roles as mothers and housewives (Shvedova, 2005). The present study in this regard found that women's role in procreation (adjusted OR, CI. 4.72, (1.926-11.582)) and their role in maintaining relations with close relatives (adjusted OR, CI. 4.72, (1.926-11.582)) are highly associated to women's no role in political parties for supporting women issues. Bari (2005) found that the female sex is generally less valued in public affairs because of their assigned role in the reproduction sphere. The majority of the research studies highlighted socio-cultural values and norms opposing women's outdoor endeavors. As a result, women elected on reserved seats are not authorized to decide their independent mobility (Bari, 2005). The present study adds that veil/purdah restrictions imposed by family (adjusted OR, CI. 4.39, (1.651-11.670)) are statistically associated with women's no role in political parties for supporting their issues. The party's internal policies protect the male status quo (Naz & Ahmad, 2012). Women are struggling to maintain their political status by getting powerful positions in their respective parties. Women's memberships in political parties are just to fulfill the formalities of politics.

## Conclusion and Major Findings

This study found overflowing impediments experienced by reserved seats for women ultimately undermine their political role and success. Women's role in procreation and child-rearing adversely influenced women's political role. The influence of family on women's decisions and family finances management by women was found to be statistically associated with women's political achievement. Society's preference

for men in politics and restrictions imposed on women by the family were statistically associated with women's limited role in politics. Female education is not considered important by their respective clan/tribes (family), and no preference was given to women political workers for marriage, which were the socio-cultural impediments that influenced women's effective political role in local council KP.

The patriarchal structure of the family in KP discouraged women's CNICs and voter registration. As a result, women were unable to take part in the process of election. Distant polling stations and threats to women by extremist groups for participation in the election process were found significant to hinder women's political success. Men are dominant in political parties in KP. Therefore, women's participation in election campaigns, holding of powerful positions in the party, and women's election contesting were discouraged by men. Political parties in KP believed that women were inexperienced and lacked communication and lobbying skills. Their participation in party meetings was avoided by men because of inappropriate timing and venues of party meetings. The study underlined that party meetings' timings conflicted with women's domestic responsibilities.

## Study Implications

1. Women political rights activists should initiate awareness seminars at the local level for women before joining politics regarding their role, and upon consequences of women's exclusion from politics, they should be sensitized for conducting their successful political role.
2. A media campaign should be initiated regarding the legal measures taken for women's empowerment; it should highlight opportunities for women and the importance of their inclusion in politics.
3. Women feel insecure and more vulnerable to violence and harassment; therefore, the government should ensure effective legislation and implementation mechanisms to protect women both in the public and private spheres. In this regard, local community-based committees should be organized to report women's violence and harassment timely to the concerned authorities.

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