

**Contesting Power: Men's Perspectives on Women's Decision-Making
Roles in the Patriarchal Context of Waziristan**



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2024-2026

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Abstract

Introduction: Women's decision-making roles are limited in Waziristan (Pakistan), a highly patriarchal tribal society, due to deeply embedded gender hierarchies, tribal customs, and sociocultural norms. Women who are living in this region are still excluded from the decision-making process at the household and community levels. Forcing them to do domestic work with little influence of society, despite the international and national progress in gender equality.

Objectives: The main objectives of this study are: (A) to examine men's perspectives on how sociocultural norms and tribal traditional influences shape women's participation in household- and community-level decision-making in Waziristan. (B); to examine men's narrative regarding the challenges women face in patriarchal power and women's agency in decision-making.

Significance: This research provides a critical contribution by exploring an in-depth understanding of the issues women face from the male perspective, which is crucial for comprehending the dynamics of gender role negotiation in a highly patriarchal context

Methods: A qualitative research design was adopted, using semi-structured interviews to collect data from men aged between 18 and 45 years residing in South Waziristan. A purposive sample of 10 men, comprising 5 educated and 5 uneducated individuals, was selected to allow for a comparative analysis of perspectives. Interviews were conducted in Pashto to facilitate open sharing of views. The data was analyzed thematically to identify patterns in men's perceptions. The findings are interpreted through the lens of hegemonic masculinity theory (Connell, 2005).

Keywords: South Waziristan, gender roles, decision-making, tribal communities, hegemonic masculinity

3 Introduction:

The patriarchal societies in the tribal regions of Waziristan in northwestern Pakistan are so deep-rooted that they create clear-cut roles of men and women that often keep women out of important decisions, even when they may have received some form of education. Although education may open doors for women, its actual effect depends heavily on how women and men, who are typically guardians of such traditions, respond to, perceive, and sometimes even push back against change. Around the world, studies show that they contribute more to family and communal life and lead to positive development (UNESCO, 2022; Nussbaum, 2000). But in other parts of the world, such as Waziristan, where conservatism is dominant, this learning-to-real-power journey is not as easy and may even face resistance (Moghadam, 2003). That is why it is crucial to discuss the specific ways in which education either facilitates or challenges male dominance in this very environment.

My research is particularly timely given Pakistan's poor ranking in gender equality and women's civic engagement (WEF, 2023). My study is limited to the South Waziristan region, as it is a specific area where I am interested in studying. Education aims to address a critical gap in knowledge regarding issues of education and tribal life, continuous conflicts, religious influences, and the roles of the genders influence the role of women.

In Waziristan, educated women are also routinely disobeying the old rules and actively participating in play a role in the decision-making process within their families, participating in a local health project or school project, or assisting in resolving disputes. In contrast, unschooled people remain focused on household chores. However, it is more difficult to achieve without having a wider input (Awan & Hasnat, 2021). A comparison of these groups helps uncover how In response, men defend their indoor spaces or attempt to thwart further spread of women's roles.

3.1 Statement of Problem:

In Waziristan, a deep male-centered tribal area in Pakistan, females' say in decisions is highly controlled by deep-rooted hierarchies, Local customs, and cultural rules. Even with global and national strides toward fairness, women here are largely shut out of decisions at home and in the community and restricted to housework with little influence elsewhere. We do not know much about how men's opinions either aid or hinder this in Waziristan, but we are told that education is a game changer (Naz et al., 2020; Mansab, 2024), though not much beyond that.

Previous studies indicate that the marginalization of uneducated women (Awan & Hasnat, 2021) and the increasingly powerful role of educated ones in community activities and peace work (Mansab, 2024) have been noted. Nevertheless, it lacks the critical angle of men, who primarily defend or modify these norms. We do not fully understand how men process the threats that educated women pose to their power, or what strategies they employ to manage power in areas such as politics, learning, and health. And, although education is supposed to be empowering, how it works in this strained traditional environment is uncertain.

These problems are addressed in my research, which explores the connections among views of men, education, patriarchal norms, and women's role in decision-making in South Waziristan. It aims to examine how men's views on education affect women's ability to overcome systemic barriers.

3.2 Objectives:

Based on the background, this study focuses on:

- Researching the minds of men on how social and cultural norms, as well as the ways of the tribe, influence the input of women in making decisions at both home and community levels in Waziristan.
- Peeking into the stories that men have to talk about the women that the hurdle sees when it is deciding on how much of its dominance to be granted to men, or to decide which of those who already exist in our lives should have their lives ended to this extent.

3.3 Research Questions

- What is the perception of men towards the role of education in redefining the role of women in the process of negotiation of power and agency within the patriarchal and tribal system of Waziristan?
- What do men say about how educated women in Waziristan move and redefine the traditional gender roles without necessarily challenging the authority of patriarchy?

3.4 Significance of the study

The study is significant because it provided insight into how education can alter the social status of women in one of Pakistan's most underprivileged regions. Importantly, it offered a detailed analysis of how men in Waziristan, as the gatekeepers of patriarchal power, perceive and respond to these changes. It revealed how educated women were slowly gaining a voice in decision-making within family circles and community gatherings, without challenging the patriarchal rule. Education, in addition to being an instrument of literacy, is a complex mechanism that can be employed to augment self-worth, civic awareness, and bargaining power (Naz, Khan, and Khan, 2020; Nussbaum, 2000).

Applying the hegemonic masculinity theoretical lens (Connell, 2005), the research attempts to understand, from the men's own accounts, how masculine ideals are sustained not only by individual actions but also by custom, institutions, and collective expectations (Connell, 2005). It also considers that women may resist in a quiet, culturally mediated way rather than directly (Kandiyoti, 1988).

Applying Hegemonic Masculinity Theory (Connell, 2005), this study examines how culturally dominant ideals of masculinity shape men's perceptions of women's education, agency, and participation in decision-making.

It is envisaged that the results have assisted policymakers, NGOs, and educators who operate with tribal groups, enabling the gender interventions to be locally acceptable and effective.

Understanding men's differing perspectives (especially the educated-versus-uneducated contrast) is critical for designing gender interventions that are locally acceptable and effective. Without an idea of how men utilize and perceive power and resistance, well-meant attempts to foster equity may inadvertently trigger backlash or end up sustaining the same patriarchal structures.

3.5 Operational Definitions of Key Terms

- **Patriarchy** - Patriarchy refers to a social system in which men hold primary power and dominate in roles of political leadership, moral authority, social privilege, and control of property (Walby, 1990).
- **Women's Decision-Making Roles**- Women's decision-making roles refer to the extent of women's participation, authority, and influence in making choices that affect their personal lives, family, and communities (Kabeer, 1999).
- **Agency** - Ability of individuals to migrate without any restrictions and make decisions that shape their lives (Giddens, 1984).

- **Hegemonic Masculinity-** culturally dominant ideal behavior of men institutionalized to legitimize the dominant role of males in society and to justify the subordination of women (Connell, 2005).
- **Power:**
Power is the ability to achieve one's will despite opposition. For him, it wasn't just about force but also about authority (legitimate power) (Weber, 1978).
- **Tribal:**
Tribal refers to social groups or communities organized around kinship, shared culture, language, traditions, and a sense of common identity (Barth, 1969).
- **Tribal Traditions:**
Tribal traditions are the customs, practices, rituals, and beliefs that are passed down within a tribe from generation to generation. They shape how the community lives, organizes itself, and connects with nature and the spiritual world (Yousaf, 2021).
- **Traditional gender roles:**
Traditional gender roles are the socially expected behaviors, responsibilities, and duties assigned to men and women based on cultural norms and long-standing traditions (Oakley, 2015).
- **Socio-Cultural norms:**
Socio-cultural norms are the shared rules, values, and expectations within a society or culture that guide how people should think, behave, and interact. They tell individuals what is considered acceptable or unacceptable in their community (Bicchieri, 2006).

4 Literature review:

The body of literature on the women's empowerment dilemma within the tribal and patriarchal setting of Waziristan reflects a complex interplay between gender and education, as a considerable part of it lies in the tribal sphere of conflict, compounded by cultural resistance.

Whilst at the global level, education has been posited as a major factor in amplifying agency and parity, domestic studies in South Waziristan indicate that empowerment is not straightforward.

Women have to negotiate existing tribal structures, religious conservatism, and low levels of institutional support instead. The review that follows synthesizes recent empirical and theoretical studies that explore the multiple relationships between women's education and decision-making in conservative tribal societies in Pakistan. These studies have been collated into themes, which include: (1) factors limiting education in tribal regions, (2) role of education in empowerment and social mobility, (3) power relations between the genders in relation to decision-making, and (4) resistance and adaptation within patriarchal systems.

4.1 Structural Barriers to the Education of Women in Tribal Societies

A recurring topic in the literature is that the access of women to education in tribal areas was heavily limited by gender norms, childhood marriage, and the presence of armed conflict, and in a qualitative study in South Waziristan, Qadir (2023) concluded that patriarchal norms and values have a high importance in the readiness of a family to educate the girls. Parents were often afraid of retaliation from the tribal elders, which reinforced the notion that women learners were not modest or suitable as homemakers. The worst cultural resistance was in those families aligned with customary tribal power.

A counterargument to this claim, provided by Jan et al. (2025), is that the physical inaccessibility of female education in Waziristan is only part of the problem, as psychological and symbolic

barriers also contribute to the overall barriers. The system of educating girls tends to internalize the domestic roles to an extent that going to school becomes meaningless. The lack of female teachers and their willingness to teach in mixed-sex environments, as well as gender-segregated facilities, limit enrolment even when female schools exist. These results highlight that structural disparities are both material and ideational, rooted in the moral disposition of tribal life.

Talking about the overall effect of terrorism along with tribal patriarchy in the former FATA region, Munir (2025) provides his report. In her endeavor, women in conflict-prone territories complained that they did not feel like attending educational institutions or even going out on the street, list the Taliban spy on them or the neighborhood doubt them. It is the tensions between militant control and cultural conservatism that posed a double bind on women; they were rendered invisible through external violence as well as family pressure. Her work highlights the ability of tribal conventions to mobilize security anxieties to enhance gendered subordination.

4.2 Education as a Catalyst for Empowerment and Negotiation

Although there are limitations to education, research indicates that even a little can lead to transformation. Naz et al. (2020) found that among women engaged in livestock management and informal education programs in tribal Pakistan, improved self-worth was reported, and increased household decision-making was observed. These women tended to dictate budgeting, healthcare decisions, and children's schooling, among other things, seemingly challenging the notion that they are inactive.

Mansab (2024) cites the experiences of conflict-torn Pashtun territories to show how women, by means of schooling, particularly secondary schooling, may assume leadership in the process of peacebuilding, neighborhood mediation, and development led by NGOs. Her critique demonstrates that educated women have usually been able to secure respectability by presenting

their career choices as extensions of maternal or religious work. This application of cultural scripts enables women to demonstrate their power by exerting influence without directly challenging male authority.

Embracing a postcolonial feminist approach, Yousaf (2021) reveals that learned Pashtun women invoke informal institutions, such as jirgas, madrassas, and women's circles, to renegotiate their standing in gendered relationships. In her work, educated women broke out of the patriarchal hegemony to engage in customary male dispute-resolving activities. They, however, did this under the figurative names of male family members, demonstrating that it is possible to be empowered even in submission to the apparent face of patriarchy.

4.3 Gender decision-making capability and household agency

Women often use the delegation of decision-making within the household to demonstrate their independence. In another study by Hassan and Rauf (2022), a cross-sectional survey in Khyber Pakhtunkhwa found that education plays a crucial role in enhancing women's decision-making power regarding children's education, healthcare, and household spending. An educated female could make many more decisions to speak with the male members of the family and discuss them together. In contrast, in this regard, the uneducated female was fully subordinate to male power.

Iqbal and Siddique (2021) examined the decision-making hierarchy in women-controlled villages in the tribal areas around Dera Ismail Khan. During their interviews, uneducated women were not only economically engaged in agriculture or livestock but also did not participate in decisions about income allocation or property division. In comparison, women who received a secondary education. When asked about family conflicts and planning, the respondent reported consulting was experienced. Both groups acknowledged, however, that ultimate control is normally in the

hands of male elders or husbands, indicating that with education, participation can be raised, but not control.

This activity supports Kabeer's (1999) position that empowerment is not a goal but a process. Strategic life choices can take time to develop and may be acquired through Negotiation skills, which are better, and are even worse and more socially catastrophic when it comes to overt resistance or opprobrium. Accordingly, in tribal cultures, women can enter so-called patriarchal bargaining by assuming roles expected of them (e.g., a mother figure or a good wife) to exert some power without challenging male dominance.

4.4 Hegemonic and Symbolic Violence

The concept of hegemonic masculinity, as formulated by Crenshaw, Connell, and others, is critical when it comes to making sense of how the control of patriarchy is naturalized and institutionalized within tribal communities. The aspect of masculinity in Waziristan is associated with honor, protection, and domination of the movement and decision-making of women. However, Qamar (2022) observed that in these regions, male identity is framed by their ability to limit the nature of female presence, especially in education and social participation. In this way, women's empowerment will challenge masculine dignity, even within families.

The acceptance of subordinate status by women can also be explained through Bourdieu's (1990) concept of symbolic violence. A good example of how this framework has been applied to a particular group of women is by Yaseen (2023) amongst the women in Dir and Waziristan, demonstrating that it is not only physical violence that sustains gender subordination among the group of women, but discrimination is also internalized. Many illiterate women justified their lack of access to positions in society by appealing to family dignity. More educated women

tended to interpret the values of such norms as unfair or renegotiable, which also indicates a loosening of symbolic domination that may have been achieved through schooling.

The argument by Rehman and Gul (2020) is that the educational process counters symbolic violence by introducing alternative discourses on self-worth and citizenship. They have explored university-going tribal women to establish that exposure to NGOs and civic education, as well as growing awareness of gender discrimination, led to critical awareness of gender discrimination. Interestingly, most of these women did not forget their cultural identity. Still, they have reinterpreted it in ways they can engage publicly, in a limited capacity, without the shame of dishonor, usually as a religious reinterpretation or through humanitarian service.

Ali and Fatima (2023) also warn that the very influence of education should not be interpreted as a source of empowerment without systemic change. In places such as Waziristan, the schooling institutions are ill-funded, having no female employees, and having no influence on changing patriarchal beliefs in the curriculum. They caution that this token female education could even strengthen the patriarchal system inadvertently. Therefore, without connecting it to other discourses of justice, autonomy, and inclusion, nothing can stop this patriarchal system.

4.5 Resistance and Adaptation Strategies among Tribal Women

Although cultural and physical dangers prevent many women in Waziristan from participating in open forms of resistance to patriarchal norms, this does not imply that the female population does not indulge in forms of adaptive resistance. Zaman (2021) revealed that educated women relied on their culturally accepted roles as religious teachers/community health workers to expand their influence beyond the home. By portraying their service in the community or as a manifestation of motherhood, they could avoid charges of dishonor yet still act.

The same tendency was also noted by Khan and Safdar (2022) in Bajaur and South Waziristan: women in the literacy programs formed informal savings groups, organized skill workshops, and even advocated to the community through male demanders. These campaigns allowed them to contest gendered regimes in an indirect manner, without going against traditional expectations. Through education, they were thus able to redefine empowerment as responsible femininity instead of rebellion.

Generational change is one of the dimensions that isn't explored. In a study of female school leavers in Wana, Yaqoob (2023) discovered that the women of the 2000s are now pushing their daughters towards getting higher education, delaying marriage, and getting jobs. Gender expectations are shifting in this more gradual manner of passing on values. The paper highlights the positive role of education in empowering and how intergenerational cycles have been established, even in the most difficult societies.

However, differences in generation can be the cause of family tension as well. Older women, even when they instruct their daughter-in-law in education, do not necessarily feel positive about an educated daughter-in-law who challenges traditional hierarchies of power (Fritz 1998). Some of the older people are tolerant of female literacy, but not tolerant of change in domestic power relations. It's not just a battle of men vs women, it's also a war in the name of the gender frame. Informal institutions, such as jirgas, mosques, and family councils, play a prominent role in determining women's autonomy. Although this has mainly been a male domain, a few educated women are gradually getting involved as advisers or observers. Indirect women's participation in decision-making in a tribal society has been revealed by Tariq and Jalal (2022), who explain that they could contribute to tribal decision-making through their male family members, particularly during health outbreaks or land-related issues. Such examples imply the development of a

parallel political arena for women that does not oppose established systems yet begins to affect them.

Furthermore, with the reinterpretation of religion, restrictive norms become a matter of challenge. Ladies who studied Islamic education have become pioneers of women's literacy and rights in religious settings. This is because Islamic feminism in tribal Pakistan is not a liberal import, but a native matter of resistance which uses quotations of the Quran to project the need to practice dignity, consultation (shura), and female education as rights with divine justification (Khanum, 2021).

Lastly, media and mobile phones, which are not yet widespread, have become means of exposure and resistance. Nazir et al. (2020) observed that even disabled young women could use awareness campaigns, peer support, and informal education methods on WhatsApp and Facebook. Given that such online spaces offer a third space in which women receive education and interact without being watched by local gatekeepers, this increases their symbolic and cognitive empowerment.

4.6 Research Gaps and Contribution of the Present Study

Research on women's empowerment has grown in South Asia, but there is a major gap in understanding how men in patriarchal tribal societies like Waziristan view these issues. Most current research does not differentiate between the women, instead viewing their experiences as one, which is a significant part of preserving or contesting power systems which ignore men's unique point of view. A need to investigate the differences in men's roles and beliefs as related to level of education and socialization. As these factors have a great effect on their perception of gender relations, they should be taken into consideration. The transformative potential of education for women is often discussed, but not many studies have focused on that aspect. Fails

to consider the impact of the shift on men. It is unclear what men are thinking or feeling when they hear this message, and how they will respond to it.

The roles of educated versus uneducated women in their families and communities are changing. Little research has investigated what men think about this issue in order to gain an understanding of it. This research aims to fill these gaps by carrying out a deep qualitative study which specifically targets the opinions of men in South Waziristan. The study has examined the roles men play for the first time, using interviews involve play in decision-making, how they see and talk about women's agency, and how they experience and talk about resist or support it. It also investigated the effect of a woman's education on these perceptions. The study has shed light on the local context and the dynamics of gender in a patriarchal structure.

5 Theoretical Framework

This study is based on Hegemonic Masculinity Theory, which was developed by Raewyn Connell (2005). The theory seeks to understand how the ideals of masculinity that have become dominant in a culture allow men to rule over women and help to maintain gender inequalities in families and communities. Honor, authority, protection, and decision-making for a family are closely tied to masculinity in the context of a patriarchal society like Waziristan.

Connell (2005) has pointed out that hegemonic masculinity is not a description of the actions of all men. Instead, it is a socially constructed ideal of manhood that is regarded as legitimate and desirable. The model places men in a superior position as heads of households, financial supporters, and guardians of family honor, and women in a subservient position — mainly that of domestic servants — who must display modesty, obedience, and are expected to pay strict attention to their behavior.

This theoretical approach is very applicable to the current research since it is based on men's Attitudes towards women's decision-making. The results indicate that men tend to want women's participation in children's education and health care, but not definite Men typically have more authority. This pattern is the continuation of the hegemonic masculinity in which women can come in, but male power is still there. The theory also helps interpret why education brings about incremental, not radical, change. Highly educated men are more supportive of women's Participation, indicating that the hegemonic masculinity is flexible and can accommodate some limitations of Changes without relinquishing its fundamental male-dominated framework. To analyze the context of Waziristan, the Hegemonic Masculinity Theory is a strong lens for understanding the situation.

- The cultural norm of male authority.
- The acceptance of women's agency within the socially approved boundaries.
- How education promotes more collaborative relationships.
- The slow nature of gender reorientation and negotiation.

For the above reasons, Hegemonic Masculinity Theory is used as the central theory. For the interpretation of the results of this study.

It is embedded in a patriarchal society, and to this end, it is essential to have a theoretical framework. A mechanism was put in place to find out the dynamics of power exercised by the women of Waziristan. Three of the most prominent sociological theories that help explain are used as the ones by which the chapter is informed. Transgender themes of power, identity, and resistance, the theory of hegemonic

Hegemonic Masculinity (Connell, 2005)

The theory of hegemonic masculinity, according to Connell's views, can explain how the cultural conviction of the male gender dominance over women and even over other men is accepted as legitimate. In tribal cultures like Waziristan, masculinity is linked and ascribed to the domination of women in terms of where they move, how they conduct themselves, and how they make their choices. The dominance of men is ensured by limiting women's participation in education, political processes, and family decision-making (Connell & Messerschmidt, 2005).

This comes about not only by formal means of exercising authority but also, informally, through humiliation, slander, and coercion. In Waziristan, social reinforcement is a reward system for males in performing traditional roles, such as the guardians of female conduct. Empowerment of women is therefore seen as a source of insecurity for male identity. The theory would explain why even educated women should tread carefully when seeking empowerment, since they will incur social penalties.

3.1. Synthesis and Relevance

This theory sheds light on the fact that education does not necessarily deconstruct patriarchy but instead changes the ground of contention. Connell says that the standard of masculinity is the ideal male role to which women are compared. This framework does not portray Waziristan women as passive victims; rather, it portrays them as agents in power negotiations. It enables this research to not only study what women would do, but also how and why they do it, which is influenced by their access to education, their generation, and their family structure.

The analysis and coding are guided by Hegemonic Masculinity, focusing on how male perceptions reinforce or adapt dominant gender hierarchies.

4 Methodology:

4.1 Research setting: Waziristan

The research was conducted in South Waziristan, a tribal district in Pakistan's former FATA region. Most of the inhabitants here were Pashtuns and were subjected to traditional ways in which men make most of the important decisions in the home and community. Women tend to be less free and have fewer chances to engage in social activities. The level of female literacy is also poor, and early marriage is prevalent. There is limited access to education and health care, particularly in remote villages. The area has also been affected by a long period of conflict and military activities, which have slowed social development. Despite these, small steps were being taken in education. It is in this context that one can understand how women seek a say in the decision-making process, particularly when they are educated.

4.2 Research design:

This research used a qualitative approach. The subject matter deals with personal experiences, cultural expectations, and power relations. These are sensitive and complex matters that cannot be measured by statistics alone. Qualitative methods helped determine how men think, why they think that way, and how they view women's roles in decision-making. This approach allowed participants to speak freely and explain their ideas in their own words.

With this method, the researcher can:

- Examine how underlying religious, tribal, and cultural factors influence gender roles.
- Understand and acknowledge men's perspectives and stories regarding women's daily experiences.

- Identify and examine the subtle differences in men's attitudes regarding the decision-making abilities of educated versus uneducated women.

4.3 Sampling approach:

This study used purposive sampling. Participants were carefully selected for having qualities that align with the study's goals. The study included ten men from South Waziristan, with five of them educated and the other five not. This helped compare different views on women's roles in making decisions. Purposive sampling enabled the researcher to collect detailed, meaningful information from people with firsthand knowledge of the cultural and patriarchal systems under study. The number of people in the study was determined by the point at which no new ideas or topics come up—a point called data saturation. This ensures the information is deep and sufficient, not just based on how many people are included.

Purposive Sampling:

Purposive sampling is a nonrandom sampling method used in qualitative research. In this approach, the researcher purposefully identified specific individuals or groups who possess knowledge, experience, or attributes of interest to the research.

Selection Criteria

The participants were chosen based on the following criteria:

- Must be male.
- Aged between 18 and 45 years.

Permanent inhabitants of South Waziristan.

It also included both educated and uneducated men to enable a comparative analysis of their perspectives.

4.4 Data Collection:

The data collection technique employed was semi-structured interviews, where flexibility was given to explore the data further. The experiences of the participants during interviews and to ensure consistency across interviews. Each interview took about 20-30 minutes and was done in the local language, Pashto.

To ensure the comfort of participants and to make the interviewee more authentic, Waziristan is used. Before recording, Prior consent was taken from all participants. The interview guide (see Appendices C and D) discussed major issues such as household decision making, community Involvement, education, and male normativity. To note non-verbal signs and other topical remarks that enhanced the analysis, the researcher took reflective notes both during and immediately after each interview.

4.6 Ethical Considerations:

The Sociology Department at Forman Christian College University provided ethical approval for this study. All Participants were provided with clear information both in English and Pashto, and they agreed to participate. This agreement specifies that the study is about what it is, that participation is voluntary, and that participants may withdraw at any time. To maintain everyone's privacy, we have not used real names but made-up names. All data we collect, such as audio recordings, written notes, and written records, was stored securely and accessed only by the researcher and their supervisor. None of the people involved in the study will be at risk, either physically or mentally, and we ensured that we do not violate the cultural values of the people we are working with.

4.7 Thematic Analysis:

Thematic analysis was used to identify patterns, concepts, and meaning in the data. Analysis was conducted using a six-step process developed by Braun and Clarke (2006) that involves familiarization with the data, initial coding, theme development, theme review, theme definition, and reporting results. An inductive and Deductive Coding approach was used. Inductive coding was used to allow themes to emerge from the participants' narratives, and deductive coding was used to connect the findings to the theoretical concepts of hegemonic masculinity and patriarchal bargaining. The data were coded and thematized on handwritten coding sheets.

4.8 Reflexivity:

The researcher acknowledges that personal identity, as an educated male with a similar cultural background, could influence data collection and interpretation. To minimize bias, the researcher maintained a reflective stance during the fieldwork and documented their thoughts, reactions, and potential effects. Regular consultations with the supervisor ensured the objectivity of the analysis and the accuracy of the results.

4.9 Limitations:

Cultural constraints and constant instability in the area have limited participants' willingness to voice their opinions openly. These aspects may also affect a researcher's access and ability to gather data in remote or conservative regions. Despite these issues, there are strategies for planning and community involvement that can help ensure the quality and reliability of the findings.

4.10 Summary of Methodology

This chapter describes the qualitative method used in this research. To explore perceptions among male participants, semi-structured interviews were conducted with male participants from South Waziristan, who were asked about the role of women in decision-making in a patriarchal society. Purposive sampling and thematic analysis were used to help make sense of participants' experiences and narratives.

5 CHAPTER 5: FINDINGS AND RESULTS

5.1 Introduction

Interviews are semi-structured interviews based on qualitative data collected, and the findings of the qualitative data obtained from these interviews are presented in the chapter.

The male participants were from South Waziristan. This chapter seeks to explore the perspectives on the men's influence on women's decision-making role in the patriarchal and tribalistic environment of Waziristan. The results were centered on the role of cultural values, traditional practices, and women's involvement in households' decision making is driven by education, patriarchy, and communities. Thematic analysis was used to analyze the data, following Braun and Clarke (2006). Several Results from the interviews were obtained through repeated reading and coding, and the following major themes and sub-themes resulted.

These are involved in the process of constructing and interpreting the participants' stories. These themes reveal the continuity of the tradition. This is because of patriarchy and the slow transformation of society caused by education, modernization, migration, and awareness.

The results reveal that women remain less involved in decision-making in most social and household contexts. However, there is an upward trend for women in the domains of children's studies, health care, and household management. Women's agency, however, remains subject to

negotiation and confined within culturally defined parameters. The chapter also emphasizes other tactics women adopt to influence decision-making, the constraints on their involvement in community-level decision-making, and the importance of education in changing attitudes towards women's empowerment.

Confidentiality and anonymity of the participant are ensured by the use of pseudonyms and participant codes (P1–P10). The chapter is arranged thematically, and the participants' responses, quotations, and analysis of the findings are explained in light of the broader background of the patriarchal system in Waziristan.

Table 5.1: Participant Profile

Participant Id	Age Range	Educational Level	Occupation	Category
P1	18-25	Primary	Car Showroom Business	Uneducated
P2	18-25	Primary	Mobile Shop Owner	Uneducated
P3	26-35	Bachelor of Commerce and Mass Communication	Online Business	Educated
P4	26-35	BSc Chemistry	Professor	Educated
P5	36-45	Primary	Labor	Uneducated

P6	36-45	MSc Political Science	Journalist	Educated
P7	26-35	Primary	Construction Business	Uneducated
P8	18-25	Bachelor	Student/Work	Educated
P9	36-45	Primary	Machinery Sale and Purchase	Uneducated
P10	26-35	Master	Journalist	Educated

5.2 Table 5.2: Themes, Sub-Themes, and Codes

Theme	Sub-Theme	Codes
<ol style="list-style-type: none"> 1. Changing Gender Norms 2. Changing Gender Norms 	<ul style="list-style-type: none"> • Traditional Patriarchy • Gradual Transformation 	<ul style="list-style-type: none"> • Male Dominance, elder authority, domestic roles • Mutual Consultation, Participation increase
<ol style="list-style-type: none"> 1. Household Decision Making 2. Household Decision Making 	<ul style="list-style-type: none"> • Child- Related Decision • Financial Decision 	<ul style="list-style-type: none"> • Education, Health care, Caregiving • Limited financial say, Male control
<ol style="list-style-type: none"> 1. Indirect Resistance 2. Indirect Resistance 	<ul style="list-style-type: none"> • Conflict Avoidance • Indirect Influence 	<ul style="list-style-type: none"> • Respectful communication

		<ul style="list-style-type: none"> • Use of Relatives, mediation
<ol style="list-style-type: none"> 1. Community exclusion 2. Community exclusion 	<ul style="list-style-type: none"> • Male-Dominated Society • Culture Restriction 	<ul style="list-style-type: none"> • No female participation • Purdah, Mobility limits
<ol style="list-style-type: none"> 1. Education and empowerment 2. Education and empowerment 	<ul style="list-style-type: none"> • Awareness • Attitude Change 	<ul style="list-style-type: none"> • Knowledge of rights • Men are more Supportive
<ol style="list-style-type: none"> 1. Barriers 2. Barriers 	<ul style="list-style-type: none"> • Structural • Cultural 	<ul style="list-style-type: none"> • Joint family, Male Authority • Traditions, Gender norms
<ol style="list-style-type: none"> 1. Possibilities for Changes 2. Possibilities for Changes 	<ul style="list-style-type: none"> • Education • Adaption 	<ul style="list-style-type: none"> • empowerment driver • Change within norms

This study is exclusively framed through Hegemonic Masculinity Theory (Connell, 2005), interpreting all gender relations, power dynamics, and decision-making structures through masculine dominance and its negotiation.

Comparison of Educated and Uneducated Men`s Perspectives:

The central objective of this study was to compare how educated and uneducated men perceive women's roles in decision-making. The analysis revealed noticeable differences between the two groups, although both continue to operate within a patriarchal framework.

educated men generally expressed a more supportive attitude toward women's participation in household and, to some extent, community decision-making. They were more likely to emphasize mutual consultation. Acknowledge the positive role of education and recognize that women can contribute meaningfully to family welfare. Several educated respondents argued that women should be involved in decisions regarding children's education, healthcare, and household finances.

In contrast, uneducated men tended to hold more traditional views. They were more likely to describe men as the natural heads of the household and to stress that final authority should remain with male family members. While they acknowledged women's importance in domestic matters, they often limited women's roles to caregiving and household responsibilities. Another important view to consider is the attitude toward women's education. An educated man viewed education as a transformative force that increases women's confidence, awareness, and decision-making ability. Uneducated men also recognize some benefits of education, but their support was more cautious and often conditional upon women remaining within culturally acceptable boundaries.

There was also a difference in views regarding community participation. Educated participants were more open to women's participation in public matters, particularly in areas such as public health and education. Uneducated respondents generally consider public participation unethical or contrary to traditional norms and prefer that women's opinions be expressed indirectly through male relatives.

Despite the differences, both groups shared the same belief that cultural norms and traditions continue to restrict women's autonomy. This suggests that education influences men's attitudes in a positive direction, but it does not entirely remove patriarchal assumptions.

Theme 1: Conserved and Changing Gender Roles.

Another recurring theme that became evident from the interviews was that in South Waziristan, the patriarchal system of household and community decision-making is present, with actual Men tend to be assertive. Almost all said that there was a strong male-dominated society, meaning that the men are the breadwinners/guardians and women are known as the masters of the household, consisting of the house/household and the farmer. Within the tribal context, such gender roles were ingrained in the traditions. Participants explained that there were cultural expectations and traditions.

Many respondents noted that, historically, women had little involvement in household decisions, which male elders primarily made.

One participant explained:

“In the older days, women had little input on decision making; it was all taken care of by the male elders.” (P4).

Likewise, another respondent said:

“Men were always thought of as getting involved in outside things, while women remained in the house and dealt with domestic affairs. (P9)”

These responses are a continuation of the traditional patriarchal values that have been passed on, the de facto link between authority and leadership, and the gender of these roles. Many

participants perceived male dominance as a culturally accepted social norm in their society, not merely a personal choice.

Despite the persistence of patriarchy, however, many participants recognized the process of gradual change in the role of genders in society. The respondents consistently cited education, exposure to cities, migration, modernization, media, and awareness as factors of these changes.

One of the participants mentioned this change by saying:

“Now things are changing gradually. The decisions are made after mutual consultation between men and women.” (P10).

Likewise, Participant 7 elaborated that women are now increasingly contributing economically at home:

“Women now embroider and are involved in small-scale home businesses, thus expanding their participation in family discussions. (P7)”

It has been found that while the role of patriarchal authority still prevails in social relations, women's role in the household has been increasing in certain fields, specifically in socially acceptable fields. But this is not a radical change but a negotiated one. Most of the participants did not agree to full equality of authority; they did agree to some form of inclusion within culturally defined limits.

The results also show that change is not uniform and place-specific. Generally, respondents with higher levels of education were more positive towards women's participation than their less-educated counterparts. Also, there was a greater acceptance of the changes in gender roles among

those participants who had urban experience or migration history compared to those who had lived in rural communities with strong conservative values.

From an analytical perspective, this theme expresses continuity and transformation within the tribal patriarchal system. Education and modernization bring about slight changes to social authority and gender expectations in society, but hegemonic masculinity still influences them. Women's rising involvement does not necessarily directly challenge the system of patriarchy but rather constitutes a negotiation within the cultural system. The findings support Connell's (2005) concept of hegemonic masculinity, whereby even though there exists a gradual shift in gender relations, the dominance of the male is still socially legitimized.

5.3 Theme 2: Women's Role in Household Decision-Making

Gender equity, in terms of women's growing influence in household decision-making, particularly regarding children, health, education, and household activities, was another recurring theme in the interviews. While men continued to be seen as the head of the household, participants agreed that women were an important and influential voice in many day-to-day and family decisions.

Many respondents explained that women have more practical knowledge about raising children and domestic matters, since they are engaged in these areas for longer. This means they have an increasingly influential voice on issues concerning education, health, and family welfare.

One participant said:

“Women are better informed about children, and their opinions are important in education and health matters.” (P8)

Likewise, another respondent said:

“Men do not usually make decisions about children, but they do have final say in our house.” (P6)

Another participant noted that it is important to consult with each other within a family:

“Now husbands and wives have discussions about important family matters together, particularly about children's future and education.” (p. 10)

The results also indicated that women were highly involved in health care decisions and household management. In fact, many of them believed that women are more suited to careers, as they are emotionally attached and always involved in family life.

Participant 3 explained:

Women are more concerned about their children's development, health, education, and daily care because they have a better understanding of the household's needs. (P3)”

Women were actively involved, but on several occasions, participants pointed out that men remained in control of the most important financial and external decisions. Issues related to property, big money, jobs, or public affairs were mainly considered a male domain.

One respondent explained:

“Women can offer suggestions, but it's usually the man who makes the big decisions when it comes to money.” (P1).

Likewise, one of the participants said:

Women are consulted, but the male head of the family usually makes the ultimate decision. (P5)”

All these responses exemplify women's agency that is still conditioned and culturally negotiated in the home. They are widely accepted in connection with care and domestic chores, whereas control over external and financial affairs is mainly in the hands of males.

The results also indicate that education has a significant impact on people's attitudes towards women's participation in household decisions. Those who had received an education were more likely to support shared decision-making and/or mutual consultation. At the same time, the uneducated were more likely to support the traditional gender hierarchy.

The analytical level can be understood as an emerging trend from that of the absolute household. Authority to negotiate participation within households. Women's voices are heard more, but their voices are restricted to voices that are culturally acceptable, without challenging male voices. This illustrates a “patriarchal bargain”, which involves women having limited agency and yet with influence, and at the same time operating in the current patriarchy (Kandiyoti 1988). Likewise, the results corroborate Kabeer's (1999) work, which holds that empowerment is a gradual Parliamentary process, negotiation, and influence-building in socially constrained process environments rather than the transfer of powers, one-to-one.

Theme 3: Indirect Negotiation and Silent Resistance

One of the most important results of the study was that women in South Waziristan seldom resorted to confrontation against male authority. Rather, they reported on a range of indirect and culturally acceptable ways in which women seek to influence household decisions without disrupting family and social harmony. These strategies included emotional persuasion, quiet discussions with family members, silence, behavioral expressions, and indirect mediation by other family members.

Most of the respondents pointed out that open disagreement between males and females is, in general, not encouraged in the tribal and patriarchal society of Waziristan because of its perceived disrespect or social impropriety. This means that women will generally express their worries in a subtle rather than direct manner, so as not to challenge men's choices directly.

One participant explained:

“Women do not argue directly; they persuade by understanding on an emotional level and by discussion. (P9)”

Likewise, another person replied:

“However, if she does not agree, she can call in her family or other family members to help support her argument” (P10).

Some of the respondents also elaborated on the use of emotional expressions and lack of verbalization as indirect forms of resistance that women frequently employ. Rather than expressing displeasure openly, they may do so by changing their mood, decreasing communication, or appealing to emotions.

One participant explained:

“At other times, women express disagreement subtly, not verbally, but by their actions. (P6)”

Similarly, another respondent said:

“Often women rely on children or close relatives to make a difference in decisions (P5).”

The results show that indirect negotiation is a culturally accepted survival tactic in a highly patriarchal society. Women's influence is thus subtle and strategic, not achieved through direct

opposition. Participants repeatedly linked conflict to social conflict, disrespect, and the breakdown of family relations, which discourages women from confronting male authority openly.

Meanwhile, these findings illustrate the complexity of women's roles within the existing patriarchal systems, which are not completely passive. While they are resistant, they are also in active conflict over power and try to influence the outcomes of the household's activities through socially accepted channels. Rules of tribal culture and gender restrain their agency.

The theme is analytically connected to the idea of “silent agency” or “negotiated resistance,” meaning that women influence decision-making without challenging men's authority. These are compelling results that support Kandiyoti's theory of patriarchal bargaining (1988) on strategic adaptation to patriarchal systems, which effectively empower women to exert some influence without triggering social sanctions. Likewise, the results are similar to those of Bourdieu (1990), who suggests that symbolic violence, as the norm is internalized, reaches the point where a person's obedience and silence are perceived as natural and respectful feminine conduct.

The results also indicate that, in addition to direct control, the patriarchal order in Waziristan is also enforced by the cultural norms about the modesty and respectfulness of women. But, even within these boundaries, women are still active in subtle negotiations and other indirect means of exercising agency.

5.4 Theme 4: Limited Participation in Community-Level Decision-Making

The results showed that Women's involvement in household-level decision-making has been slowly rising. Still, it remains severely limited in community-level decision-making within the tribal society of South Waziristan. Most of the participants described the public decision-making

spaces as still largely male-dominated because of strong cultural norms, tribal practices, and the practice of purdah.

Community affairs were repeatedly characterized as a space where women have traditionally not been seen as part of it and, indeed, where their presence is not socially acceptable. Rather, women's concerns are typically expressed by male family members, such as fathers, brothers, or husbands, or by elders.

One participant explained:

“In general, men represent women in public as women do not take part in jirgas directly.

“(P10)

Another participant was referring to cultural restrictions and social expectations around modesty as a reason for the exclusion of women:

“Purdah and cultural traditions are strong here, and it is difficult for women to speak publicly. (P8)”

It also highlighted that many participants felt that women sometimes don't feel comfortable speaking up in public places, as these spaces have historically been male-centered.

Participant 6 explained:

“Women do not have a place in jirgas as the participation of men has always been the norm of the jirga tradition.” (P6).

Despite this prevailing view, some participants voiced approval of including women in community debates in certain instances, particularly when the issues directly relate to women's health, education, and welfare.

One respondent said:

“Women should voice their own issues, particularly about health and education. (P2)”

Some also mentioned cases of women who were educated and involved in community activities and social development through indirect participation, such as journalists, health workers, and female political representatives.

These results indicate that the exclusion of women from the community decision-making process is not a religious issue alone but more of a cultural issue that is informed by patriarchal norms. Public authority/leadership remains synonymous with males, and women are expected to stay at home. But there is a change on the horizon, thanks to education, media exposure, modernization, and awareness of women's rights.

From an analytical perspective, this theme is a manifestation of the hegemonic masculinity in a tribal public sphere, and the image of authority, leadership, and representation is still socially constructed as a male task. Women's marginal involvement highlights how patriarchal systems control women's mobility, visibility, and their public engagement to maintain the dominance of men. Meanwhile, the results indicate that certain forms of negotiated inclusion are increasingly tolerated, especially when women's involvement is framed within culturally comfortable parameters.

Additionally, the results of the study are consistent with Bourdieu's (1990) concept of symbolic violence, which posits that the absence of public engagement is the norm and socially acceptable to both men and women. However, the growing engagement of educated women in health, education, and welfare-related activities suggests that community attitudes are changing over time, even in a very Patriarchal society.

5.5 Theme 5: Positive and Negative Effects of Women's Involvement in Community Issues

Another theme that emerged from the interview process was a sense of the positive and negative impacts of women's participation in community-related activities. The majority of respondents agreed that women have the potential to contribute positively to social and community issues, particularly in healthcare, education, conflict resolution, and family welfare. Some participants, however, voiced concerns about women's participation in the public sphere, citing cultural and social norms, as well as honor and modesty.

Some respondents cited positive instances in which women have helped settle family disputes, improve healthcare, and raise awareness of community issues.

One participant explained:

“Older women are sometimes able to resolve conflicts in families, as people rely on their experience and wisdom.” (P10)

Likewise, one of the correspondents mentioned the educated women's role in spreading awareness about women's issues:

“Female journalists, educated women have helped to highlight women's issues in society.” (P5).

Some respondents also cited women's role in politics and women's education as examples of gradual change in the social system within tribal society.

Participant 4 pointed:

“It has made women feel more secure and heard in society by having women representatives like female politicians.” (P4)

Meanwhile, some participants were not necessarily enthusiastic about women's public involvement. Several respondents felt that women's participation in community affairs might generate tension or conflict if it fell outside approved norms and limitations or might affect cultural norms.

One participant remarked:

“Some still believe that women who appear in public could bring disrepute to the family. (P2)”

Several participants also noted that women's public participation is tacitly sanctioned when it is mediated, subsumed, or associated with socially sanctioned occupations such as teaching, care, or welfare.

The results suggest a tendency for attitudes towards women's participation in their communities to become more flexible, especially among the educated participants. The acceptance of women's social participation seemed to be fostered by education and urban exposure, when women's roles were presented as useful for the development of the family and community, even as they were framed as a threat to men's authority.

In an analytical sense, this theme is a conflict between the old, patriarchal values and new social changes in the tribal society. Women's involvement in the public sphere is low.

Women's roles in healthcare, particularly, are restricted for various reasons of honor, purdah, and gender roles. Gender roles are beginning to shift as education and social welfare are recognized.

The results also reveal that the cultural framing of women's participation in the acceptance of the project's outcomes. The process is important. Women's public roles involving care for others, community service, or Family welfare are more likely to be accepted. In contrast, there are no public roles associated with politics. Less likely to be accepted if less authoritative or direct leadership of others. This is a continuous process that is never-ending. Of hegemonic masculinity, in which men's power is still not undermined, and women's A degree of involvement is accepted in a socially acceptable amount. Furthermore, the findings support Kandiyoti's (1988) conceptualization of women's empowerment in patriarchal society in that women's empowerment is impacted by structures of power relations. Negotiated adaptation is often the form societies take to oppose change, rather than the direct form of opposition. Women gain some social leverage and influence through socially acceptable jobs rather than by directly challenging power dynamics.

5.6 Theme 6: Educational Role in Women's Agency and Decision-Making Power

The most consistent and powerful finding in the interviews was the transformative power of education on women's awareness, confidence, participation, and decision-making capacity within the patriarchy of South Waziristan. Nearly every participant felt that education has a positive impact on women's ability to speak, participate in domestic affairs, and negotiate their position within family and community systems.

Participants reiterated that, in general, educated women are more aware of their rights, more confident in communicating, and more capable than uneducated women of making decisions in their families.

One participant explained:

“Education empowers women with confidence and awareness; educated women have knowledge of their rights, and they can take part in decision-making more effectively.”

(P10)

The other respondent said:

“Educated women are better informed of children's education, health services, and social issues, thus their opinion is respected by the families. (P8)”

Some participants also noted that education influences not only women's attitudes but also men's attitudes towards women's participation.

Similarly, another of the respondents said:

“Educated women mean men have greater confidence in their judgment since they know educated women have a better perception of the problem.” (P4)

Several indicated that they feel education has led to greater self-confidence and contact with the outside world. Educated women can communicate better, manage households, educate their children, and engage with institutions such as schools and health facilities, participants said.

One participant pointed:

“Educated women can lead their children in a better way and take care of their affairs better.” (P7).

The participants also cited educated women from tribal areas who are now journalists, politicians, athletes, teachers, or social workers as symbols of social change in the process.

One respondent remarked:

“Educated women can become successful and a good image of the society, like Razia Mehsud and Maria Toorpakai (P5).”

Uneducated women, on the other hand, were viewed as dependent, lacking in confidence, and limited in their functions. Several respondents felt that women are not exposed to, aware of, or involved in decision-making processes because of a lack of education.

One participant said:

Women are mostly taken for granted by men without proper education due to their lack of awareness and confidence. (P1)”

The results showed that education is the most important factor enabling the empowerment of women and gradual change in their society in Waziristan. Participants also indicated that education is not enough to eradicate all the patriarchal restrictions. Even among educated women, they still live within their culture and tribe and are constrained by rules governing mobility, authority, and public participation.

At the analytical level, this theme is evidence that education is both a source of empowerment and a tool for negotiated social change. Education does not directly challenge the patriarchal system, but slowly erodes attitudes, enhances women's bargaining power, and opens up new opportunities for participation within culturally acceptable boundaries.

The results indicate that Kabeer's (1999) work on empowerment, which posits empowerment as access to resources, agency, and decision-making capacity, is well supported. Likewise, the

results support Connell's (2005) notion of hegemonic masculinity, which posits that male supremacy is socially legitimized, but education provides opportunities for the re-negotiation of traditional gender relations. The findings also indicate that education can help to challenge traditional constraints on women and enhance their awareness of social roles and rights, thereby resisting symbolic domination.

5.7 Theme 7: Potential for Change Within Cultural and Religious Boundaries

Another significant theme that emerged from the findings was how women use indirect and socially acceptable means to challenge or influence men's decisions within the household and family subsystem. Participants said that in South Waziristan, women were less likely to come out of the house and talk openly about the consumption of alcohol. Challenge men as it is not culturally preferred and may lead to disagreements, social isolation, Criticism, and strained relationships with family members. Instead, women are skilled in subtle ways of persuading, bargaining that enables them to voice disapproval inconspicuously without causing a loss of respect or harmony in the family. Most respondents spoke of women's resistance as being emotional, indirect, relationship-focused, and not necessarily confrontational. Reported to be able to persuade men by reasoning, affect their feelings, guide their actions, or resolve disagreements. The family is through their children.

One participant explained:

“Women, generally, don't like to argue directly with men; they like to persuade them emotionally and politely.” (P9).

To this point, a few respondents noted that women might not want to communicate directly, as it is seen as a bad sign of disagreement with the tribe's male leadership.

Participant 7 remarked:

“Most of the time, women don’t talk because in our society, 'open conflict is disrespectful.” (P7).

Some participants also reported that children or elderly family members are often used as a mediator between husband and wife during conflicts.

One participant said:

Expressing concerns indirectly through children and/or older relatives.

(P5)

The findings indicate that the norms and expectations regarding femininity, modesty, and Resistance of women in the patriarchal households are mainly influenced by obedience. Women should be respectful and not be perceived by others as challenging authority (of men). This implies that, in turn, women will have an impact on decision-making without going against the grain of culture through indirect negotiation. While at the same time, the latter demonstrates that women are not powerless or passive. patriarchal systems. Despite all the limitations, women are managing to assert agency in minute ways, giving them some influence over the outcomes in their households.

From an analytical perspective, this theme concerns the interplay between negotiated agency and Patriarchal Social Structure. Women's indirect resistances are consistent with Kandiyoti's (1988) understanding of patriarchal bargaining, in which women learn to negotiate and employ strategies to meet the expectations of the patriarch while simultaneously carving out

opportunities for influence and negotiation. Rather than rejecting the system, women operate within cultural limits to gain some autonomy and participation in it.

The results also support Bourdieu's (1990) theory of symbolic violence, which concerns the internalization and reproduction of social norms in everyday practices. Women's lack of confrontation stems from the normalization of conformist roles and responsibilities for women that emphasize obedience and respect. At the same time, the results show how women are actively responding to the restrictions with emotionally intelligent and socially strategic forms of resistance.

Moreover, the results indicate that not only formal power structures maintain patriarchal authority in Waziristan, but also cultural norms and expectations that passively govern communication, behavior, and acceptable levels of disagreement. However, women do manage to infuse influence and challenge decisions indirectly in culturally acceptable ways, even within this boundary.

5.8 Chapter Summary

There was evidence of women's participation in decisions regarding children's education, health, and home management, but this participation was still largely negotiated and subject to culturally acceptable constraints.

The results also revealed that women often indirectly influence their husbands' decisions by suggesting to their husbands emotionally, through family mediation, by staying silent, and other subtle negotiating behaviors than by facing their husbands directly. Women's participation in decision-making was minimal, and the traditional practice of the people of the tribe, purdah and

male domination in public forums such as jirga, was the problem. There was, however, growing acceptance of women's jobs in education, health care, and social welfare-related fields.

It was observed that women's awareness and confidence in engaging in decision-making processes have been facilitated through education. Those who have fewer years of education were found to have less supportive attitudes towards women's involvement than those with more years of education. But the study also found that women remain excluded from their society, and their participation and agency are still further limited by deeply entrenched cultural norms, patriarchal traditions, and structural barriers. The overall results indicate that there is a duality between continuity and change in the tribal system of South Waziristan, which has been dominated by the patriarchs. Old-fashioned gender norms remain in force, though there are growing opportunities for women to be involved and exercise some agency in their household and community contexts. All findings are explained and interpreted only in terms of Hegemonic Masculinity, which accounts for the perpetuation and adaptation of patriarchy.

6 CHAPTER 6: DISCUSSION

6.1 Introduction

In this chapter, the results from the earlier results chapter are analyzed thematically. The conversation is organized by the seven themes that were identified from the semi-structured interviews with the male participants of South Waziristan and is informed by Connell's (2005) theory of Hegemonic Masculinity as an interpretive lens. The findings are placed within the context of the literature reviewed previously in the study throughout the chapter, and the link between the three is explored with sensitivity and in terms of a specific context. The discourse does not simply depict patriarchy as a fixed and static entity but as an adaptive system that,

though it is unable to withstand radical change, can cope with a more gradual one as long as it maintains its core premise of male dominance. Themes together shed light on the production, negotiation, and tacit contestation of hegemonic masculinity in the tribal context of South Waziristan.

The first theme that emerged from the data was that gender roles were continuously evolving from the old to the new in a gradual fashion in South Waziristan. The participants generally agreed that men have a reputation for being the natural breadwinners and decision makers, and women the natural homemakers. This is congruent with Connell's (2005) definition of hegemonic masculinity, which posits that hegemonic masculinity is not an individual choice but a socially endorsed ideal that governs the conduct of genders within institutions, families, and communities. It's very difficult to change in Waziristan as it's very much part of tribal custom. Significantly, however, is the fact that the participants did not explain the patriarchal order as being totally intransigent. Some admitted there was a gradual renegotiation of gender roles through education, migration, and the media. This comports with the subsequent development of the concept by Connell and Messerschmidt (2005), who went on to stress that hegemonic masculinity is not a permanent or immutable state but rather a historically changing arrangement that must continuously negotiate its validity in the face of social change. Thus, it is not a disintegration of patriarchy but an adaptive reconfiguration of it that is to be understood in the context of the gradual acceptance of women's involvement in some activities of the household. In this regard, Qadir (2023) observed that in the history of South Waziristan, norms of patriarchy have shaped the inclination of families to send girls to schools; however, the norms are not entirely intransigent to change when there are material and social changes. Those results are in

favor of reading. Change is real but subject to negotiation, incremental, and within culturally acceptable limits.

In addition, the findings of educated male participants being more open to gender arrangement changes than uneducated male participants corroborate the findings of Hassan and Rauf (2022) that occurred in a cross-sectional study conducted in Khyber Pakhtunkhwa. They discovered that education is an important factor that contributes to changing men's attitudes towards women's decision-making capacity. In the present study, the same argument is extended to the case of Waziristan, and, most importantly, it is shown that there is a strong confirmation of the fundamental belief of ultimate male authority even among educated males. Thus, education does not change the underlying structure of hegemonic masculinity, but rather, it affects how it is manifested on the surface.

The second theme tackled the area where women are most widely accepted, namely in household decision-making over children's education, health, and domestic management. Participants generally agreed that women are good candidates to be involved in these aspects because of their close association with children and their day-to-day activities at home. On the other hand, they have always insisted on the importance of the role of men, especially in financial and external affairs.

The result is directly relevant to the conceptualization of empowerment as incremental and not a binary phenomenon by Kabeer (1999). Women's agency is an incremental process that emerges when women can gain more access to resources, become more involved in decision-making, and accumulate power over time, argues Kabeer. The information yielded from this study is exactly this type of conditionally progressive agency. Women are increasingly consulted, their opinions are increasingly respected, but their structural ceiling of male authority remains. As one person

commented, women can make recommendations, but it is usually the man who makes the decisions that have a real impact on external matters and the economy.

This can be analytically related to the theory of patriarchal bargaining of Kandiyoti (1988), which explains how women learn to maneuver in the prevailing gender structure, albeit not against it directly. In South Waziristan, there are no spaces for women to assert their own authority; rather, they create spaces of influence within the authority of socially sanctioned roles, such as motherhood and care work. Similarly, Iqbal and Siddique (2021) found a similar pattern in the study of the tribal communities around Dera Ismail Khan, with even women who were working finding their voices excluded from family discussions on income allocation, whereas women with secondary education saw themselves included in family discussions on income allocation. The findings here confirm this and underscore the view that a meaningful sense of agency is still structurally constrained by hegemonic masculinity.

It should also be recognized that the acceptance of women's domestic authority is not an opposition to hegemonic masculinity, but rather an affirmation of it. Men do not give up control by delegating responsibilities to women in the domain of child-care and household management, but they shift duties that are below the dignity of male control. This reading is aligned with Connell's (2005) conclusion that hegemonic masculinity perpetuates its own dominance in much the same way as it constructs social life around gendered divisions, assigning the public sphere and the money-making sphere to the men, and the domestic sphere to the women. The common theme in this study that was most analytically interesting was the concept of indirect negotiation and silent resistance. The participants reported that women in South Waziristan typically do not confront men, but rather use emotional tactics, child mediation, and the mediation of older family members, and subtle verbal and/or nonverbal hints of disapproval. This discovery

provides the impetus for a sophisticated interpretation, one that is neither romantic nor dismissive of the resistance it would seem to represent nor simply an acceptance of the submission it would appear to represent.

The concept of patriarchal bargaining (Kandiyoti, 1988) is especially relevant. She believes that women in traditional male-dominated households acquire a different repertoire of survival tactics: outwardly, they are subservient to men, but inwardly, they seek to wield influence in other ways. The women in this study are those who are doing just that. They are not powerless victims of the patriarchy; they are active players, playing by the rules within a limited arena to produce results that are important to them. This is echoed by the study conducted by Naz et al. (2020) that suggests that, even though women lack formal authority in the household, they are also informally more influential in the decision-making of the budget and healthcare for the household.

The concept of symbolic violence developed by Bourdieu (1990), on the other hand, offers insight into why direct resistance is so uncommon. Symbolic violence is the process by which the dominated group internalizes its own oppression as natural, as inevitable. The rules of modesty, respectfulness, and male supremacy are not just enforced from the outside but also reproduced in the minds of the women of South Waziristan. In Dir and Waziristan, Yaseen (2023) showed that there is a sense of obligation to conform to norms that seem like an authentic expression of identity rather than a result of an easy and simple command. The findings of this study indicate that indirect negotiation is exactly at this intersection – women are strategically negotiating within a system that they have internalized.

According to the hegemonic masculinity theory, indirect negotiation is not only a strategy for coping, but it's a way of reproducing the Patriarchal order. The system puts women's agency into

a hidden, indirect route, which means that no one challenges it openly, that no one must defend their authority in public, and that their authority is never called into question. Women's influence is still largely unwritten, unspoken, and unacknowledged, thus not being a structural threat to male dominance. Hegemonic masculinity is maintained not just by overt coercion, but also by the organization of covert consent; the situation of indirect negotiation in South Waziristan is a good example of this process (Connell 2005).

The fourth theme, which expanded to a community level, showed a dramatic narrowing of women's perceived agency within the community. The jirga and other public decision-making mechanisms were perceived to be firmly male-dominated, in which women are practically not represented, according to participants. When women do intrude into these realms, their concerns and worries are usually expressed by a male family member as a go-between. This is a pattern of hegemonic masculinity that is institutional rather than interpersonal.

Connell (2005) contends that hegemonic masculinity is not just a matter of individual males asserting power over individual females, but instead it is concerned with structuring institutional fields in such a way that it normalizes male power. The jirga is a very clear example of this. The prohibition is not a formal prohibition in writing, but rather the historical construction of the institution as a male affair, which has become so naturalized as to be recounted as "the way things are. Jan et al. (2025) also noted symbolic and ideational barriers to women's participation in public life in Waziristan in addition to material barriers, which they defined as the internalization of women's place in society to the degree that they feel their involvement in public affairs is irrelevant or inappropriate. The current study corroborates this statement. Some of the data, however, showed some conditional acceptance, especially in the contexts of women's engagement in the community for health, education, or welfare. Similarly, Mansab (2024)

reported that educated women in conflict zones of the Pashtun region could take up community development and peacebuilding roles by adopting the narrative of being mothers or religious figures. By framing women's involvement in public areas as 'feminine' and acceptable to society, the symbolic role it poses to male authority is diminished, allowing it to remain acceptable within the hegemonic structure. This is not empowerment per se, but merely the inclusion of women's work in a context that is already largely male-driven. It is still an opening granted, however, and the progressive opening of time is in keeping with the adaptive nature of hegemonic masculinity as described by Connell and Messerschmidt (2005).

In the fifth theme, the analysis of community participation was furthered to explore the positive and negative impact of women's public participation. The results here were, however, somewhat mixed. More-educated participants were more likely than less-educated participants to acknowledge and accept women's role in social service, and the latter were more likely to indicate concern that women's presence in public would affect family honor. This was an analytically important split in the male population.

Connell (2005) noted that hegemonic masculinity is not a norm that all men love or embrace, but a norm that men are judged by, and they stand at different distances to this norm. More educated participants in this study seem to be negotiating a new hegemonic masculinity in which women's social contributions are no longer seen as a threat to but consistent with male authority. This is exactly the sort of adaptability that renders hegemonic masculinity so resilient. Rehman and Gul (2020) found in their research on university students' tribal women that civic education and NGO activities did not cause the tribal women to lose their cultural identity, but rather, they reinterpreted their identity in a way that allowed for some degree of public participation without being disgraced socially. In what is referred to in the findings of the present study as the male

way of the process, the men who are more educated are reframing women's participation as a contribution to family and community welfare and not a challenge to men's authority.

However, the importance of honor and modesty voiced by the more traditional players is indicative of what Qamar (2022) described as the constitution of male identity in terms of the control of female presence. This portrayal puts women's presence in public life as a direct challenge to the honor-based manhood that underpins the social status of a tribe. Ali and Fatima (2023) warned that women's education and access to public roles should not be interpreted as being simply 'empowering' without considering the structure that provides that access. It's a warning they give that is relevant here. In South Waziristan, women are allowed to participate in public affairs if they serve the community's best interests and are not an encumbrance to male authority. If it does, it is a cause of social anxiety and suppression. The empowerment provided is then limited and subject to rescission and is typical of a bargaining relationship between men, and not a structural change.

Perhaps the strongest common affirmation was on the 6th theme, namely EDUCATION as the one most important factor affecting women's confidence, awareness, and capacity to participate in household and community life. Even those who viewed traditional roles for women as more important recognized that better-educated women are better equipped to represent their families, interact with institutions, and be more effective in decision-making that impacts their children. For this reason, it is noteworthy that this universal recognition of the value of education over the past few decades is a part of the normativisation of South Waziristan.

This finding relates directly to Kabeer's (1999) three-part model of resources, agency, and achievements. Educational activities are a tool for empowering women to take greater agency in their lives, resulting in direct gains in children's health outcomes, years of schooling, and

household welfare. This theoretical sequence is supported by data from this study. Participants describe educated females as more confident, more aware of their rights, and better able to communicate with male family members and outside institutions. The longitudinal evidence from Yaqoob (2023) in Wana is relevant in this context as it reveals that women who graduated from secondary school in the 2000s are now actively promoting their daughters' education and postponing marriage. From the perspective of hegemonic masculinity, however, it is a more complicated picture. Education is clearly an important means of increasing the agency of women, but it is not enough to destroy the structural conditions that constrain women's agency. Connell (2005) suggested that hegemonic masculinity is so durable because it allows for the incorporation of some degree of change without compromising its underlying logic. Even among highly educated men, this was found, showing how strong this resistance is. Connell's theory predicts that education will shift the base of negotiation, and this is exactly what happens. Education does not drastically redistribute power. The argument was related to Ali and Fatima (2023), who warned that token female education, provided by inadequately funded institutions with patriarchal curricula, can have the opposite effect of challenging gender hierarchy. The present data does not claim that education perpetuates patriarchy, but it does offer evidence that education is not enough for structural change without changes to the institutional support, legal structures, and community attitudes.

The seventh theme was on how women try to impact household decisions within culturally and religiously acceptable boundaries. This theme is related to the previous theme of indirect negotiation but focuses the analysis on the constraints and resources that religion has on the negotiation process. Women's influence on decisions was described as through emotional persuasion, mediation by family members, and religiously inflected arguments. Some pointed out

that appeals based on the Islamic doctrine of consultation (shura) have special legitimacy in tribal households.

This discovery is significant and aligns with the literature that discusses Islamic feminisms in tribal Pakistan. In the case of Islamic jurisprudence, Khanum (2021) maintained that it is not liberally transferred, but it is a local resistance that is based on the injunctions of the Quran on dignity, consultation, and education. In South Waziristan, literate women in Islamic sciences in the literature are said to be utilizing their knowledge of Islam to defend the rights of women in a context that is culturally comprehensible to them and less easily ignored by the male authority. The results of the present study also demonstrate such dynamics: When participants were asked how women could be influential without openly challenging men, they referred to "religious" or "emotional" arguments.

This strategy is considered a negotiated hegemonic masculinity in Connell's (2005) view.

Women invoking Islamic frameworks are not going against the patriarchal system, but they are operating within it, using the resources it provides for them to maneuver more. This has been called the classic expression of patriarchal bargaining; by accepting the rules of the game, the hope is to be better off in the system, according to Kandiyoti (1988). Zaman (2021) noted a similar trend in the role of educated women in Waziristan in becoming religious teachers and community health workers in order to influence others outside of their home without being labelled as immodest. These together indicate that these spaces of acceptable femininity are not static but are being negotiated over time through ways that are culturally embedded but not so overt as to challenge hegemonic masculinity, but rather to reconfigure or shift its boundaries.

One of the unique aspects of this study is that it compares how educated men and uneducated men perceive and negotiate women. The results repeatedly demonstrated that education has an

increasingly pro-egalitarian effect on males' attitudes, especially on the issue of household decision making, the importance of women's public participation in health and education, and the importance of women's formal education. The educated participants were more inclined to consider mutual consultation as a vital task, consider educated women as a blessing to the family, and be open to women's participation in community affairs within the culturally acceptable range. Uneducated respondents, on the other hand, were more likely to endorse stereotypical gender roles, which placed men at the head of the household and viewed the “real work” of women to be caregiving and managing the house. They recognized some good things about women's education but tended to be caveat emptor: if women stayed inside their cultural radars.

This difference aligns with Hassan and Rauf (2022), who found that education is an important determinant of men's support for women's decision-making participation in Khyber Pakhtunkhwa, and provides a male-specific perspective to a literature that has tended to focus on the impacts of women's own education.

An important finding of the study, however, is that education does not cause a qualitative break in men's allegiance to the authority of patriarchy. There was a basic common structure of male dominance to both educated and uneducated participants, the differences being mostly in the way they expressed and performed it. The uneducated men tended to have more directive male authority, whereas the educated men were more consultative and more inclusive of men. In both, the basic premise of the authority of the man was accepted without much critique. This aligns with Connell's (2005) idea of hegemonic masculinity as a spectrum or variety of positions that all produce male dominance in different ways and for different reasons.

7 CHAPTER 7: Conclusion and Recommendations.

7.1 Introduction

The final discussion of the study is presented in this chapter by summarizing the main results, connecting them to the research objectives, and offering practical recommendations. This study aimed to investigate men's attitudes towards women's decision-making roles in the patriarchal and tribal society of South Waziristan.

The purpose of the study was to examine how women's agency is shaped by cultural norms, education, and social structures, and how men interpret and respond to evolving gender roles. In this chapter, the researchers synthesize the findings and discuss how they can be applied and studied by policymakers and other researchers in the future.

7.2 Overview of the Major Results

The results of the current research indicate that the gender relations within Waziristan are defined by a dual reality: the fact that strongly rooted patriarchal norms are still present, as well as the fact that the changes in the role of women are gradual and negotiated.

To start with, the research study confirms that patriarchal systems still prevail where men take the center stage in making decisions in their households and even in their communities. The roles of women remain largely defined by traditional expectations, especially in domestic roles.

Secondly, despite these limitations, women's participation in household decision-making has improved. Women do engage in decision-making concerning children's education, health care, and other day-to-day household affairs. Their authority, however, is conditional, as men usually make final decisions.

Thirdly, the research points out that women exercise agency indirectly and in socially acceptable ways, rather than through confrontation. These involve emotional appeals, persuasion, and dependency on family groups. These tactics enable women to have a say in decisions without social disharmony.

Fourthly, the level of women's participation at the community level is very limited. Women are restricted by cultural practices and institutional structures, including male-dominated jirgas, from having direct participation in the decision-making process in society.

Fifthly, education proved to be a significant component in the process of women's agency formation. Educated women are more assured, more conscious, and more competent at making decisions. Education, too, affects men's attitudes, making them more open to women's participation.

Lastly, the research paper presents several obstacles that still limit the inclusion of women in various areas, such as cultural values, joint family, ignorance, and societal pressure. These impediments underscore the structural aspects of gender inequality in the region.

7.3 Answering Research Questions

The two research questions directed this study.

Research Question 1:

How do men perceive the role of education in reshaping women's negotiation of power and agency within the patriarchal and tribal structure of Waziristan?

The results show that men tend to consider education a necessary and beneficial means of empowering women. Participants have acknowledged the importance of the role of education in

enhancing the awareness, confidence, and decision-making power of women. Education is believed to equip women with greater coping capabilities in household chores and assist the family in improving welfare. Despite that, the findings also indicate that education can empower women to be more active, but patriarchal constraints are not totally eradicated. The level to which the women can exercise their agency is still influenced by cultural norms.

Research Question 2:

How do men describe the ways educated women in Waziristan navigate and redefine traditional gender roles without directly confronting patriarchal authority?

What are how educated women in Waziristan get by and negotiate the traditional roles of women without challenging the traditional power structure head-on?

The findings suggest women coping with patriarchal systems indirectly and in strategic ways instead of directly challenging them. Women manipulate people through family mediation, persuasion, and emotional intelligence to decide. It's a kind of negotiated agency, where women are used to the status quo and are slowly making a dent in that.

Men know such measures and, in most cases, will embrace them because of the need for peace in the home. This means that women's agency is not lacking but exists within the culturally stipulated limits.

7.4 Theoretical Implications

This study's results mostly validate Hegemonic Masculinity Theory (Connell, 2005). The findings indicate that men remain the 'natural leaders' in the household and community. Women's participation is growing but typically is done in a manner that does not directly challenge the authority of men.

The study also reveals the non-static nature of hegemonic masculinity. In general, educated men were more likely to listen to women and see the advantages of educating women. This implies that there is a capacity for dominant forms of masculinity to undergo adaptation and yet retain the general power of men.

The study adds that women's empowerment in Waziristan is not necessarily going to break the patriarchy as such. Rather, it results in negotiated changes, in which women have increased influence, and male dominance is culturally legitimate. The results of the current study reinforce and expand the most significant sociological theories concerning gender and power. This continuation of male dominance is consistent with the notion of hegemonic masculinity (Connell, 2005), which clarifies why the maintenance of male dominance is legitimized through cultural norms. Meanwhile, the gradual inclusion of women in decision-making indicates the flexibility of these norms.

The approaches that women take to influence decision-making strongly affirm the concept of the patriarchal bargain (Kandiyoti, 1988), in which women bargain for their place within the system rather than challenging it. Also, the results support the empowerment framework proposed by Kabeer (1999), showing that women's agency is conditioned by access to resources, particularly education, and limited by structural and cultural factors.

7.5 Practical and Policy Recommendations

Based on the results, suggestions can be developed to increase women's participation in decision-making in culturally sensitive and effective ways.

1. Promote Female Education

Education must be given priority, as it is the first weapon of empowerment. Government and NGOs should:

- Establish more schools in rural and tribal areas
- Offer scholarships and incentives for educating girls.
- Provide safe and convenient learning conditions.

Education not only enables women but also changes society's attitude in the long run.

2. Community Awareness Programs

The awareness campaigns must be meant to:

- Enlighten society on the rights of women.
- Promote the benefits of shared decision-making
- Dispel misunderstandings about the roles of women.

Such programs are to include local leaders to ensure cultural acceptability.

3. Male Engagement Initiatives

Given that men are the major decision-makers, there is a need to engage men in gender equality activities. Programs should:

- Individually inspire men to approve the involvement of women.
- Enhance good examples of joint decision making.
- Emphasize the social and economic advantages of women's empowerment.

4. Enhance Healthcare and Social Services.

An increase in women's access to healthcare services can lead to more women being involved in decision-making, especially in areas where their roles are already established. Tribal areas should be urged to attract female healthcare professionals to work there.

5. Establish Safer Spaces to participate as women.

There must be an attempt to develop culturally suitable platforms where women can give their opinions, such as:

- Women-only community forums
- Local advisory groups
- Education-based discussion spaces

6. Gradual and Culturally Sensitive Reforms

Any intervention should not violate the local cultural and religious values. Change should be introduced over time to avoid resistance and ensure sustainability.

7.6 Study Limitations.

There are a few limitations that should be recognized in this study.

- The research was limited to the views of men without the direct contribution of women. Future researcher should focus on the woman perspective as well.
- Although the sample size of ten participants may not be statistically representative of the broader population of Waziristan, theoretical saturation was achieved during the data collection process. No new themes or patterns emerged in the later interviews, which justified the decision to stop conducting further interviews. In qualitative research, theoretical saturation serves as a recognized criterion for determining the adequacy of the

sample, ensuring that the depth and richness of the data are sufficient to draw meaningful conclusions (Guest et al., 2006).

Nevertheless, the study is quite illuminating regarding gender dynamics in a very understudied setting.

7.7 Recommendations for Future Research.

Future research should:

Incorporate women's views to create a more holistic picture.

Talk about the differences between urban and rural areas

Longitudinal studies should be conducted to study the changes over time.

Learn about some interventions that promote the empowerment of women.

7.8 Conclusion

Accordingly, there is a process of changing gender relations in Waziristan. The patriarchal system has such a strong hold that women are increasingly taking part in decision-making, particularly at home.

However, empowerment is typically negotiated and limited to cultural norms and is an ongoing process. Education is identified as the most significant change, which requires a wider social and institutional change. Finally, empowerment must be combined in equal measure with cultural sensitivity to enable effective change that will be sustainable.

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9 Appendices

Appendix A: Informed Consent Form (English)

Title of Research Project: Contesting Power: Men’s Perspectives on Women's Decision-Making Roles in the Patriarchal Context of Waziristan

Purpose of the Study:

You are invited to participate in this research study, which seeks to explore men’s perceptions of women’s decision-making roles in households and communities in South Waziristan. Your insights will help researchers better understand gender dynamics in tribal societies.

Procedures:

If you agree to participate, you will take part in a semi-structured interview lasting approximately 15–20 minutes. The interview will be conducted in Pashto. With your permission, notes may be taken during the interview.

Voluntary Participation:

Your participation is completely voluntary. You may refuse to answer any question or withdraw from the study at any time without any penalty.

Confidentiality:

Your responses will remain confidential. No identifying information will be included in the final report. Pseudonyms or codes will be used instead of real names. Data will be securely stored and only used for academic purposes.

Risks and Benefits:

There are no known risks involved in participating. While you may not benefit directly, your participation will contribute to research on gender and social development in tribal Pakistan.

Audio Recording Consent:

Participants will be asked to allow audio recording for accurate data collection. Recording is voluntary, and they may decline. All recordings will be kept secure and deleted after use.

Consent Statement:

I have read (or have had read to me) the information above. I voluntarily agree to participate in this study.

Participant's Signature/Thumbprint: _____

Date: _____

Researcher's Signature: _____

Appendix B: Informed Consent Form (Pashto)

سرلیک پروژې د څېړنې د نظرونه

سرو د اړه په رول د کولو پرېکړو د بنځو د کې ټولنه پلاسالارانه په وزیرستان د: بنگونه واک د

فرحان محمد: نوم څېړونکي د اقبال

سروش ډاکټر: لارښود څېړونکي د

موخه څېړنې د د

څنگه بنځې چې وڅېړي نظرونه سرو د چې ده لپاره دې د څېړنه دا. یاست شوي بلل لپاره گډون د کې څېړنه دې تاسو وکړي مرسته کې پوهېدو بڼه په موضوع دې د به خبرې ستاسو. اخلي برخه کې پرېکړو په ټولني او کورنۍ

طریقه:

په به مرکه. نیسي وخت دقیقې ۲۰ تر ۱۵ شاوخوا چې وکړئ گډون کې مرکې یوه په به تاسو وکړل، منل گډون د تاسو که کپړي اخیستل یادښتونه وخت پر مرکې د. وشي کې پښتو

گډون خپلواکه:

کړئ ورنه ځواب یا وکړئ ډډه نه گډون د کې وخت هر په شئ کولی تاسو. ده خوښه خپله توگه بشپړه په گډون ستاسو

محرمیت:

معلومات ټول. شي وسائل لاندې نوم مستعار یا کوډ د به ځوابونه ستاسو. شاملېږي نه کې راپور په به پېژندنه یا نوم ستاسو شي وکارول به لپاره څېړنې د یوازې او شي وسائل خوندي به

خطرونه او گټې د

به گډون ستاسو خو رسپيري، نه گټه مستقيمه ته تاسو هم څه که لري نه تړاو سره خطر کوم له گډون کي څېړنه دي په

کړي ډېره پوهه اړه په ستونزو جنريزو او ټولنيزو د سيمي

د غږ ثبت رضاييت

گډونوال به د مرکي د دقيقو معلوماتو لپاره د غږ ثبت اجازه ورکوي. ثبتول خوښي دي او هر څوک يې ردولی شي

ټول ثبتونه به خوندي ساتل کيږي او له کار نه وروسته به ختميږي

څرگندونه رضاييت د کوم

گډون کي څېړنه دي په خوښه خپله په زه او (شول ولوستل راته يا) ولوستل معلومات دا زه

انگوته/لاسليک کونکي گډون د _____

نېټه: _____

لاسليک څېړونکي د _____

Appendix C: Participant Interview Guide (English)

Assalam o Alaikum, my name is Muhammad Farhan. I am a student conducting research to understand men's views on women's roles in decision-making in Waziristan.

Background Information:

- Can you tell me a little about yourself, your age, education, occupation, and family background?
- How would you describe the role of men and women in a traditional Waziristani household and your community?

Household Decision-Making:

- In which specific household decisions do you believe women should have the final say, and why? (Probing the limits of male concession for children's schooling, healthcare, and finances)
- When women do share opinions that challenge the men's view, how is that challenge usually handled by the men in your family or community?
- Can you share an example of a disagreement over a key decision where a woman managed to change the man's mind? What was her method?

Community Decision-Making:

- When community decisions are made (like for healthcare), who should represent the women's views: a woman herself, or a male family member? Why?
- Should women be included in traditional decision-making forms like jirgas or councils, why or why not?

- Can you share an example of where women's involvement in community issues has a positive or negative effect?

Education and Empowerment:

- How do you see the role of education in shaping women's ability to make decisions?
- In what ways do educated women in Waziristan exhibit more agency or decision-making power compared to uneducated women?
- Do you believe men with more education are more willing to share decision-making power than men with less education? How so??

Contesting Patriarchy and Challenges

- Can you describe the silent or indirect ways (e.g., passive resistance, emotional appeals) a woman might use to challenge a male decision without openly confronting him?
- If a woman were to contest a deeply held tribal custom openly, what would be the most severe social consequence she or her family would face from the men in the community?

Culture, Tradition, and Religion:

- Do you think women can participate more in decision-making while still respecting tribal customs and religious values? If not, what are the reasons
- In your view, what are the biggest challenges or barriers that prevent women in your community from having a greater say in household decisions?
- Can you describe any difficulties a woman might face if she were to openly express her opinion or disagree with a male family member's decision?

- How do traditions and customs here specifically make it difficult for women to participate more in family or community choices?

Closing:

- What advice would you give to policymakers or community leaders who want to improve women's participation in household and community decisions?
- Is there anything else you would like to add that we have not discussed?

Thank you for your time and cooperation

Appendix C: Participant Interview Guide (Pashto)

لارښود مرکي د گډونوالو د ج ضمیمه 10

10.1 (Pashto Version): لارښود

فرحان زما نوم محمد. زه له تاسو څخه دې ته له زړه مننه کوم چې نن مو زما سره د خبرو لپاره وخت وموندله وو نارینه د کي

پرېکړه رول د بنځو د کي وزیرستان د موخه څېړني دې د. کوم لپاره رسالي خپل د زه څېړنه دا او دې

دې پوهیدل نظرونه

خپلي د توگه بشپړه په گډون ستاسو. کيږي سائل پټ توگه بشپړه په وایی، تاسو چې څه هغه چې ولری یاد په وکړی مهرباني

کړی بند مرکه کي وخت هر په یا او ځوابولی پېښه پوښتنه کومه چې یی آزاد تاسو او دې، اساس په خوبني

10.2 معلومات شخصي گډونوال د ۱. شالید؟

- کورنی د او مسلک، کره، زده عمر، لکه راکړی، معلومات لږ اړه په ځان خپل د وکړی مهرباني
- توصیفوی؟ رولونه بنځو او نارینه د ټولني او کور وزیرستاني دودیز یو د څنگه تاسي

10.3 کول پرېکړو کورني د ۲. زده

- ماشومانو د) ولي؟ او وکړي، خبره وروستی باید بنځي چې لری باور تاسي کي پرېکړو کورنيو ځانگړو کومو په

(چارې مالي روغتیا، کره،

کوي؟ چلند څنگه یې نارینه وي، مخالف سره نظر له وو نارینه د چې څرگندوي نظر داسي بنځي چې کله • • وکړ؟ کار دا یې څنگه

- وي؟ کړی بدل فکر نارینه د بنځي یوي چې شی راکولی مثال اختلاف یو داسي د تاسي ایا •

پرېکړې ټولني د ۳. 10.4 نارينه که

- بنځه خپله کړي؟ وړاندي بايد څوک نظر بنځو د ، (اره په روغتيا د لکه) کېږي پرېکړې ټولني د چې کله • •

ولي؟ غړی؟

نه؟ ولي يا ولي وي؟ برخه شوراگانو يا جرگو پرېکړو دوديزو د بايد بنځي ايا • • وي؟ کړی اغېز ناوړه

- يا ښه کي چارو ټولنيزو په گډون بنځو د چې شئ يادولی مثال يو داسي د تاسي ايا • •

واکمنېدل او کړه زده ۴. 10.5

- وکړي؟ پرېکړې بنځي چې کي برخه دي په وينئ څنگه رول کړي زده د تاسي • •
- لري؟ واک کولو پرېکړه زياته څخه بنځو نالوستو له څنگه بنځي لوستي وزيرستان د • •
- شريکوي؟ زيات سره بنځو له واک پرېکړو د پرتله په وو نارينه نالوستو د نارينه لوستي چې لري باور تاسي ايا • • څنگه؟

ننگوني پلارسالاری د ۵. 10.6 دي له

- بي ننگوي پرېکړې نارينه د پري بنځي چې لاري غيرمستقيمي يا پټي هغه کړئ تشریح شئ کولای تاسي ايا • •

وکړي؟ مخالفت ښکاره چې

کورنی هغي د يا هغي چې وي څه به عواقب ټولنيز سخت ټولو تر وکړي، مخالفت رواج دوديز ژور يو د بنځه يوه که • • ورسپري؟ نه

مذهب او دود کلتور، ۶. 10.7

- مذهبي او دودونو قبيلوي د چې کي حال پداسي واخلي، برخه زياته کي بهير په پرېکړو د بنځي چې ده ممکنه دا ايا • •

ولي؟ نه، که وکړي؟ هم درناوی ارزښتونو

نيسي؟ مخه کولو پرېکړې د بنځو د چې دي کومي ستونزي يا خنډونه ستر ټولو تر اند په ستاسي • • مخالفت سره پرېکړې له

- نارينه د چې کله کېږي مخ ورسره بنځه يوه چې ستونزي هغه شئ کولای تشریح تاسي ايا • •

څرگندوي؟

- محدودوي؟ کي پرېکړو په ټولني يا کورنی د گډون بنځو د رواجونه او دودونه څنگه • •

پای ۷. 10.8

- کی پرېکړو په گډون نسخو د غواړي چې نه مشرانو ټولني د يا جوړوونکو پالیسی د ورکړئ مشوره کومه به تاسي •

کړي؟ زیات

- کړی دی نه بحث پرې مور چې ورکړئ زیاتوالی ورسره غواړئ تاسي چې شته څه داسي ایا •