

**MALE CHAUVINISM, REALITY OR MYTH: A SOCIOLOGICAL STUDY
OF THE RURAL AREAS OF CENTRAL PUNJAB, PAKISTAN**

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ABSTRACT

The purpose of current research was to identify the myth or reality behind male chauvinism in rural areas of the province Punjab. The researches conducted so far depict that women are deprived of social and political benefits thus portraying them a victim of social injustice. Based on several allegations put against the male, the present research was designed to identify the reality behind this phenomenon. The Central Punjab consisting of 12 districts served as population of the study. Simple random sampling technique was used to choose one district from the study population. A total of 200 sample size was drawn from the study population from four union councils. A validated and reliable research instrument was used to collect the data from the selected respondents. The data collected were then analyzed using the SPSS software. The results of the study unveil the fact that a good majority (50-60%) of the male respondents responded positively about the good condition of women in the society. However, a good majority of the female respondents showed inclination that women must take part in economic decisions of their household activities. Besides this, majority of the women participants of this study showed their concern about involvement of women in development of country. They also responded positively about decreasing trend of violence in the society. Slightly less than half (46%) of the female respondents appreciated the reality that male chauvinism is losing its strings in the developing society. Moreover, the bivariate analysis of the data has revealed that income, education level, occupation, landholding size, family size, and family background of the respondents contributed to the reduction of male chauvinism while age, gender, marital status, and type of family did not. The findings of this research conclude that increasing awareness and education are tightening the ropes around male chauvinism and it would be a past story in upcoming few years. The study recommends that the government, mass media, and NGOs should continue their struggle against male chauvinism till the dream of gender equality is to be achieved in society.

KEYWORDS

Male Chauvinism, Gender Discrimination, Social Injustice, Central Punjab, Pakistan.

INTRODUCTION

The Islamic Society of Pakistan has always been categorized as a male-dominated society where women are subjugated and are experiencing male chauvinism (Ali et al., 2011; Lal, 2012; Sultana, 2012; Tanwir, 2014). The condition of women in Pakistan has been painted very pathetic in terms of physical, sexual, and psychological abuse (Raphael 2000; Bradley et al. 2002; Ali and Gavino 2008; WHO, 2016). The major contributing factors of male chauvinism as revealed by the literature history are illiteracy (Khushnood, Umer, and Gill, 2015), low socioeconomic status (Jayachandran, 2015), stereotyping (Cundiff and Vescio, 2016), unemployment among women (Begum Sadaquat and Sheikh, 2011), gender inequality (Zahidie and Jamali, 2013), rigid customs & traditions (Zarar et al. 2017), and limited access to resources (Mumtaz, 2007 and Jeebhoy and Sathar, 2001). The scenario has been changed with the rise of science and technology and the subsequent interest of the govt. of Pakistan in empowering womenfolk (Chaudhry and Nosheen, 2009; Ahmad et al., 2019; Akhtar et al., 2021). Now, women are actively participating in all the important spheres of life. The constitution of Pakistan has given considerable rights to women such as freedom of speech, freedom of marriage and divorce, freedom to get an education, freedom to participate in the elections, freedom to cast vote according to their respective choice, freedom of traveling, etc. (UN 2011; 2013; Bhattacharya, 2014; Akhtar et al. 2021). To strengthen the position of women in society, the federal and provincial governments of Pakistan from time to time has passed the following Acts:

“The Aid Control and Acid Crime Prevention Act (2011), Prevention of Anti-Women Practices Act (2011), Criminal Law (Amendment) (Offence of Rape) Act (2016), Criminal Law (Amendment) (Offences in the name of or pretext of honor) Act (2016), Prevention of Electronic Crimes Act (2016), Hindu Marriage Act (2017); Punjab women empowerment package 2012 (PWEF), Punjab women empowerment initiative 2014 (PWEI), Punjab women empowerment package 2016 (PWEF), Punjab development policy (2018); and Punjab women protection authority act (2017), Punjab protection of women against violence act (2016), Punjab Muslim family laws (Amendments) Act, (2015), Punjab family courts (Amendment) Act (2015), Punjab marriage restraint (Amendment) Act (2015), Punjab fair representation of women act (2014) the Punjab protection against harassment of women at the workplace (Amendment) Act (2012) (The Punjab Commission on the Status of Women, Assessed on 26-12-2018).”

The above-mentioned bills and acts have brought a considerable revolution in the socio-economic lives of women as they have multiple options to empower themselves (IPS Task Force, 2011). Now, women are seen working in the govt. semi-govt. and private sector as per their capability. It has also brought a considerable change in the outlook of men regarding the status of women in society (Ahmad et al., 2019). They have started accepting the vital truth that participation of women in the ongoing development paradigm is essential.

The prime objective of this research paper was to analyze either male chauvinism is a reality or a myth in the rural areas of central Punjab, Pakistan by having a comparative view of the perception of both genders. This research paper has been divided into the following sections: The 1st section takes into consideration the introduction and significance of the study. In the 2nd section, the theoretical framework has been discussed

in detail. The 3rd section has been devoted to the elaborate discussion of materials and methods. The results have been discussed in the 4th section of this paper. The 5th section has been devoted to the conclusion and recommendations of the study.

SIGNIFICANCE OF THIS RESEARCH STUDY

The developed world assumes that women condition in Pakistan is much worse than other developing countries. Therefore, it is very critical to put the reality that women in our society have got their due rights and phenomenon of male chauvinism is losing hopes in our country. Increasing literacy rate has decreased the conventional thinking of male in our changing society (Bhat; Islam et al. 2018). The rapid progress in the field of science and technology has changed the scenario (Moss-Racusin et al. 2016). This study takes into consideration the social, economic, political, and religious spheres to have a deep understanding of the phenomena of a chauvinistic attitude of the male-folk towards females. The study is significant because it tries to evaluate the responses of both males and females about male chauvinism. Generally, rural women are considered backward, illiterate, and more prone to domestic violence and are often subjected to chauvinistic attitudes (Gqeba and Gqeba, 2020; Arisukwu et al., 2021). So, their opinion is weightier as compared to the literate and well settled educated women of the urban areas.

Moreover, there is a general misconception that women in the Islamic societies of the globe are living in the male chauvinistic world (Wood et al., 2021). They are being deprived by the males of their social, political, economic, and religious rights. This study is very beneficial for the people who are always quoting western media to describe the condition of women and are nourishing deep-seated malice in their hearts against the teachings of Islam regarding women. It is to be admitted that the condition of women in Pakistan cannot be called ideal from every respect but the role of foreign and national media, print journalism, and the operating NGO's is somewhat malicious because they extremely exaggerate the situation just to blacken the bright face of Islam on the instigation of the forces that are working to defame Islam. So, a dire need was felt to conduct a sociological study that could explore the condition of women in the male chauvinistic society to clear the doubts of the people regarding their perception of male chauvinism.

CONCEPTUAL FRAMEWORK

The study conceptualizes that male chauvinism is existing not only in the urban but also in the rural areas. The rural women are severely subjected to male chauvinism as compared to their urban counterparts. The contributing factors of male chauvinism in the rural areas generally include illiteracy, caste system, landholding size, normative & cultural practices, poor or lack of exposure to religion, son preferences, stereotypical gender roles, mass unemployment among women, and many more (Islam et al. 2018).

Male chauvinism badly affects gender development. It further hampers the socio-economic, cultural, political, and religious development of women because male dominance in society curtails the number of opportunities for them (Jabeen et al. 2020). They find it hard to grow in the different spheres of life. Though different institutions work in collaboration for women's empowerment, the resisting forces are still powerful enough

to sabotage their constructive designs. The persisting male dominance in society severely affects the emotional and psychological upbringing of women.

Male dominance, consequently, affects the household wellbeing of the rural people because a significant portion of society is crucified on the altar of cultural and normative egoism. They are assigned non-productive household chores and their contribution is not even acknowledged. It further widened the gulf between the genders and promote gender discrimination in society (Döring and Mohseni, 2019; Younas et al. 2020).

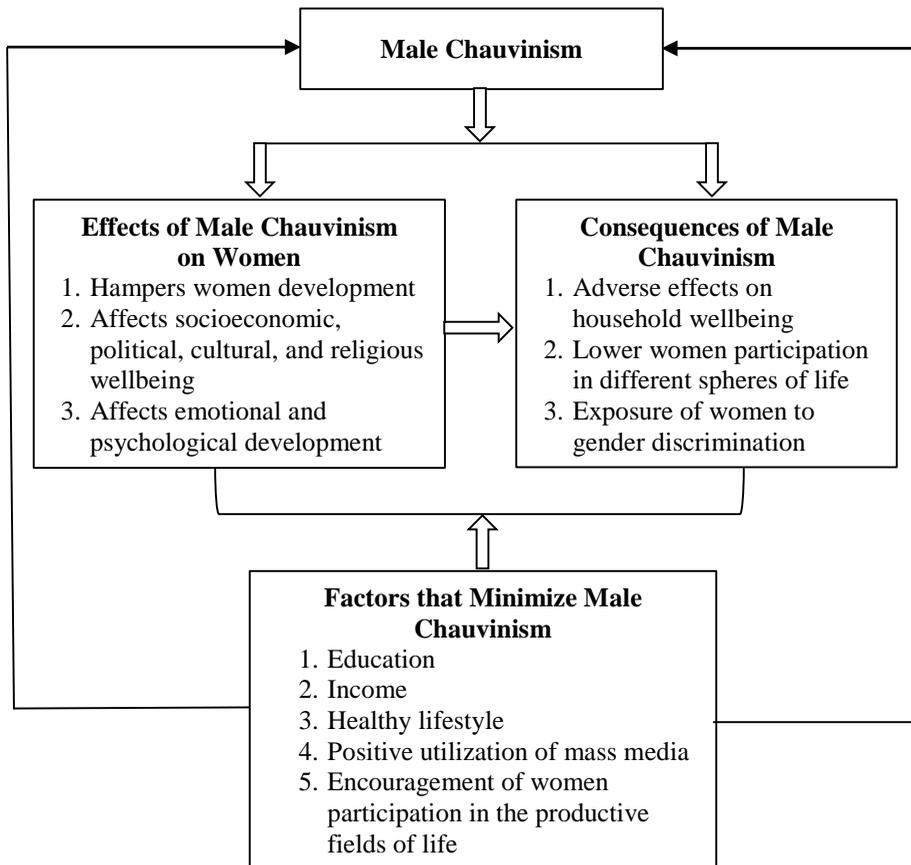


Figure 1: Conceptual Framework of the Study (Authors own illustration)

The existing literature on male dominance has already unfolded that education, income, healthy lifestyle, positive utilization of mass media, encouragement of women participation in the productive fields of life, women entrepreneurship, and legislation by the governing bodies contribute to a great extent in minimizing the effect of male chauvinism in the society (Pakzadian and Tootkaboni, 2018; Sikweyiya et al. 2020).

THEORETICAL FRAMEWORK

This research study is based on the feministic perspectives of liberal (individualistic form of feminism) feminism. Liberal feminism encompasses into its range a broad perceptible and it tries to take into consideration women of all over the world irrespective of the culture, religion, geographical location, social, and political attributes (Mary Becker, 1999). Unlike the other types of feminisms such as Cultural, Amazon, Black, Essentialist, Anarchic, Eco, and many other types of feministic approaches. That is the major reason that the researchers of this study have incorporated liberal feminism as the pedestal of their research. The liberal feminists' such as Mary Wollstonecraft, Judith Sargent Murray, and Frances Wright of 18th century; John Stuart Mill, Harriet Taylor, Harriet Tubman, Susan B. Anthony, and Elizabeth Cady Stanton of 19th Century; and Betty Friedan, Rebecca Walker, Naomi Wolf, and Martha Nussbaum of the 20th century advocated for equality of legal and political rights assuming that women are the most neglected and oppressed section of society (Tong 1992; Smelser and Baltes, 2001; Ruth et al., 2014). These above-mentioned feminists have struggled for three centuries, and the struggle of their successors is still on the go against the widespread conception of male chauvinism regarding the oppression of women in almost all walks of life. The interesting fact to note is that these liberal feminists also differ in their approach towards gender equality (Ruth et al., 2014). It entirely depends on their socio-cultural setup where they live.

The liberal feminists tried to access the problem of male chauvinism with the yardstick of their respective cultural and normative conceptions. They have imagined that people all over the world are the same from all aspects, but it is not the case as they reckon. The people of a particular area may not think about their attitude as chauvinistic as people of another area may reckon. The particular lens we use to see things is the major fault committed by the researchers because they formulate their viewpoint about a certain phenomenon and usually stick to it. The culture, religion, geography, and political outlook of the women of the Western world are far different as compared to the Eastern ones. The different feminist theories which have been developed by the feminists may not be applied everywhere in the same manner without realizing that the people are different in the different regions.

The cultural imprints of Hinduism on the Muslim women of the Indian Subcontinent particularly Pakistan and Bangladesh are very strong. Religion does not propagate new cultures, but it tries to purify the extremities from the existing cultures. The Muslims of Pakistan and Bangladesh in particular and other Muslims of different countries, in general, have been converted from other religions. It is also a universal fact that societies have religion as a code of conduct to impose certain sanctions on their followers for the smooth functioning of day-to-day activities. In the light of the above arguments, the problem emerges when we use the same lens to view the condition of women of all societies without considering the normative practices of people. The standards of equality and equity may be different as per the religio-cultural practices of the people.

Islam focuses on equity but the equality feminists stress equality. This is focal of the clash between the Islamic and feminist perspectives. The slogan "My body, My will" is contrary to the Islamic injunctions as has been propagated by liberal feminists. So, what is considered by the West as freedom has been regarded by Islam as exploitation of women?

MATERIALS AND METHODS

Data Information and Salient Features of the Study Area

The current research study has been conducted in the rural areas of district Faisalabad which is situated in the central Punjab region of Pakistan. The district Faisalabad is also known as the Manchester of Pakistan. It is the main industrial hub of the Punjab province, Pakistan. The district is famous for its textile industry which helps to attract the labor force from the southern region of the Punjab province. The industrial units provide ample labor opportunities to the womenfolk of the rural as well urban areas. Due to the availability of labor opportunities for both genders, the living standard is high in the urban areas but moderate in the rural areas. Child labor is banned in industrial units as per the labor laws (Ahmad et al. 2020). As far as its geographical location is concerned, it is encircled on the North and West by Jhang, Hafizabad, and T. T. Singh districts, respectively. From the Eastern direction, it touches district Sheikhpura. Furthermore, it is bounded from the Southern side by the old Ravi (river).

Due to its geographical and industrial importance, the district has been endowed the status of Division. The Faisalabad division is comprised of Faisalabad, Jhang, Chiniot, and T. T. Singh Districts, respectively. The total area of district Faisalabad is approximately 5,856 Square kilometers and has a grand population of 7.875 million (According to the 2017 population Census). The climate of the Faisalabad district is not moderate, the maximum temperature in the summer season reaches 45.5 °C while the temperature falls to 4.1 °C in the Winter season. There are six tehsils of district Faisalabad. The people usually speak the Punjabi language (for day-to-day conversation but they also speak Urdu for official matters). Both the males and females usually wear Shalwar Kameez (National Dress). The people usually wear western dresses in the offices, particularly males. Women usually wear Shalwar Kameez the whole year-round.

The district Faisalabad keeps fertile soil in most of the tehsils but the areas which are located near the industries are being affected by salinity and waterlogging. The major crops include wheat, maize, sugarcane, rice, and fodder crops. The gardens usually produce mango, guava, Jambolan, citrus of all kinds, dates, and a variety of seasonal fruits. All type of vegetables remains available in the markets (irrespective of the season) due to tunnel farming.

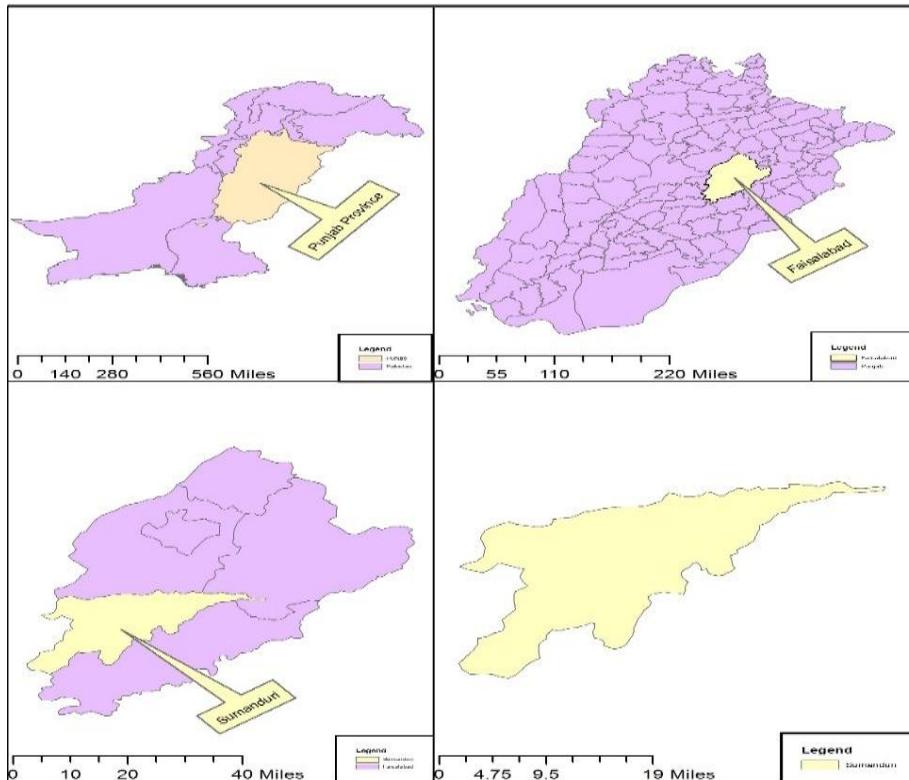


Figure 2: Geographical Location of the Study Area

POPULATION AND SAMPLING

Research Design: The quantitative research design, (cross-sectional) was utilized for site and sample selection to carry out this particular research investigation.

The Population of the Study: The population of the study contained all men and women of district Faisalabad above 18 years of age, irrespective of their marital status, education, family size, and family background.

Sampling Technique: Multistage sampling technique was utilized to select the required number of respondents. The current research study was carried out in district Faisalabad which was randomly selected from the central Punjab region of Punjab, Pakistan, District Faisalabad was randomly selected. As far as district Faisalabad is concerned it is composed of six tehsils.

By the utilization of Simple Random Sampling at the 1st stage, one tehsil out of six (i.e., Samundri) was selected. Out of 28 union councils, four UCs, at the 2nd stage, were picked out by systematic random sampling to ensure the maximum area coverage. From each Union Council, two villages were randomly selected at the 3rd stage. Moreover, from each village, at the 4th stage, 25 respondents were randomly selected. The respondents were selected with the help of voter lists that were available at the Union Council office.

Data Collection and Data Analysis Tools: A structured questionnaire containing closed-ended questions concerning the socio-economic characteristics, perception of the respondents regarding the condition and role of women in society, gender interrelationship, perception of married women regarding domestic violence, harassment & conjugal relationships, and the perception of the respondents regarding their contribution in the political, cultural, and religious spheres was utilized for the sake of data collection from the predetermined 200 respondents of both genders. The interview schedule was pre-tested on 20 respondents to make it error-free and convenient for the trained enumerators to collect data from the field. The questionnaire was administered to the respondents personally. Face-to-face interviews of 35 minutes duration for each respondent were conducted at the respondent's premises. The Statistical Package for Social Science (SPSS version 21) was utilized to analyze the collected data.

Statistical Analysis: To check the association between the variables (Independent variables and Dependent variable), the Chi-Square test was utilized, and the Gamma test was administered to check the direction of the association of the variables (either positive or negative) at a 0.5% level of significance.

Reliability Check: Furthermore, to check the reliability of data (the Likert scale questions Cronbach Alpha test was administered).

Table 1
Distribution of the Respondents Regarding the Selected Sample

Name of Tehsil	Total No. of Union Councils	Sample drawn	No. of Villages selected	Sample drawn	Sample from each village	Size of sample
Samundri	28	4	30	8	25	200

Source: Authors own illustration

RESULTS AND DISCUSSION

The results and discussion section of this research investigation involve the discussion of the univariate and bivariate analysis of the data. In the univariate analysis of the data frequency and percentage of (1) socio-economic characteristics of the respondents, (2) status and role of women in society, (3) domestic violence (Married Women), cultural influence, religion, and politics on male chauvinism, and (4) perception of respondents regarding male chauvinism in the Islamic Society of Pakistan have been discussed in detail. Usually, the frequency distribution and percentage of the data have been presented. The results of this present study have been compared to the earlier studies conducted on the topic under discussion.

Table 2
Socio-Economic Characteristics of the Respondents

Statement	Response	Male		Female	
		F	P	F	P
Gender	Gender	100	50.0	100	50.0
Age Groups (years)	15-25	32	32.0	56	56.0
	26-35	29	29.0	15	15.0
	36-45	12	12.0	16	16.0
	46-55	20	20.0	11	11.0
	56-65	7	7.0	2	2.0
Marital Status	Single	48	48.0	46	46.0
	Married	50	50.0	45	45.0
	Widow	2	2.0	5	5.0
	Divorced	0	0	4	4.0
Educational Level	Illiterate	5	5.0	4	4.0
	Primary	10	10.0	5	5.0
	Middle	2	2.0	2	2.0
	Matriculation	15	15.0	18	18.0
	Intermediate	24	24.0	31	31.0
	Graduation	22	22.0	24	24.0
	Masters	20	20.0	15	15.0
	Post-Graduation	2	2.0	1	1.0
Family Structure	Nuclear	32	32.0	52	52.0
	Joint	58	58.0	32	32.0
	Extended	4	4.0	4	4.0
	Single Parent	6	6.0	12	12.0
Family Income	Unemployed	14	14.0	58	58.0
	Up to 20000	41	41.0	24	24.0
	20001-40000	29	29.0	14	14.0
	40001-60000	13	13.0	3	3.0
	More than 60000	3	3.0	1	1.0
Family Background	Rural Background	50	50.0	39	39.0
	Semi-rural	35	35.0	31	31.0
	Urban	15	15.0	30	30.0

Source: Survey data

N=200 F= Frequency P= Percentage

Table 2 reveals that there was a total of 200 respondents 100 males and 100 females. The majority of the respondents 32 (males) and (56 females) were in the age group 15-25. While 7% (males) and 2% (females) were in the higher age group 55-65. Marriage is a sacred union so as far as marriage is concerned 55% of males and 45% of females were married. Data shows that majority of the respondents were married. Married, divorced and widowed / widower respondents shared their views about male chauvinism far better as compared to the single respondents. Education is another important demographic variable which shows that how much the respondents understand their surroundings. Data reveals that the majority of the respondents 24% (males) and 31% (females) were 12th standards (intermediate). Female respondents were more educated in this category (intermediate). The rural society of Pakistan is taking a new shift, the people are getting their daughters educated as compared to the sons. The obvious reason is the chance of getting a suitable match in the urban areas, but the parents are getting their boys to learn new entrepreneurial skills fearing the low chances of getting employment in the government sector because the majority of the degree holders are wandering here and there in search of a job. The recent estimate shows that 671 Ph.D. degree holders are jobless in Pakistan (Mehvish Riaz and Ijazul Haq 2018). The family type in which the respondent is living signifies a lot in the perception building of the people regarding male chauvinism. The majority of the respondents 52% female were living in the nuclear family system while 58% of the male respondents were living in the joint family system. Data shows that female respondents were enjoying greater autonomy as compared to the male respondents because the majority of them were living in the nuclear family system. Because the nuclear family system provides them more freedom, independence, and chances of involvement in familial decision-making. Income is another parameter that signifies the role he/she can play in the decision-making and can command greater power to ask for their respective rights in the family or anywhere else in the social fabric of the society. The data reveals that 58% of females (majority) were unemployed while 41% of males were employed. Family background is another important dimension that shows the influence of locality on the perception building of the respondents about the chauvinistic attitude. The majority of the respondents, because the study was conducted in the rural areas, 50.0% males and 39.0% of females belonged to the rural background. The family background of the respondents is much significant in understanding the psychological aptitude of the individual and his way of treating the womenfolk in his daily routine. Education (Njeru 2002), family background, religious affiliation (Myisha Cherry 2012; Otto and Heart 2016), economic status (Woods 1976), social sphere, type of locality, type of family (Jaime Marks et al. 2012), cultural sphere (Masters, 1983) of the individual—all these variables are important in predicting the attitude of an individual towards the female-folk because these variables are widely responsible in shaping the outlook of both men and women in their mutual inter-relationship.

Table 3
Perception of Respondents Regarding Status and Role of Women in the Society

Perception of the respondent about role and status of women in society		Strongly agree		Agree		Indifferent		Disagree		Strongly disagree	
		F	%	F	%	F	%	F	%	F	%
Condition of women in society	Male	10	10.0	55	55.0	23	23.0	11	11.0	1	1.0
	Female	7	7.0	62	62.0	21	21.0	7	7.0	3	3.0
Educated women are beneficial for the society	Male	52	52.0	31	31.0	2	2.0	9	9.0	6	6.0
	Female	70	70.0	11	11.0	3	3.0	1	1.0	15	15.0
Women can play their role in the development of the country	Male	44	44.0	35	35.0	7	7.0	7	7.0	7	7.0
	Female	48	48.0	32	32.0	1	1.0	3	3.0	16	16.0
Gender equality in the society	Male	30	30.0	32	32.0	7	7.0	24	24.0	7	7.0
	Female	37	37.0	37	37.0	3	3.0	12	12.0	11	11.0
Women should participate in the economic spheres	Male	27	27.0	53	53.0	11	11.0	9	9.0	0	0.0
	Female	28	28.0	61	61.0	9	9.0	2	2.0	0	0.0
Women's capability to hold positions of power	Male	12	12.0	52	52.0	10	10.0	22	22.0	4	4.0
	Female	25	25.0	50	50.0	5	5.0	8	8.0	12	12.0

Source: Survey Data

N=200 F= Frequency P= Percentage

Women are more or less half the population of any country. Without ensuring women's empowerment in society a country/nation cannot make progress (particularly economic progress). The respondents were asked to report about the condition of women in society, whether it is good or bad. The estimates of the data presented in Table 3 revealed that 62.0% of females and 55.0% of males have reported that the condition of women was good even in a society that has been regarded by the west as a male-dominated society.

Education plays a vital role in changing the outlook of the people. It helps people to devise new patterns of living in the changing environment. In the past, it was discouraged to send women to educational institutions. The data has revealed that 70.0% of females and 52.0% of males were strongly agreed that educated women are beneficial for society because they help society to move forward. Now, the normative practices regarding female education in Pakistan have changed. The strength of females in colleges and universities is soaring. Education, on the part of women, will further help to minimize male chauvinism from the Islamic society of Pakistan. With education comes empowerment and empowerment further brings economic freedom that is necessary for the smooth functioning of society.

In the past, it was thought that without the active participation of women, progress is possible. It was because all the important sectors of life were mainly dominated by men and women were reduced to the four walls of the house only. Now, 48.0% of women and 44.0% of men believe that women are capable enough and they can play their role in the development of the country. The argument is further strengthened by the fact that women

are now unleashing their potential in every field of life. All the above-mentioned statements lose their worth if there is no gender equality in society. A significant majority of the respondents were agreed that there should be gender equality in society. In the normative practices of the people particularly living in the rural areas of the Punjab province, Pakistan only men are responsible to provide economic support to their respective families. With the rise of education and the provision of economic opportunities, the outlook of the people has significantly changed. The data have revealed that 61.0% of females and 53.0% of males believed that women should participate in the economic spheres of life.

In the past, it was thought that women are not equivalent to men in wisdom, and they lack intellectual capabilities. With time, a significant change has been observed in the mindset of the people. The liberalization of the economic sectors has opened new horizons for women, and they have proved that they are not inferior to men concerning intellectual capabilities. The findings of this contemporary research investigation have unfolded that woman are capable of holding positions of power.

Table 4
Perception of Respondents Regarding Domestic Violence (Married Women), Cultural Influence, Religion, and Politics on Male Chauvinism

Variables		Strongly agree		Agree		Indiff-erent		Disagree		Strongly disagree	
		F	%	F	%	F	%	F	%	F	%
Women are subjected to domestic violence	Male	8	8.0	39	39.0	30	30.0	17	17.0	6	6.0
	Female	10	10.0	48	48.0	16	16.0	15	15.0	11	11.0
Women are supervised when they leave their house	Male	25	35.7	40	57.1	5	7.1	0	0.0	0	0.0
	Female	31	40.8	40	52.6	5	7.1	0	0.0	0	0.0
Women faced sexual harassment at the workplace	Male	12	12.0	59	59.0	18	18.0	9	9.0	2	2.0
	Female	24	24.0	37	37.0	21	21.0	12	12.0	6	6.0
Women are forced to perform non-domestic chores	Male	8	8.0	22	22.0	23	23.0	35	35.0	12	12.0
	Female	5	5.0	41	41.0	19	19.0	30	30.0	5	5.0
Response of respondents regarding Media's person of women domination	Male	10	10.0	44	44.0	17	17.0	25	25.0	4	4.0
	Female	17	17.0	54	54.0	12	12.0	14	14.0	3	3.0
Islam protects right of women in the society	Male	41	41.0	4	4.0	3	3.0	4	4.0	0	0.0
	Female	45	45.0	7	7.0	2	2.0	0	0.0	0	0.0
Male chauvinism has roots in culture	Male	11	11.0	68	68.0	15	15.0	5	5.0	1	1.0
	Female	28	28.0	57	57.0	10	10.0	4	4.0	1	1.0
Government is protecting rights of women	Male	7	7.0	36	36.0	20	20.0	34	34.0	3	3.0
	Female	10	10.0	47	47.0	24	24.0	14	14.0	5	5.0

Source: Survey Data

N=200 F= Frequency P= Percentage

The table mentioned above describes the perception of the respondents (both males and females) regarding domestic violence, cultural influence, religion, and political scenario. 38.0% of males and 48.0% of females were agreed that women are subjected to domestic violence. These results are very much in line with Guruge et al. (2012) who concluded in their research study about mental and physical health consequences of violence on womenfolk. They found out the different types of violence such as intimidating, insulting, and criticizing (psychological abuse); slapping, pushing, shoving, and beating (physical abuse); forced sexual intercourse, and sexual degradation (sexual abuse). Hossain (2016), Ravneet Kaur (2009), Sechrist et al. (2017), and Alejo (2014) also reported in their respective studies the issue of domestic violence. 57.1% males and 52.6% females both agreed that in the outdoor activities, females must be escorted by some male family member. During the interview, the researcher probed the female respondents why they wanted to be escorted, most of them replied that they feel confident, and it also shows a sign of respect for them. It was not at all embarrassing for them. It varies from culture to culture, and religion also has some role to play in this phenomenon. Sexual harassment at the workplace has been regarded as a vital issue that discourages women's empowerment in the male-dominated society of Pakistan. The contents of table 4 have revealed that 37.0% of the female respondents have complained that they had been the victim of sexual harassment at the workplace. An overwhelming majority of the male respondents i.e., 59.0% have affirmed the claim of women regarding sexual harassment at the workplace. Mostly, illiterate women become victims of sexual harassment at the workplace because they don't know where and how to report these incidents. The research investigations carried out by Parish et al. (2006), Hejase (2015), Hersch, (2015), Lengnick-Hall, M. L. (1995), and Lazard (2009) have further affirmed that women were harassed at the workplace by their respective male counterparts. Concerning the performance of domestic chores, it was revealed by the respondents that women were not forced to perform domestic chores. Actually, in Islam, the husband is responsible to provide all the provisions to the family. It is not the duty of the wife to do office jobs and indoor or outdoor economic generating activities. 44.0% of males and 54.0% of females were agreed that it is media that is highly responsible for the portrayal of women in dark colors. 68.0% males and 57.0% females were of the view that male chauvinism has its roots deep in the culture. 36.0% males and 47.0% females were of the view that irrespective of the fact that the government has framed legislation in favor of the rights of women, she is doing nothing regarding the protection of women in society.

Table 5
Perception of Respondents regarding Male Chauvinism
in the Islamic Society of Pakistan

Variables		Increased		Decreased		Remained same	
		F	%	F	%	F	%
Women Perception about the Male Chauvinism in society	Males	23	23.0	54	54.0	23	23.0
	Females	29	29.0	46	46.0	25	25.0
		To a great Extent		To Some Extent		Not at all	
Perception of the respondents about gender equality	Males	23	23.0	58	58.0	19	19.0
	Females	15	15.0	68	68.0	17	17.0
Women perception about Islam as a male chauvinistic religion	Males	25	25.0	29	29.0	45	45.0
	Females	27	27.0	40	40.0	33	33.0

Source: Survey Data *N=200* *F= Frequency* *P= Percentage*

The above table reveals the perception of the respondents regarding male chauvinism in the Islamic society of Pakistan. During this research study, the respondents 54.0% males and 46.0% females responded that male chauvinism has significantly decreased in society. As far as gender equality in society is concerned 58.0% males and 68.0% females affirmed that there is a gendered society in the society. When the respondents were asked about male chauvinism and Islam, 45.0% of males responded that Islam is not at all a religion that promotes male chauvinism while 40.0% of females responded that Islam promotes male chauvinism to some extent. Women are participating in all the spheres of social, political, and economic spheres side by side with men.

BIVARIATE ANALYSES

To check the association between the independent and dependent variables involved in this research study (dependent variable was “Male Chauvinism” and the independent variables were Age, Marital Status, Income, Education, Family Background, and Type of Family) Chi-Square test was administered and to access the direction of the relationship (Either + or -) Gamma test was utilized at 0.5% level of significance. The value of Cronbach Alpha (0.70) signifies that the data (mostly 5-point Likert scale) was significant and showed high reliability. The association between income and male chauvinism showed a highly significant relationship (p-value 0.004) and the Gamma value (-0.019) shows a weak negative relationship between the variables. The association between education and male chauvinism showed a highly significant relationship (p-value 0.003) between the variables and the Gamma value (-0.186) a very weak inverse relationship. The association between age and male chauvinism showed a non-significant relationship between the variables (p-value 0.749) and the Gamma value (0.038) indicates a weak positive relationship between the dependent and independent variables. The research estimates show that the income and education of the respondents affect the perception of the chauvinistic attitude of the (male) respondents towards the female-folk. To cut the long story short, it was found by the bivariate analysis of data that income, education level,

occupation, landholding size, family size, and family background of the respondents contributed to the reduction of male chauvinism while age, gender, marital status, and type of family did not.

CONCLUSION AND RECOMMENDATIONS

On the statistical analysis of the collected data, it is concluded that women are now participating in different developmental activities with great enthusiasm and dedication thus making the concept of male chauvinism a myth. They are moving on and on and on without any discrimination in almost all walks of life due to the advancement of science and technology. Education has given them new confidence, and it has molded the opinion of men to recognize the role, contribution, and determination of women along with the support of the political institution (government) by having effective legislation in favor of women. The opinion of men has significantly changed about the role of women in the social, economic, and political spheres of life. The government of Pakistan has put a great emphasis on women empowerment by providing them gender specific jobs in the allied disciplines. Their involvement in different developmental activities is actually the acknowledgment of their potential that will play an instrumental role on overall development of the country. The rural women of central Punjab, Pakistan has a very innate consciousness about their rights and duties which is why they are contributing to the agriculture, education, health, armed forces, and in many other departments of the province with zeal and zest. Their conception about male domination has considerably changed because of the gender interrelationship along with the vital contribution of education which has rendered both to think about the mutual contribution to lead the country on the way to progress. Things are getting better over time, women have become educated, independent, and feel more secure working with men where ever they find an opportunity. Their perception about male chauvinism, gender equality, gender roles, etc. has considerably undergone a positive change that will help them to grow in society. Hence, the study concludes that male chauvinism has reduced to an illusionary myth, and it is no more reality in this modern age.

The study recommends that the government, mass media, and NGOs should continue their struggle against male chauvinism till the dream of gender equality is to be achieved in society.

CONFLICT OF INTEREST

The author declares no conflict of interest with anyone.

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