

UNDERSTANDING MASCULINE SOCIALIZATION: PATRIARCHAL APPROACH AND UNFOLDING DOMESTIC VIOLENCE IN RURAL SINDH, PAKISTAN

Dr. Ameer Ali Buriro

Associate professor at institute of Gender Studies University of Sindh.

Email: ameer.buriro@usindh.edu.pk

Dr. Erum Shah

Assistant Professor Department of Social Work University of Sindh.

Email: erum.shah@usindh.edu.pk

Muhammad Ali

Associate Professor US Pakistan Center for Advanced Studies in Water, Mehran UET, Jamshoro.

Email: mali.uspcasw@faculty.muuet.edu.pk

Abstract

The objective of this paper is to explore experiences of men regarding masculinity, hegemonic and hyper masculinity that how these approaches influence domestic violence in rural settings of Sindh Pakistan. Male baby preferences in socialization since birth to everyday life is not a new concept, rather than the concept of hyper masculinity and preferences to male baby in gender roles like socioeconomics, legal and religious through socialization by the parents through different means of traditions, culture, social and religious claim has contributed and augmented the male dominant culture in Sindh Pakistan. However, masculinity and preference to male baby has critically affected lives of women and shaped masculine gendered roles, which have been a great deal of influence on domestic violence. Besides, concept and prevalence of masculinity and gender preference has widened the gap of gender inequality between men and women. This research study is qualitative by its design, in which [N=12 males] participants, ranged from (18-65-years) were chosen from locale District Dadu Sindh, Pakistan. Multi-layer sampling like purposive and snowball

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were employed during data collection to approach participants. Close by can be many factors leading to domestic violence yet, masculine socialization, masculinity in gender relation approach has led a path to domestic violence in rural sindh Pakistan.

Keywords: *Masculine Socialization, feminism, Domestic Violence, Sindh, Pakistan.*

INTRODUCTION

Concept of masculinity is both set of practices and ideological construct and these practices all the time are not homogenous which across the period are changed with social class, time, and space also. Apropos, this role of men and masculinity are always connected with men to control power and wealth. This is very much related with violence also because want of control, power and concept of masculinity leads to violence, which is inevitable. Because culture is old enough even before inception of country Pakistan (Anandhi and Jeyaranjan, 2002). But hegemonic masculinity and its cultural belief is also argued and characterized as a form of male domination, and this form of masculinity is also endorsed by the males most of cases towards the contributions of the subordination of women in this regard (Essays UK, 2013). Masculinity is an ideology and historically, this process is institutionalized, by social norms and power of men, which is formed through male roles in the society. This entire scenario is developed due to male powers and sexual prowess within the community and society to undermine and control over the women. It has been investigated in retrospect that men have always been the control over the resources, and it has been showing its power through wealth and physique. If this case is in relation to lower economic or education status vis-a-vis to their wives they are also found physical violent and involved in other types of domestic violence also (Dagar, 2002).

LITERATURE REVIEW ON MASCULINITY AND DOMESTIC VIOLENCE

Kumar et al. (2002) argue that men's roles and responsibilities assigned by the society traditionally forms and makes the understanding of masculinity, in which the roles of provider, procreator and protectors are

very much important to see in the society, through which men consider that these roles only men can perform that is why they are in superiority complex. And concept of masculinity arises amongst them that they can do that only and women cannot perform these roles, but the fact is that they are not true in this sense because the role of procreator or giving birth to child alone men cannot produce of performing, like that rest of the roles as well as are truly and naturally connected with women. Alone, men cannot perform these roles, but men remain in the illusions of masculinity that they are the real actors of this whole scenario. Thus, it was revealed during the study that 99.8% of men were of the view that they can perform these important roles, and this is an essential part of masculinity in this regard. Even though, there has been 66 % of men, who considered these roles as responsibilities of men and important characteristics and notion of masculinity amongst the men of India subcontinent. Consequently, due to these roles and concept of Mardangi (masculinity) leads men towards the domestic violence with their partners; hence, they think that they have the authority to beat them because they are protectors, providers, and procreator. Above all, the division of labor, the concept of manliness, strong weak and all other social and cultural cusses responded by the respondent in this view of masculinity, have been explored from the experiences of men and how these perceptions of men affect social life of women and causes domestic violence. Wade and Rochlen (2013) argue that masculinity ideology is referred to the men's acceptance and internalization, which is the cultural belief and observance and behavior of male.

Humphreys and Campbell (2010:63-64) describes that socialization for men's superiority and masculinity have also been the major leading factor to the related cause of the domestic violence. For the comprehensive explanation the theory "Socialization for masculine" and narrations of respondents have been specified in this regard. Such as; this has been described in the theory of 'socialization and masculine' that the concept of socialization for masculinity is developed since child hood the children especially the make baby is taught to be strong, masculine and particularly the boys are encouraged to participates in the sports and games and taught to play and hunt and fight and play violent video games and the concept of

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(Murs Manho in rural Sindh) 'machismo' males roles and (male chivalry) standards are set for maleness, toughness and bravery as cited in works of (Malamuthetal, 1991) Smith, 1987) Tiger, 1969) and Miedzian 1991). Male child is taught to never expose the emotions and feelings rather, having authority over women, and he has sexually unlimited ability is unconquerable and invincible in this regard Further, some narrative regarding masculinity is linked with the domestic violence in this regard have been discussed briefly.

This research covers following objectives.

RESEARCH OBJECTIVES OF STUDY

- 1. To find out the Pakistani men's view about masculinity and preferences of the gender.*
- 2. To analyses the narratives of the men in relation to their understanding regarding masculinity and domestic violence in rural Sindh, Pakistan.*

RESEARCH QUESTIONS OF STUDY

- 1. What are the Pakistani men's view about masculinity and preferences of gender.*
- 2. What are descriptions of men in relation to their understanding about masculinity and domestic violence in rural Sindh, Pakistan.*
- 3. What are narratives of men about gender relations and domestic violence in rural Sindh, Pakistan.*

RESEARCH METHODS

PARTICIPANTS

In this qualitative study, number of the participants were (N=12- twelve) participated from district of Dadu rural Sindh Pakistan. The participants age ranging from (18 to 65) years. However, the (M=43.26 years, Ave Dev= D 21: D: 24) {29:36:36:42}.

RECRUITMENT OF PARTICIPANTS

The male participants were selected on voluntarily basis on inclusion and exclusion criterion; in which age (18-65), residence of selected areas, gender (male participants) was considered the most important. Only male

participants were recruited voluntarily. Community people were briefed about research and its objectives meticulously. Before that rapport relations were developed with respondents, community and with the heads/ chiefs of community.

PROFESSION AND AGE OF PARTICIPANTS

There were multiple professions of the interviewees like, farmers, barbers, milk man, tea seller, tuck shop proprietor, shepherds, lecturers, retired professors, students, teachers, technicians, government servants and peons. The participants' age was divided into three age categories and age ranged from (18-65, years) the 18 years age was selected on the basis that the age of marriage for men in Pakistan starts from 18- years according to law of Pakistan. Thus, from each age section (young, middle age and old age, n=12 participants were selected purposively). However, sixty-five (65) years is last cut age for the participants' due to the 'life expectancy rate' of Pakistan. As above this age population in Pakistan is 3.3 and in Sindh province was 2.31 (Pakistan Bureau of Statistics 2021-22).

SAMPLING PROCEDURE

In this study, (N=12 men) were selected purposively or who gave their consent for interview. And thus, multi layers sampling such as: purposive and snowball sampling was employed during the field and data collection to approach the participants, due to the sensitive areas of research and topic. Data collection included semi-structured face-to-face in-depth interviews with 12-twelve male participants.

PHENOMENOLOGY APPROACH

In this research Phenomenology approach is employed to get the in-depth and subjective experiences of men about patriarchy and masculinity. This approach basically engages the in-depth experiences, exploring text to elucidate the spirit and real meaning of something (Grbich, 2012:92). This approach is always used to know rich and in-depth 'lived experiences' of people or the phenomena. Those are investigated, explored, portrayed, interpreted, and communicated possibly. "This is also recommended where there is fewer amount of data is available, such as domestic violence, high-risk leisure activities and sexual pleasure has been a favorite among these phenomena" (Grbich, 2007:84).

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THE INTERVIEWS AND INTERVIEW PLACES

Most probably in-depth interviews with male respondent continued one hour to fifty minutes, but due to some piece of work; many interviewees left in middle and researcher had to continue same interview on the next day with the convenience of participants. Researcher had to face such three interviews which were discontinued due to respondent's compulsion, and later same interviews were conducted and completed. Due to rural locale of this research; interview places were much more different as compared to normal interviews which are taken at urban or sub urban areas. Such places included, Farmers' field, Dairy milk farm, Streets, Tea shops, Tuck shops, Bus terminals, in otaq (community sitting place), Barber shop and bank of River.

ETHICAL CONSIDERATION OF RESEARCH

Respondents were asked to give their voluntarily written consent to sign on ethical form and some of them were taken verbal consent as well to get ethical consent of respondents in the said areas. Community heads or persons like teachers, community head, Moulvi (religious head) were also taken permission and briefed about the research. Besides, in this research pseudonyms have been used in narrations of the respondents.

LOCALE OF RESEARCH

Locale of rural Sindh one rural taluka (sub-unit of district) of Dadu was selected on convenience of the researcher and research was conducted there due to limitations of time and resources.

DATA ANALYSIS

Data was analyzed using excel sheet and coded properly the categories and codes were analyzed with the support of the narrations of the respondents. Data was firstly transcribed into Sindhi later into English version. Thus, transcribed data and verbatim was written along with field notes, observation, and memos. Khan and Hussain (2008) describe that to analyze the data it was first transcribed verbatim the transcriptions were edited time to time and the themes and categories were developed and rare categories were developed and coded properly. Like so, for reassurance of

data and participants consent was also taken. The interviews were translated from Sindhi to English language and repeatedly were checked by the researcher for its coding and patterns (Liamputtong and Ezzy, 2005). However, interviews were read time to time and line by line (open coding) and emerging themes were coded, categorized, and analyzed in this regard (Piatczanyn et al., 2016).

MASCULINE SOCIALIZATION: A CASE OF RURAL SINDH PAKISTAN

Seymour (2009) States that socialization plays a pivotal role while enrichment the many beliefs, attitudes and aggression and violent behaviour to perform the act of domestic violence and promote the abusive and violent behaviour as well (Pease, 2001:16). Whereas there can be other factors of committing or perpetrating violence against women, which can vary from community to society, but this does not end here only. So far study has focused on the tendency of men regarding the violence, rather than considering the understanding of male for domestic violence. Domestic violence which is deeply rooted in society, whose victims are women and men are the perpetrators usually. Violence against women is the tendency of male, which is categorized into two types that it is either directed to male and female or this is usual and unexceptional gendered violence. It has been discussed that this violence is either based on a conflation of masculinity and in the broader sense this is gendered power, expertise, and knowledge towards the violent behaviour of men over the women. Moreover, men's principally masculinity factors are chief reasons to commit violence over the women, children, and men as well (Whitehead, 2005:419).

Simultaneously, masculinity is an established group within a larger social group and accordingly this can be understood as a social practice as cited in works of (Connell, 1996 and 2000). McCarry, (2007) discuss that only men have nature of perpetrating of violence against women who are in their relationship are always victims of interpersonal violence as cited in works of (Bowker, 1998; CROME, 2005; DeKeseredy & Swartz, 2005; Flood, 2005; Hauge & Malos, 2005; Home Office, 2003; Kelly, 1988; Kelly & Radford, 1996; Mirrless-Black, 1999; Stanko, 1985; Websdale & Chesney-Lind, 1998).

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Despite of that, many do not consider violence against women is gendered dynamics or phenomenon of interpersonal violence and hardly ever news report that violence is committed by the men in the world today. Moreover, it is argued that it is necessary to understand the gender relations and literature on masculinity and men. Further, study on violence and interpersonal relations in term of gender roles which are socially constructed by the society. This does not mean that violence does not occur in the heterosexual relationships or women does not use this power, but the interpersonal violence is more about power and conferring the power in the gender limitations. It is believed by scholars that almost thirty years have been passed to the recognition to this problem of violence against women, yet it needs to get rid of the violence by men who commit or perpetrate violence against women.

PERCEPTION OF MALE SOCIALIZATION IN RURAL SETTINGS OF SINDH

Corry (2002) discuss that domination by men over women is a systematic historical pattern of violence which is directed at women, whose root cause is the socio-economic process that directly and indirectly supports the social, patriarchal order and family structure.

Such as the respondent stated that:

“Man is separately treated by the family since childhood by the family community and society and he is given the separate treatment better than female gender and he is superiorly and domineeringly socialized by all agents of the particular society. Not only this he is given some different and superior roles in the family at workplace and in society. And women are shown lower in her status as compared to the men. And this masculine socialization and domineering attitude of man resultantly cause the imbalance in the society between the relations of men and women and men having authority in all matters have influence on women and perpetrate the violence on the different issues of everyday life” (Abass, vendor: 39 Married).

Respondent believed that male baby socialization by the parent since

childhood and rest of family members, relatives community members and society prefer to male baby in rural culture of Sindh. Males are supposed to be considered the superior in every aspect of the life and given priority in every gender role and works of society to show supremacy to female gender. Males are not only preferred at home, community, and society in gender roles, but their gender roles and employment are also fixed where females are just asked to look after at home like house chores and children. Males' socialization since birth is characteristically started with the domination over women which is termed by the socio-cultural and some of the participants connected this preference with the religious context. However, this has nothing to do with religion rather than it is deeply rooted in socio-cultural and masculine mindset of the men and society, which shows lower status of women. The socio-cultural preferences to men over the women cause the power imbalances which is root cause of domestic violence. Hence, masculine power causes domestic violence. Gadd (2002) argues that violence against women by men is considered an accomplishment of their masculinity. Masculinity is important to understand violence; without it, we may not be able to understand violence experience of women at the hands of men. Which is a significant problem for society and criminology also (Heidensohn, 1995:81).

It is discussed that not only this, but wife beating is issue of "patriarchal masculinity" in which men shows his sexual power to which causes the dominance of men over her women (Messerschmitt, 1993, 1997). Men realizing powerless, sometimes choose marital rape as a suitable resource for declaring themselves as real men. As a result, men proving themselves as powerful commits such a heinous crime in which they satisfy their souls to be the powerful and real man in this regard. Most studies have concentrated on the masculinity rather than considering the gender inequality and power of men in society (Messerschmitt, 1993, 143-50). Boonzaier and de La Rey (2003) states that the term wife abuse is defined in feminist perspective in which male gender is specified into the violence and acknowledged by it through the power disproportions, by the perpetrator and victims (Bogard, 1990).

Violence against women by husband is only to make use of power and

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control over women by their relationships. The scholars discuss that that this entire exercise of wife abuse, beating and violence is nothing but, it is the masculinity, humiliation, power, and economic control, over the women. There is also another issue of gender identity, as men play or commit violence to retrieve its apparent loss of masculinity (Moore1994, vetten, 2000) also recommend that violence against women also takes place when the individual's identity issue becomes serious and in dissatisfied position to sustain its power and ability for its social evaluation. So far, the investigations regarding the issues are only confined to economic, power and masculinity, while this leaves question of control over women through power and gender roles.

CULTURE AND GENDER ROLES IN RURAL SINDH

Culture and gender roles are established by cultural society and men who are dominating in rural culture and decides gender roles of women and establish their notion in this regard to display the women roles in everyday life. Responded states that.

“The culture and society norms define and establish the gender roles of society, and in the same way, males are preferred to play all domineering roles of the society in the particular rural culture of Sindh”. (Akbar, clerk, 42 Married).

The narratives of respondent states that gender roles are defined by culture and are prepared by the cultural aspects of society. Society is already male dominated, hence the roles are defined and established by males in rural culture of Sindh, Pakistan. Masculinity also has a different ideology in accordance with a social group and cultures (Leavant & Sandra, 1999). This whole narrative is adhered to men's role, and it is central to men, its culture, beliefs, norms, and behaviours which are defined culturally to men only (Pleck,1995). Specifically, there is diversity, in masculinity (Connell, 1987) argues that masculinity in society is found in the hegemonic form, which has the main basis for the men relationships, and this has much-subordinated construction of relation, and subordinated masculinities in term of women relation. This type of masculinity in gender relation is produced by the

patriarchal system which creates gender inequality, and it augments and enhances the capacity of violence in society. As discussed earlier to understand the masculinity; we need to understand roles and their concept of provider, protector, and procreator.

FUNDAMENTAL CHARACTERISTICS AND FEATURES OF MAN

There were similar perceptions, views, beliefs, and notions of participants regarding characteristics and features (Biological & Non-biological) of man and the identity of gender in particular areas. These characteristics are the real identity of men in the culture. If the men is not found brave, strong, emotional and bold enough than the society will condemn them, and in rural culture it is very necessary for men to adopt such features and characteristics to make him livable.

MAN IS BRAVE, STRONG, AND BOLD

The concept of bravery, boldness, all manliness features of the men were attributed by respondent to men. Simultaneously women were considered to be the most coward and uncourageous as stated by the respondents. Likewise, the features of man, some characteristics of man are considered essential for a 'real man' in the rural attribute of society. Following participant describes that:

"Man is bold, brave, strong, tough, unemotional, physical and sexual powerful or potent and must be more tolerant as compared to women" (Imran, student 27, Unmarried).

There is still belief amongst the people in rural culture that man is entirety in terms socio-economic, biological, socio-cultural and religious point of view. Still society consider the man as a macho, masculine, and powerful creature of society to run the society. They have different narrations and identities of man in these areas; like mentioned in narration man means having hard or tough body, power physical and sexual moustaches and beard are their recognitions in the society to every person. And man is strong, powerful, bold, and tolerant and having hard physical body is the main characteristic of man. Women in this regard are considered to be the less brave, tough and strong enough as compared to men in the particular society.

Abdul-Rahman (2002) defines that masculinity has been the main

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features of manly, strong and forceful. Generally, scholar view that subordinating the women is social norm and behaviour of males in power structure of society.

“Man means brave and tolerant whereas, woman becomes worried suddenly on petty matters, and cries on every matter to be resolved. And she uses crying as a weapon to solve the problem at home and other places, like, at workplaces”. (Latif, Govt officer: 40 Married).

Perceptions of men regarding the woman that she is never and ever able to resolve any issue wisely like man. She becomes upset suddenly and screams and cry to resolve the problem, but man is bold and brave and has capacity and mind to resolve the issues simultaneously with wisdom and sagacity. Such as (Loue, 2001:29-31) defines in theory of “Bio-psycho-social Perspective” illustrates that ‘bio-psycho-social’ viewpoint is an attempt to assimilate into one model the various biological, social, and psychological reasons and its effect on the domestic violence (McHenry et al., 1995). Biological factors to be considered in the etiology of intimate partner violence contain testosterone levels in the assaultive male partners as discussed in the works of (Booth and Dabbs, 1993), and altitudes of alcohol (Martin, 1992; Pernanen, 1991).

Social reasons comprise the height of social stress (Gelles, 1989), and the worth of the marital relationship as well (Rounsaville, 1978a), the level of social support presented (Gelles, 1994; Steinmetz, 1987), and existing income also (cited in Pan et al., 1994; Gelles, 1983).while the psychological styles have been concerned as an issue in the mandate of antisocial behavior and antisocial disorder (cited in O’Leary, 1993). The theory defines the following perspectives of the men which are social, psychological and band related with biological perspective of men and its features as well. The theory is linked with following justifications of respondents.

MAN IS AGGRESSIVE, VIOLENT AND WRANGLER AT RURAL CULTURE OF SINDH

Most of the respondent shared their experiences direct and indirect that men are the most probably emotional, violent, and fierce and wrangler.

Whereas women are not as fierce or violent as compared to men in rural viewpoint of society. Respondent narrated that:

“Bold, brave, fierce, emotional, robust, and forceful sometimes wrangler, and violent are fundamental characteristics of man. These are necessary for men to keep the thing internal and external under control are necessary for all men”. (Lakhair, teacher: 29 Married)

Fundamental features for in rural society like bold, brave, robust, fierce, and emotional are necessary to keep the thing and matter either internal (family or home matters) or external (outside the home matters) under control.

“Bold, brave, strict, and violent is fundamental characteristics of man. And if he is not bold and brave how he will be recruited in Army and other force department, like police, Air force and paramilitary force department”. (Shah, teacher 38 Married)

It is clear from narration of Mr. Shah that for men it is mandatory to be bold, brave, strict, and violent. Because except these fundamental characteristic's men cannot defend his position in force departments of state. Hence these all-fundamental characteristics are necessary for men to fit himself in the mainstream of life. Men must be strict enough at home and outside as well to make himself livable in society and within family. Like following respondent expressed his views that: Altogether fundamental characteristics, like brave, bold, manliness, emotional, wrangler, strict, violent are necessary to be called a man such as Zindagi Jo Gado na Halando means (if you are not strict and violent you will not be leading your life smoothly in rural society of Sindh).

“If such qualities are not found in man, and thus he will be called ‘womanly male.’ People laugh and make joke such ‘female man’ in the society. This is orientation and training we give to children since childhood to be a man”. (Lutuf, Assistant professor: 45 Married)

Mr. Lutuf revealed fundamental characteristics essential for men to make his life livable in rural circle, if such fundamental characteristics are lacking in men, he will not be able to lead his life accordingly. These characteristics are necessary for every man in rural association. If such qualities are not found he will be considered as a ‘feminine characteristics’

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men and such man is not respected, obliged, and given importance in rural setting of Sindh. People make jokes of such person at broad level. This type of mind set prevails that male baby must be given trainings on masculinity which are part of socialization since childhood to make baby a real man in real sense to run the affairs of society. It is clear from narratives of respondents that masculinity is fundamental features and are characterized as a part of socialization of society at large to constitute a real man. These training cause biased approach of men in family who infuse domination and supremacy over women. Which has become cultural value to prefer male child and make his socialization strict and masculine contrarily to female.

Kersten (1996) states that visibility of male dominance violence differs from culture to culture, while masculinity and male dominant violence are always false monolithic categories even in German, Japanese and in Australian as well. In which there are significant differences in the visibility of violence against women. For instance, another respondent told that:

“Our society is dangerous at all. Decent and coward person will not be able to live in happily in the society. Man must be bold and brave and emotional to live in the society. Otherwise, this will be issue for that men. And our society and parents also train the children especially to boys to be tough, brave, and emotional. Because he is protector, savior, and earner. He has to face all weathers, climate either good or bad, easy or difficult, and overall atmosphere and dealing of society. So, for men it is necessary to have all fundamental features”. (Shafique, NGO worker, 38 Married).

Mr. Shafique shared his experiences that for men all fundamental characteristics are very necessary according to the situation of life and to face the difficult situations either in term of natural or societal. Because men are “all in all” in affairs of life in the rural mechanisms of society. He bears all bad, good, odd, and even situations of life. He is protector and bread earner of family. Therefore, it is necessary for men having all fundamental characteristics of masculinity to run life smoothly. Because this society is very dangerous and coward or decent person has no room in this rigid culture to survive life smoothly. It is obvious from views of participants that

almost all respondents hold same opinion, where man means having characteristics of boldness, braveness, violent and fierce, which clearly show the man's exploitation of power and dominance. Culturally, these all-fundamental characteristics are necessary to be called as a real man. In such communities, power and dominance is exercised unto fragile and weak segment of rural community like women and children. And if such qualities are not found amongst male baby they feel unhappy and shall try to change males into masculine characteristics and provide social environment to live in atmosphere to learn the masculine characteristics of social life, where male baby shall be socialized and trained to live in a rural society of Sindh.

CHARACTERISTICS AND FEATURES OF WOMAN

Respondents of this area reflected the women as a Sinf-e- Nazuq (women are fragile). Views of men with reference to women were somehow like that she is unfit and misfit for the field work and difficult jobs or laborious work outside the home. She is usually good at her household work rather tin the external work of field working in Ngo. She is still given the same adjectives of the coward, hasty, uncourageous, and so and so.

PERCEPTION OF MEN ABOUT WOMEN: A CASE OF SINDH

There is strong masculine and patriarchal belief of men which is revealed by the respondents also that women are weak, coward, and fragile biologically and at working and non-working capacity. Above all, she is hasty, coward, and uncourageous, and fearful also. The respondent described that:

“Woman is timid and fearful since centuries, sensitive, coward, hasty and uncourageous and fragile. But she made fearful by males since childhood and depressed as well, physically, man is strongest, woman is weak and coward also. From dressing to wearing's, she is identified differently from men”. (Imran, student 27, Unmarried).

Respondent view that physically woman is weak, soft, sensitive, abrupt, worried suddenly, coward, emotional, and child producing machine. Women are easily recognized by everyone, equally she has soft by touch, having long hair, and she always wears different types of ornaments. Culturally her dressed in are different like if she is married, she wears nose ring, and normal females wears earrings and bangles in term of ornament to show her

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different identity. In this way, female and male gender identities are split. However, social and biological characteristics of woman have been defined by respondent that woman has some biological and non-biological characteristics. Concept of authority and control over women also prevails parallel to this. However, for control and authority they use power and strength to dominate the woman. Mostly, respondent view women as innocent fragile and weak gender as compared to male. She is only considered for child producing, house chores and her gender roles are exploited by males' authority. Whereas she is just to live in home, doing agricultural work with men, prepare food for their family, in laws, parents, friends and guest who visits and work for house like a maid.

WOMEN ARE BORN TO PRODUCE CHILDREN, HOUSE-CHORES, SACRIFICE AND TO INCREASE GENERATION

Women are the beauty of home, her role as nurturing children, and to produce child and sacrifice in all collective matters and tolerance of injustices in her whole life. Respondents narrated that:

“Man is social animal whose job is to produce children and increase the generation. Further, man is name of boldness and strongest. Whereas, woman is the name of beauty, sensitive and fragility. Apart from that, woman is the name of sacrifice and tolerance in this society. There is thinking difference also, as woman believes in beauty and likes beauty, while man likes to bold and leader.” (Chandio, AP 47, Married).

It is viewed by participant that man consider himself as bold, brave, wise, and fit for everything a jack of all trades and wants to be leader of society. Whereas, women are for house chores, producing/raring children within four walls. Perception and experience of man reflects that woman in rural culture is never and ever considered to be equal with man in all views of life. She is deliberately ignored kept behind the walls and inside home and man has enjoyed its authority since time immemorial and blame that woman is not eligible for doing anything in society like decision making and so on. Which are merely concocted stories by man who don't let woman come forward, because his authority in decision making and dominance will be

reduced.

Another participant revealed that.

“Mard bijj ahe aae aurat zameen (Man is like seed and cause to increase generation and woman is land she gives birth and without seed she cannot be fertile). “Man is soldier, man is developing agent, and man means bold and brave. Man is real cause in society’s development and generation. Man, also cause in development of law, system and policy. And to develop and progress the world man plays important role” (Ikram, NGO worker 35 married).

Approach and rational of respondent show that women are only for producing the children, and man is supposed to be considered everything, like; protector, soldier, fighter, policy maker, bold, brave, development agent and so on these all characteristics are adhered to men only. Which means that “all developments progress, business, law, policies, systems are by the man and for the men”. Where woman is only supplementary and useless specie and categories of society, to whom men gives support to live her reliant life. Where male has completely failed to comprehend women due to gender blind lens and owing to masculine, patriarchal and socio-economic power.

Personal views of rural men in Sindh can be seen to be closely connected to many norms and practices in the community. For instance, an act of domestic violence is not considered as a crime in the Sindhi communities but as a normal family occurrence due to people living together, especially in an extended family. Sayings like “Jithe mard aae aurat rahndan, ute thanwe te khrakanda” = (utensils shall make noise), which means where there will be people living together, there will be issues specially between husbands and wives, hides the wrongfulness of domestic violence. Moreover, demeaning views about women that are pervasive in the communities’ lead to the idea that beating of wives or women is sometimes beneficial to the society. This can be seen where a few of the men shared the sayings that “the dog, betel nut and women, the more you beat them, the more they will be smooth”. Thus, there are many narratives and quotes as evidence which supports the domestic violence socially and culturally as well.

Primarily, his act of domestic violence is acceptable in the Sindhi

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society to beat the women to keep her under control and on different pretext of everyday life. The expressed and implied views from the narratives show that how acceptance of women's subordinate positions and domestic violence are interrelated and deeply embedded in the rural society of Sindh. Besides, the gender roles and status of men and women are different such as at home and community, which continue the gender inequality and leads to the domestic violence. Furthermore, community leaders, who do not only, influence the harmful attitudes, traditional practices, but maintain the unequal treatment of men and women that influence the domestic violence. The words like "Lohe-Mehfooz" ("the master of the rule from God") and "Jeko Niani jo Naseeb" ("It is written in her fate, what she achieved") are the common saying for women in rural culture to accept the domestic violence forms by this or that way, while pronouncing those words.

CONCLUSION

Masculine, patriarchal approach socio-economic power, authority and social influence of man has been the leading cause to perpetration of domestic violence against women to make her submissive and keep her under control. Cultural traits and predefined roles by society and division of labor characterized by social and religious point of view not to perform such roles in society has made a distinctive inequality between both genders. Some gender roles are religiously regulated; like she/woman cannot offer Salat or Nimaz (offer pray) with others in mosques which defines that she cannot be leader or (Imam) or any decision-making position. Whereas man can be Imam (Mosque leader). Except the religious gender roles some are determined by society's, culture, custom and traditions. Either urban or rural culture of Sindh women are not found less in particular gender roles like taxi driving, rickshaws, motorcycle, tractor, and heavy machinery. This is because of societal perception and bent of mind for women. Where cultural, traditional and social values are more dominant, and decisions of gender roles are set by agents (family, school, community, and society) of socialization. Observing authority and supremacy of man is due to her weakness, where females in rural culture is of no significance due to

misogynist approach. The less recognition of gender roles and masculine socialization has led a significant increase of domestic violence against women.



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