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Women's Dual Roles: Case Study of Informal Sector Working Mothers

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Abstract

In many Global South societies, especially in Southeast Asia, women are increasingly burdened with dual responsibilities in the informal economy and domestic sphere. This phenomenon of dual roles often leads to role conflict, disproportionately affecting women's well-being due to persistent gendered expectations and structural inequalities. This study aims to explore how women navigate these conflicts in contexts shaped by patriarchal norms and economic precarity. Using a qualitative phenomenological method, the research draws insights from in-depth interviews with three women workers in the informal sector in Jember, Indonesia, who also bear domestic responsibilities. The findings reveal that these women face significant role strain due to the unequal division of labor at home, although some receive minimal support from their spouses. Despite these challenges, women continue to strive for balance between productive and reproductive labor. Framed by feminist theory and situated within Global South epistemologies, this study highlights how gender inequality is reproduced through everyday practices. It also calls for more context-sensitive policies that recognize and support the invisible labor of women in informal sectors across the Global South.

Keywords : dual role; women; gender inequality; feminism; Global South

INTRODUCTION

Gender is conceptually formed through a socially constructed framework that is continuously legitimized and reproduced in everyday life. In many societies, including those in the Global South, gender serves as a fundamental basis for organizing social roles, expectations, and behaviors. These constructions give rise to gender stereotypes—cultural codes that dictate what is considered appropriate or inappropriate for individuals based on their assigned gender. Stereotypes not only constrain personal expression and freedom but also structurally hinder access to equal opportunities, particularly for women. When individuals are prevented from pursuing roles or behaviors due to rigid gender norms, society as a whole becomes stratified and unjust.

In patriarchal societies, gender stereotypes take on a more severe dimension by being deeply embedded in cultural traditions and social institutions. The prevailing belief is that an ideal woman should embody gentleness, maternal care, emotional sensitivity, and most importantly, domestic competence. Women are expected to master child-rearing, cooking, cleaning, and maintaining household harmony. In contrast, men are typically associated with the public sphere—working, earning, and occupying leadership roles. This division is not biologically determined, but socially maintained and normalized through intergenerational transmission.

In Indonesia, this sexual division of labor remains highly influential. Gender roles are shaped through interactions between biological factors, technological change, economic systems, and socio-cultural beliefs (Putri et al., 2019). The state's own data reflect ongoing struggles for gender equality. According to the 2023 Gender Inequality Index (IKG), Indonesia scored 0.447—showing a slight improvement from the 2022 score of 0.459. While such figures indicate progress, they also underscore the persistent gap. Gender inequality is not confined to political representation or economic participation; it extends into the domestic domain where traditional expectations continue to dominate.

Within family settings, gendered disparities are manifest in the way children are socialized. Girls are more often assigned tasks related to domestic maintenance, such as helping in the kitchen, cleaning, and babysitting, while boys are largely spared from such duties. This upbringing normalizes unequal burdens and expectations early on, further entrenching the patriarchal order. For women who later enter the labor market—particularly in the informal economy—the result is a compounding of roles: wage earner, caretaker, homemaker, emotional

laborer. These multi-layered responsibilities, referred to as “the double burden” or even “triple burden,” reflect structural conditions that reproduce gendered oppression in both private and public spheres.

In countries of the Global South, the dual role phenomenon is especially pronounced. Structural adjustment programs, neoliberal labor reforms, and the informalization of work have pushed many women into precarious employment conditions while still holding them responsible for unpaid domestic work. As noted by Chant and Sweetman (2012), the feminization of responsibility has become a defining characteristic of many Southern societies. Kabeer (2020) further argues that neoliberal development strategies, while expanding women's participation in economic activities, rarely alleviate their unpaid burdens, thus deepening gender-based vulnerabilities.

Women’s engagement in informal labor sectors—such as market vending, domestic assistance, or small-scale production—is often driven by necessity rather than choice (Benería et al., 2020). These roles are marked by low pay, lack of legal protection, and social invisibility. In the Indonesian context, millions of women participate in this sector under precarious arrangements while simultaneously fulfilling domestic roles without recognition or support. Alfers et al. (2020) note that such informal workers, especially women, operate under intense stress, not only due to economic precarity but also because of the moral expectations tied to their roles as mothers and wives.

This study positions itself within this socio-economic and cultural terrain. Focusing on women in Jember Regency who work as household assistants and informal workers, this research investigates how role conflict emerges from the dual expectations placed upon them. Drawing from existentialist feminist theory, particularly Simone de Beauvoir’s premise that “one is not born, but rather becomes, a woman,” this study interrogates how societal structures deny women the freedom to define their roles outside patriarchal expectations. For de Beauvoir, women’s oppression lies in their “othering,” being positioned as the complementary and subordinate category to men. In contexts like Jember, this othering manifests in the lack of institutional support, the naturalization of women's domestic duties, and the moral pressure to sustain family harmony.

Furthermore, the study engages with Global South epistemologies, as advocated by Raewyn Connell (2007), which emphasize knowledge production from the standpoint of marginalized communities. Rather than importing Northern feminist frameworks wholesale,

this study aligns with feminist-situated knowledges that take into account the unique lived experiences of Southern women. As Kabeer (2015) suggests, development discourses must be responsive to the diverse moral economies, cultural logics, and institutional arrangements of the South. Thus, dual role struggles cannot be understood merely as personal problems but must be analyzed through the lens of systemic inequalities shaped by local and global structures.

Previous studies have discussed the burden of working women—particularly in the formal and informal sectors—who often act as the primary or supplementary breadwinners while simultaneously managing household responsibilities. In regions like Lebak Regency or Madiun, research has shown that women engaged in economic activities, such as in the batik industry or market trade, frequently experience psychological stress, reduced leisure time, and diminished autonomy due to the double burden they carry (Awalya & Lindawati, 2023; Silviana, 2023). These findings resonate with broader analyses of social reproduction, which highlight the undervaluation of unpaid care work and the persistent invisibility of women's contributions to national economies.

This study, however, offers a micro-sociological perspective by focusing on the narratives of women informal workers in Jember who are also household caretakers. Using in-depth interviews and qualitative phenomenological analysis, this research aims to (1) reveal the everyday experiences and emotional struggles of women in reconciling their dual roles; (2) identify the specific forms of role conflict they encounter; and (3) understand the coping mechanisms, if any, that they employ to maintain personal well-being and family stability.

A feminist existentialist framework allows for an exploration of how women’s agency is exercised under constraint. While patriarchal structures often dictate the boundaries of acceptable female behavior, women still develop creative strategies of resistance, negotiation, and survival. Some seek support from kin networks; others negotiate with spouses to redistribute domestic responsibilities; yet many continue to silently bear the load, internalizing guilt when they fall short of societal expectations. This dialectic of structure and agency forms the core analytic concern of the study.

Moreover, the study considers the political economy of informal labor in postcolonial contexts. In the Global South, women's economic participation has often been celebrated as a sign of empowerment, yet such narratives can obscure the structural conditions that compel women to work under exploitative terms. As Deshpande and Kabeer (2021) point out,

economic inclusion does not automatically translate to empowerment unless accompanied by redistributive policies, social recognition, and institutional transformation. Without such measures, dual role women continue to exist in a liminal space—visible as laborers but invisible as citizens.

From a policy perspective, this research calls for an urgent revaluation of domestic labor and informal work. There is a need for gender-responsive social protection policies that address the specific vulnerabilities of multi-burdened women. These include accessible childcare services, flexible work arrangements, and community-based support systems. Furthermore, educational curricula must challenge patriarchal norms by promoting equitable gender roles from an early age.

In conclusion, the phenomenon of dual roles among women in the Global South, particularly in Indonesia, reflects a complex interplay between tradition, economic necessity, and social expectation. Through a feminist, Global South lens, this study contributes to a growing body of scholarship that seeks not only to document oppression but to envision emancipatory possibilities. By centering the voices and experiences of marginalized women, this research affirms the importance of decolonizing gender analysis and constructing knowledge that speaks to the realities of the South.

RESEARCH METHODS

This study employs a qualitative phenomenological approach to explore and interpret the lived experiences of women workers in the informal sector in Jember Regency, with particular attention to their navigation of dual roles in both the economic and domestic spheres. This approach is chosen to reveal the meanings and subjective realities constructed by the participants themselves—particularly in societies shaped by structural gender inequalities common in many Global South contexts.

Data collection techniques include in-depth interviews, participant observation, and document analysis, which were conducted simultaneously to ensure data credibility and saturation. In-depth interviews were carried out with women who work as domestic helpers in Sumbersari District, located on Jl. Jawa 4, Jember Regency. These women were selected based on purposive sampling criteria: (1) female, (2) currently engaged in informal labor, and (3) bearing primary responsibility for domestic care work. Additional interviews were also conducted with selected family members of the informants, such as husbands or children, to

enrich data triangulation and validate narratives of role distribution within the household (Creswell 2023; Yin 2018).

The field observations allowed the researcher to witness the temporal and spatial overlap of women's economic and domestic activities, capturing how gendered labor is embodied and negotiated in daily routines. Meanwhile, document analysis—such as informants' personal calendars, text messages with employers, or receipts—provided additional insights into the material, emotional, and symbolic dimensions of their dual roles.

In the data analysis stage, the study follows Moustakas's (1994) phenomenological reduction techniques to distill essential themes from interview transcripts. These themes were then subjected to hermeneutic interpretation following van Manen's (2016) lifeworld existentials—lived space (spatiality), lived body (corporeality), lived time (temporality), and lived relation (relationality)—which are particularly useful in analyzing how women internalize, resist, or reproduce gendered expectations in their everyday lives. To ensure analytical rigor, the study applies methodological triangulation and reflexivity. The researcher maintained field notes and a reflexive journal to account for positionality, biases, and power relations that may affect the research process. This is especially critical in feminist-informed Global South research, where the researcher must acknowledge the colonial legacies of knowledge extraction and instead prioritize ethics of care, dialogic listening, and community engagement.

This methodology is not only appropriate for understanding women's subjective experiences, but it is also politically significant. As Smith (2012) and Connell (2007) argue, knowledge production in the Global South must resist extractive tendencies and instead foreground local voices, embodied knowledges, and alternative epistemologies. By engaging deeply with women's lifeworlds in Jember, this study affirms existentialist feminist principles that call for recognizing women as full subjects with the capacity for self-definition despite structural constraints. Ultimately, this methodological approach is designed not only to analyze "what" women do in their dual roles but "how" they experience, interpret, and endure them—and what these experiences reveal about broader gendered injustices in the political economy of informal labor in the Global South.

RESULTS AND DISCUSSION

Gendered Labor in the Informal-Domestic Nexus

The lives of married women working in the informal sector in Jember reveal a persistent negotiation of roles between paid labor and unpaid domestic responsibilities. These women, often employed as household assistants, navigate intense time poverty, structural neglect, and deeply ingrained patriarchal expectations that frame domestic work as inherently feminine and invisible.

Field interviews reveal how gendered divisions of labor remain rigid despite the increasing economic contribution of women. Mrs. Yatik, age 47, who works three days a week at a boarding house, stated:

> *"I work to help support my child's schooling. My husband sometimes helps with the dishes or sweeps a little, but most of the household work is mine. It's always been that way."* (personal interview, January 30, 2025)

This narrative illustrates not only the unequal distribution of labor but also the normalization of such imbalance. Despite contributing to the family's income, women are expected to shoulder the bulk of domestic duties without question. This "second shift" is not seen as labor but rather as a moral duty tied to womanhood. This reflects the theoretical claim of Simone de Beauvoir, who argued that women are often defined by their "function" within a patriarchal society — as caretakers, wives, and reproducers. Their identities are constructed in relation to men, while their labor remains unrecognized as "work."

Women in this study spoke of the relentless rhythm of their days — waking at dawn to prepare breakfast, working outside the home, returning to clean, cook, and care for children — often without acknowledgment. Emotional labor compounds this burden: being patient, emotionally available, and resilient while navigating exhaustion. Mrs. Suprapti, 50, shared:

> *"I do all the housework. My husband doesn't interfere. He works as a farm laborer, but at home, everything is my responsibility. I'm used to it. I don't complain anymore because it won't change anything."* (personal interview, January 30, 2025)

Such silence is not consent; it is survival. The mental load carried by these women — remembering tasks, managing time, and maintaining household harmony — is a cognitive and emotional weight that rarely receives validation. This kind of labor, described by Hochschild

as "the second shift," often leads to burnout and chronic stress. However, because emotional labor is culturally constructed as a natural extension of femininity, it remains unacknowledged and unremunerated.

While these experiences are deeply personal, they also point to the systemic nature of how gendered responsibilities are assigned and normalized over time. In many cases, women recounted the social rituals that reinforce these expectations — from casual comments made by elders to explicit instructions from in-laws. One woman shared how her mother-in-law would inspect the household and criticize if things were "not done properly," creating an atmosphere of pressure and scrutiny that often surpassed the demands of paid work. This scrutiny led women to prioritize domestic perfection over their own well-being, reinforcing the idea that their worth is judged by the tidiness of their home rather than the content of their character or contributions.

Coping Strategies and Micro-Resistance

Despite the structural constraints they face, many women exercise agency through informal coping strategies. They enlist the help of older children, set personal boundaries, negotiate with employers, or seek support from neighbors. These micro-resistances are subtle yet significant. Mrs. Ros, 40, said:

> *"After working in the boarding house, I go home and start cleaning and cooking again. But I've started asking my daughter to help with the dishes. It's small, but it helps."* (personal interview, January 30, 2025)

This redistribution of household tasks, though modest, challenges the idea that domestic responsibilities are solely women's burden. It is an act of quiet resistance, a deviation from gender norms practiced within the realm of possibility. Such practices reflect what James Scott termed "hidden transcripts": the subversive acts and discourses of the marginalized that are not overtly revolutionary but challenge power relations from within.

One of the most glaring themes in the data is the absence of institutional support for women in dual roles. Informants reported that they lacked access to social protection, health services, or subsidized childcare. Their informal work — often daily labor with no contract — excluded them from employment-based benefits.

Moreover, the mental exhaustion that accompanies these responsibilities can have long-term health effects. Several informants described ongoing sleep disturbances, frequent headaches, and a sense of emotional numbness that builds over time. These are not isolated health concerns but the consequences of a life lived under constant demand without reprieve. Women spoke of feeling "invisible" in their own homes — not because they were absent, but because their labor was taken for granted. They noted that appreciation or even simple acknowledgment of their efforts was rare, and that over time, this lack of recognition corroded their sense of self-worth.

> *"Even if I get sick, I have to work. If I don't, we can't eat. There's no help from the government,"* said Mrs. Suprapti. (personal interview, January 30, 2025)

This neglect is not incidental but systemic. Gendered labor in the informal sector is often treated as peripheral to the economy, despite the fact that it sustains households, communities, and even formal industries through care work and flexible labor. In the context of Global South economies, informal labor is often the backbone of urban survival. Yet the women who form this backbone remain economically marginalized and politically invisible.

Interestingly, several women reported earning more consistently than their husbands. In cases where husbands had irregular or seasonal work, women's steady domestic employment became the main source of income. However, this did not result in greater power or decision-making authority within the family. Mrs. Ros reflected:

> *"I bring in money every week, but my husband still makes the big decisions. He says men are supposed to lead. It would be disrespectful if I tried to take over."* (personal interview, January 31, 2025)

This is the paradox of empowerment: women are encouraged to contribute economically, yet cultural norms prevent them from translating that contribution into household agency. This mirrors findings from other Global South studies, where "empowered" women face symbolic gender boundaries that reassert male dominance.

The study also found evidence of gender role reproduction within families. Daughters are socialized to assist in domestic work from an early age, while sons are exempted. This division is framed not as inequality, but as preparation for "future roles."

> *"My daughter helps with cleaning and cooking. My son plays outside. That's how I was raised too,"* said Mrs. Yatik. (personal interview, January 31, 2025)

This normalization of inequality ensures the continuation of patriarchal norms. Girls learn that their value lies in service; boys learn that domestic responsibility is optional. Such patterns must be interrupted early through gender-sensitive education and household practices.

These patterns are not unique to Indonesia. Similar dynamics are observed in: India, where working-class women perform unpaid domestic labor after long days of construction or domestic work, and where their autonomy is constrained by caste and kinship expectations. Kenya, where female market traders rely on daughters to maintain the home, and often face community pressure not to "neglect womanly duties." Brazil, where women in favelas juggle paid work, caregiving, and participation in informal solidarity economies without public support. This comparative insight reinforces the idea that women in the Global South face overlapping systems of exploitation — economic, familial, cultural, and political.

To move toward justice, both policy and culture must shift. Women in dual roles need: 1) Legal recognition and protection as informal workers, 2) Public childcare infrastructure, 3) Subsidized health and maternity benefits, 4) Gender-transformative education for both boys and girls, 5) Male engagement programs that encourage shared responsibility. Culturally, the idea that caregiving is a "natural" female duty must be replaced by a norm of shared domestic responsibility. This requires not only policy intervention but public dialogue, media representation, and grassroots education.

Reclaiming Dignity: Feminist Subjectivity and the South

From an existentialist feminist perspective, women's identities should not be reduced to function. The women in this study are not merely wives, mothers, or helpers. They are individuals with aspirations, fatigue, strategies, and resistance. Their choices are shaped by constraint, but they are still subjects capable of reflection and action. By centering these voices, this research resists Eurocentric models of womanhood and embraces a Global South feminist epistemology — one rooted in lived reality, community negotiation, and embodied knowledge.

Another recurring theme was the emotional framing of domestic labor. Several informants expressed that sacrificing rest, personal time, or social life was simply "the right thing to do as a woman." In this moral economy, labor is not only physical but ethical — tied to one's worth as a good mother and wife.

> *"I don't rest until the house is clean and the children are asleep. That's what makes me feel like I'm doing my job as a mother,"* said Mrs. Suprapti. (personal interview, January 31, 2025)

This internalized ethic of sacrifice often prevents women from seeking support. The burden becomes a point of pride, not a site of resistance. This dynamic reveals the moralization of inequality, where structural imbalance is justified as virtue. Feminist ethics challenge this by arguing that care must be mutual, not martyrdom.

Women with dual roles operate under a condition of temporal compression — where each hour of the day is already claimed by work, caregiving, and domestic tasks. There is little time for reflection, rest, or self-expression. Many informants described feeling "split" or "always behind."

> *"It feels like I'm in two places at once. My body is at work, but my mind is at home thinking of the laundry or my son's homework."* (personal interview, January 31, 2025)

This fragmentation of attention and identity often leads to anxiety and burnout. The self is not whole, but divided by overlapping demands. This lived experience reflects van Manen's notion of "lived time" — subjective temporality shaped by roles, expectations, and responsibilities.

Informal sector work offers flexibility but also precarity. For many women, working as domestic laborers or street vendors allows them to earn without leaving their children for long periods. However, this flexibility comes at the cost of legal protection, career progression, and income stability.

> *"My job is not official, so I can't complain when I'm not paid fairly. If I do, I'll just be replaced,"* said Mrs. Ros. (personal interview, January 30, 2025)

The "choice" to work informally is often a forced compromise, shaped by structural constraints and lack of alternatives. Feminist economists argue that informality must be understood as a gendered condition — not just a labor category.

Informants also expressed that their social circles often consist of other women in similar circumstances, creating informal networks of empathy and advice. These spaces, though limited in power, serve as micro-communities of solidarity. Women share stories, vent frustrations, and occasionally collaborate on small-scale income-generating efforts. Such

networks are crucial not just for emotional survival but as spaces where women begin to articulate collective grievances and imagine alternative ways of living. While they may not yet mobilize as formal movements, these connections lay the foundation for critical consciousness and grassroots change.

Several informants shared that they felt judged if they failed to meet expectations — not just by husbands, but by mothers-in-law, neighbors, or religious figures. A clean house, obedient children, and well-ironed clothes were seen as symbols of womanly success. If these were missing, women were labeled lazy or neglectful.

> *"Sometimes I just want to sleep after work, but I hear my neighbor gossip if the yard isn't swept,"* shared Mrs. Yatik. (personal interview, January 31, 2025)

This social surveillance reinforces internal discipline and self-blame. Patriarchy is maintained not only through domination, but through peer policing and the internalization of judgment. Although this research focuses on women, men play a central role in shaping the boundaries of labor. Husbands' refusal to assist in domestic work was often justified by invoking exhaustion, tradition, or "nature." None of the informants described their husbands as taking primary responsibility for any caregiving tasks.

> *"He says housework is not for men. He works outside. That should be enough,"* said one participant. (personal interview, January 31, 2025)

This reflects hegemonic masculinity — a cultural system where male identity is tied to authority, control, and exemption from care. To transform the division of labor, this model must be directly challenged — through both policy and cultural narrative shifts. Rather than impose Western models of feminism, this study affirms the power of feminism from below — grounded in the realities of everyday life. Women's reflections, adaptations, and hopes form the basis of a Southern feminist politics, one rooted in context, community, and negotiation.

Although most informants framed their work in terms of economic survival, some expressed aspirations beyond the immediate: dreams of starting a food stall, sending their children to university, or building a better future for their daughters.

> *"I didn't finish school, but I want my daughter to. Maybe then she won't have to work as hard as I do,"* said Mrs. Suprapti. (personal interview, January 31, 2025)

These aspirations complicate the notion that informal workers lack political imagination. On the contrary, their desire for change is informed by sacrifice, experience, and love. Recognizing this is central to building feminist movements that are inclusive and grounded. Each woman in this study is also a teacher — not in the institutional sense, but in the way that lived knowledge is transmitted. They teach daughters how to cook, how to endure, how to resist, and how to hope. This is a pedagogy of survival, one that passes wisdom through bodies, gestures, and daily practices.

> *"My mother taught me everything I do now. And I see my daughter watching me too,"* said Mrs. Ros. (personal interview, January 31, 2025)

This intergenerational transmission is both a gift and a burden. It preserves resilience but risks repeating inequity unless accompanied by critical reflection and transformation. The findings of this research converge on several key insights: Dual-role women in Jember live under intense social and temporal pressure, Informal labor, while flexible, often reinforces gender inequality, Emotional exhaustion and self-silencing are common, but so are micro-acts of resistance, Patriarchal norms are maintained through culture, economy, and social surveillance, Women articulate a vision of justice centered on dignity, balance, and mutual care.

These insights demand responses not only from policymakers but from educators, religious leaders, employers, husbands, and children. Gender equality must not be relegated to national strategies — it must begin in kitchens, conversations, and daily labor.

What this study reveals is not simply a crisis of labor, but a deeper crisis of relational contracts within families, communities, and the state. The current gender contract — where women absorb economic shocks through unpaid labor and emotional care — is unsustainable and unjust. It relies on the exhaustion, silence, and internalized sacrifice of women to maintain social reproduction. To shift this, a transformative gender contract must be envisioned — one that: Recognizes domestic labor as real and valuable work; Reimagines masculinity as inclusive of caregiving; Redistributes responsibilities within the household; Centers lived experiences of women in policy formation. This is not merely about rights, but about redefining what it means to be human, to share, and to build futures that are collectively held. Such a vision draws from both existentialist feminism, which affirms women's agency and

personhood beyond roles, and Southern feminist praxis, which insists on grounding transformation in context, memory, and the everyday.

This research is both an act of documentation and a call to transformation. By listening deeply to the voices of women like Mrs. Yatik, Mrs. Suprapti, and Mrs. Ros, we move beyond statistics and enter the world of lived experience — where policy meets flesh, and theory meets dishwater. These women are not merely objects of development, but agents of insight and resilience. Their stories reveal not only the weight they carry but the futures they imagine. They point us toward a world where care is not a burden to be borne alone, but a shared foundation for justice. These reflections serve to remind us that the women in this study are not passive victims but dynamic individuals negotiating complex terrain. Their strategies for coping, resistance, and survival are rich with meaning and deserve scholarly and societal attention. In telling their stories, they open a space for others to question, reflect, and ultimately transform the very systems that seek to constrain them.

CONCLUSION

This study has explored the lived experiences of women who occupy dual roles in the informal economy and domestic sphere in Jember Regency. Their narratives reflect how structural gender inequality is maintained not only through economic exclusion but also through cultural expectations and relational dynamics within the household. Women continue to carry the burden of unpaid domestic labor, even when they become primary or stable earners within the family. This dual role leads to time poverty, emotional exhaustion, and a persistent sense of personal fragmentation. Despite these challenges, women demonstrate resilience, creativity, and agency. They negotiate responsibilities, manage limited time, and envision better futures for their children. Their actions, while often silent and unrecognized, challenge dominant gender norms and point toward alternative visions of shared responsibility and mutual respect within families and communities. These findings reaffirm that gender inequality is not simply a matter of income disparity or access to employment, but a deeply embedded social arrangement that shapes daily life, relationships, and self-perception. Achieving genuine gender justice requires addressing these inequalities not only through policy but through cultural transformation and the redefinition of care, work, and value in society.

To achieve meaningful gender justice for women in dual roles, a multidimensional approach is necessary. First, domestic labor must be recognized as equally valuable and actively redistributed through educational efforts that promote shared responsibility within

families. Legal and institutional protections must be expanded to include women in the informal sector, ensuring access to health insurance, parental leave, and retirement benefits regardless of employment status. At the community level, the establishment of affordable and accessible childcare services would significantly reduce the caregiving burden shouldered by women. Gender-transformative programs targeting men are also essential to cultivate a culture of mutual care and accountability in the household. Furthermore, women must be encouraged to take on leadership roles in both family and community decision-making processes, fostering a sense of agency and ownership over their lives. To sustain this progress intergenerationally, gender-equal values must be integrated into school curricula, enabling boys and girls to grow with shared expectations of cooperation. Finally, local women's collectives and grassroots groups should be supported as spaces for critical reflection and cultural transformation, allowing women to exchange strategies, challenge oppressive norms, and shape a more equitable society grounded in lived experience.

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