

Chapter V

GENDER ROLES SOCIALIZATION IN PATRIARCHY SOCIETY

5.1: INTRODUCTION

Patriarchy literally means "rule of the father", today it is a term that refers to social systems where power is concentrated in the hands of adult men. In this type of system men hold authority over women, children and property, leading to female subordination.

A key feature of Patriarchy is the notion of traditional gender roles. Traditional gender roles cast men as strong, decisive, rational and protective while women are seen as emotional, irrational, weak, nurturing and submissive. These gender roles are restrictive of both men and women as it is degrading for a man to have some sort of female characteristic and unattractive for a woman to have some sort of a male characteristic.

Gender roles are a set of social and behavioral norms that, within a specific culture, are widely considered to be socially appropriate for individuals of a specific sex. The perception of gender roles includes attitudes, actions and personality traits associated with a particular gender within that culture. Gender roles are predominantly considered within a family context as well as within society

in general and may collectively be referred to as gender stereotypes which are transferred to members during socialization flow inside a cultural context. Socialization process is a permanent process and several factors such as family, friends, school etc. can effect on that as socializing factors. So, it is observed that appropriate gender behaviours of women and men that are learned during socialization process mostly are associated with gender stereotype beliefs which are rooted in patriarchy society; they are transferred through socialization factors to next generation.

5.2: PATRIARCHY IDEOLOGY

Kate Millet introduced the key concept of patriarchy to the feministic thoughts in early years of 1970s in a book called “sexual Politics”. Kate Millet opened a new discussion in feministic literature to construct a linkage between mind, objectivity, agency and structure. The term patriarchy has a long old history in political science theories. The origin of this word is the word Patriarchs which means tribe leader. This concept was used widely in political literature of 17th century for mentioning monarchy power.

In fact this word was used for explaining government in which the relation between the king and people was like father and son. Millet borrowed this term from politics and there are two reasons for this borrowing. First, according to Millet’s opinion in a patriarchy system, all men have domination on women. Second, old men

are prior to younger and children. It seems that due to same reason Millet has considered no significant difference between patriarchy in families and society. In any way gradually this term extended between all feminists whom have now changed to an abbreviation term which indicates some typical social system in which domination of men on women and women's lowering is so obvious.

Patriarchy literally means rule of the father in a male-dominated family. It is a social and ideological construct which considers men (who are the patriarchs) as superior to women. Sylvia Walby in "*Theorizing Patriarchy*" calls it "a system of social structures and practices, in which men dominate, oppress and exploit women" (Walby,1990). Patriarchy is based on a system of power relations which are hierarchal and unequal where men control women's production, reproduction and sexuality. It imposes masculinity and femininity character stereotypes in society which strengthen the iniquitous power relations between men and women. Patriarchy is not a constant and gender relations which are dynamic and complex have changed over the periods of history. The nature of control and subjugation of women varies from one society to the other as it differs due to the differences in class, caste, religion, region, ethnicity and the socio-cultural practice.

Subordination of women in developed countries is different from what it is in developing countries. While subordination of women may differ in terms of its nature, certain characteristics such as control over women's sexuality and her reproductive power cuts across class, caste, ethnicity, religions and regions and is common to all patriarchies. This control has developed historically and is

institutionalized and legitimized by several ideologies, social practices and institutions such as family, religion, caste, education, media, law, state and society, which are discussed in the later sections.

Patriarchal societies propagate the ideology of motherhood which restricts women's mobility and burdens them with the responsibilities to nurture and rear children. The biological factor to bear children is linked to the social position of women's responsibilities of motherhood: nurturing, educating and raising children by devoting themselves to family.

The first lessons of patriarchy are learnt in the family where the head of the family is a man/ father. Man is considered the head of the family and controls women's sexuality, labour or production, reproduction and mobility. In a patriarchal family the birth of male child is preferred to that of a female.

According to Gerda Lerner, family plays an important role in creating a hierarchal system as it not only mirrors the order in the state and educates its children but also creates and constantly reinforces that order (Lerner, 1986: 127; also see Bhasin, 1993: 10). Family is therefore important for socializing the next generation in patriarchal values. The boys learn to be dominating and aggressive and girls learn to be caring, loving and submissive. These stereotypes of masculinity and femininity are not only social constructs but also have been internalized by both men and women. While the pressure to earn and look after the family is more on the man, the

women are supposed to do the menial jobs and take care of their children and even other members of the family. It is because of these gender stereotypes that women are at a disadvantage and are vulnerable to violence and other kinds of discriminations and injustices. Systemic deprivation and violence against women: rape, sexual harassment, sexual abuse, female feticide, infanticide, sati, dowry deaths, wife-beating, high level of female illiteracy, malnutrition, undernourishment and continued sense of insecurity keeps women bound to home, economically exploited, socially suppressed and politically passive (Bhasin, 1993: 13).

Patriarchal constructions of knowledge perpetuate patriarchal ideology and this is reflected in educational institutions, knowledge system and media which reinforce male dominance. More subtle expressions of patriarchy was through symbolism giving messages of inferiority of women through legends highlighting the self-sacrificing, self-effacing pure image of women and through ritual practice which emphasized the dominant role of women as a faithful wife and devout mother (Desai and Krishnaraj, 2004: 299).

Laws of Manu insist that since women by their very nature are disloyal they should be made dependent on men. The husband should be constantly worshipped as a God, which symbolized that man is a lord, master, owner, or provider and women were the subordinates. It legitimizes that a woman should never be made independent, as a daughter she should be under the surveillance of her father, as a wife of her husband and as a widow of her son (Chakravarti, 2006: 75). While in

ancient India (Vedic and Epic periods), women were by and large treated as equal to men, the restrictions on women and patriarchal values regulating women's sexuality and mobility got strengthened in the post-Vedic periods (Brahmanical and Medieval periods) with the rise of private property and establishment of class society.

Patriarchal constructions of social practices are legitimized by religion and religious institutions as most religious practices regard male authority as superior and the laws and norms regarding family, marriage, divorce and inheritance are linked to patriarchal control over property biased against women. A person's legal identity with regard to marriage, divorce and inheritance are determined by his or her religion, which has laid down duties for men and women and their relationship. Most religions endorse patriarchal values and all major religions have been interpreted and controlled by men of upper caste and class. The imposition of parda, restrictions on leaving the domestic space, separation between public and private are all gender specific and men are not subjected to similar constraints. Thus the mobility of women is controlled. They have no right to decide whether they want to be mothers, when they want to be, the number of children they want to have, whether they can use contraception or terminate a pregnancy and so on and so forth (also see Bhasin: 6). Male dominated institutions like church and state also lay down rules regarding women's reproductive capacity.

5.3: MORE DETAILED ANALYSES OF PATRIARCHAL BELIEFS IN THIS STUDY

In this study, patriarchal beliefs has been identified as an effective factor on the acceptance rate of gender stereotypes, so the researcher has focused on the patriarchal beliefs in this chapter as a main factor which explained 66% of acceptance rate of gender stereotypes variance. She has tested the relationship between patriarchal beliefs and nationality, gender, marital status, study field, family size, occupational status, living area variables which has shown in the following tables:

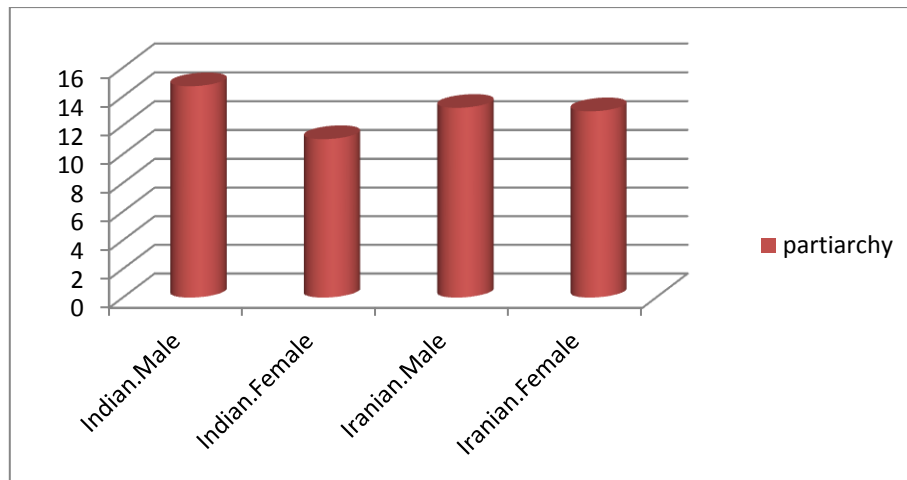
Table-5.1

T Test for Gender and Patriarchal Beliefs by intervention of the nationality

Nationality	Gender	N	Mean	Std.Deviation	t	d.f.	Sig(2-tailed)
India	Male	204	14.72	4.79	6.3	357	0.000
	Female	155	11.05	4.70			
Iran	Male	134	13.22	4.42	0.5	267	0.6
	Female	135	12.98	5.05			

The T-test of the variables (table-5.1) shows the T value as 6.3 and 0.5 at a significance level of (0.00 & 0.6) respectively for India and Iran. Thereby, it can be said that the gender has affected the patriarchal beliefs in India but it has not affected the patriarchal beliefs in Iran. The mean differences are significant in India regarding T value; so it can only be generalized to the India.

Chart-5.1
Gender and Patriarchal Beliefs by intervention of the nationality



The chart-5.1 shows that the acceptance rate of gender stereotypes among Indian male is more than Indian female but there is no significant difference between Iranian male and female and also this chart indicates that the acceptance rate of gender stereotypes among Indian male is more than Iranian male and the acceptance rate of gender stereotypes among Indian female is less than Iranian female.

Table-5.2
ANOVA Test for Study Field and Patriarchal Beliefs by Intervention of the Nationality

Nationality		Sum of Square	Mean Square	F	d.f.	Sig
India	Between groups	686.99	343.494	16.957	2	0.000
	Within groups	7211.33	20.257		359	
	Total	7898.32			358	
Iran	Between groups	240.02	120.008	4.770	2	0.009
	Within groups	6692.94	25.161		266	
	Total	6932.95			268	

The ANOVA test of the variables (table-5.2) shows the F value as 16.957 & 4.770 at a significance level of (0.00 & 0.009) respectively for India and Iran. Thereby, it can be said that the study field and patriarchal beliefs is valid; therefore, it is inferred that there is a significant difference between the study field of Indian and Iranian students regarding patriarchal beliefs; so the result can be generalized to the universe.

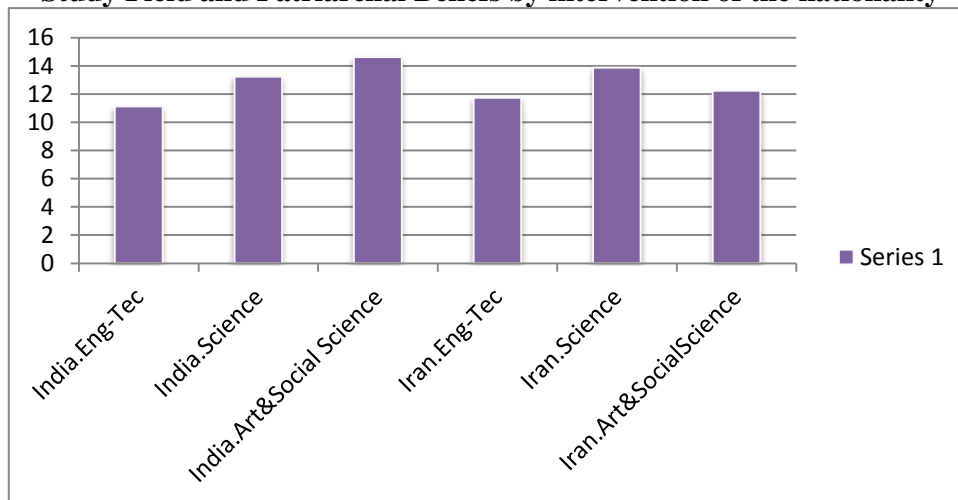
Table-5.3
TUKEY HSD Test for Study Field and Patriarchal Beliefs by intervention of the nationality

Nationality	Study Field	Frequency	Subset for alpha=0.05		
			1	2	3
India	Eng-Tech	103	11.14	13.24	14.62
	Science	130			
	Art & Social Science	124			
Iran	Eng-Tech	65	11.74	13.87	— —
	Science	125			
	Art & Social Science	79			

Means for groups in homogeneous subsets are displayed

TUKEY test shows the study field is influenced the patriarchal beliefs only among Indian students, while the study field is not influenced the patriarchal beliefs among Iranian students. The table-5.3 shows that among three study fields, there is a significant relationship. It means that there is a significant difference between Art & Social Science, Engineering & Technology and Science in India. But the above table shows that there is only a significant difference between Engineering & Technology and Science study field in Iran.

Chart-5.2
Study Field and Patriarchal Beliefs by intervention of the nationality

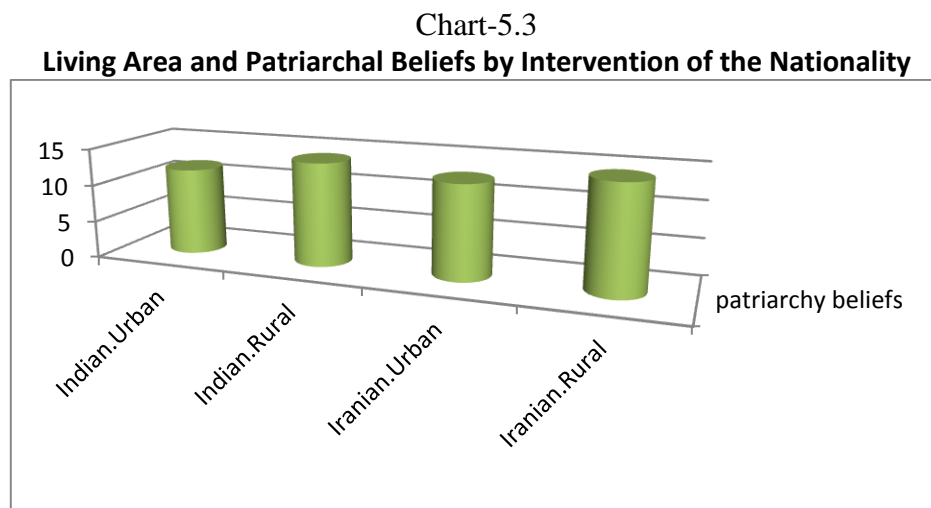


The above chart indicates that the patriarchy beliefs among Indian students of the Art & Social Science is more than the other study fields (Science and Eng-tech) and also the patriarchy beliefs among Iranian students of the Science is more than the Eng-Tech and Art & Social Science.

Table-5.4
T Test for Living Area and Patriarchal Beliefs by Intervention of the Nationality

Nationality	Living Area	N	Mean	Std.Deviation	t	d.f.	Sig(2-tailed)
India	Urban	142	11.74	4.62	4.575	366	0.000
	Rural	216	14.00	4.54			
Iran	Urban	243	12.72	5.17	1.594	267	0.1
	Rural	26	14.38	3.96			

The T-test of the variables (table-5.3) shows the T value as 4.575 at a significance level of ($p=0.00$). Thereby, it can be said that the living area and patriarchal beliefs by intervention of the nationality is valid only for Indian respondents ; therefore, T-test shows that mean of the patriarchal beliefs of Indian urban respondents (11.74) is less than Indian rural respondents (14.00). This difference is significant regarding T value (4.575); so it can only be generalized to the Indian students. But this is not significant for Iranian students.



The chart-5.3 shows that the patriarchal beliefs among Indian and Iranian rural students is more than Indian and Iranian urban students.

Table-5.5

Correlation between Family Size and Patriarchal Beliefs by Intervention of the Nationality

Nationality	Family Size	
India	Pearson's correlation	0.130
	Sig	0.01
	N	359
Iran	Patriarchal Beliefs	
	Pearson's correlation	0.119
	Sig	0.05
	N	269

The above table (5.4) reveals that there is a positive and weak correlation between family Size and patriarchal beliefs ($r=0.130$, $\text{sig}=0.01$) among Indian students and there is a positive correlation between family size and patriarchal beliefs ($r=0.119$, $\text{sig}=0.05$) among Iranian students. Thus, it can be inferred that as the number of family size of Indian and Iranian respondents increases, the patriarchal beliefs increases. This result is significant and it can be generalized to the universe.

5.4: EMPOWERMENT OF WOMEN - THE DECLINE OF THE PATRIARCHY

Since the mid-1980s, the term empowerment has become popular in the development field, especially with reference to women. However, there is confusion as to what the term means among development actors. The concept of women's empowerment is the outcome of important critiques generated by the women's

movement, particularly by "third world" feminists. They clearly state that women's empowerment requires the challenging of patriarchal power relations that result in women having less control over material assets and intellectual resources. Women participate in their own oppression so they must first become aware of the ideology that legitimizes male domination.

The empowerment process starts from within but access to new ideas and information will come from external agents. With new consciousness and the strength of solidarity, women can assert their right to control resources and to participate equally in decision making. Ultimately, women's empowerment must become a force that is an organized mass movement which challenges and transforms existing power relations in society (Batliwala-1994).

Empowerment is a process by which those who have been denied power gain power, in particular the ability to make strategic life choices. For women, these could be the capacity to choose a marriage partner, a livelihood, or whether or not to have children. For this power to come about, three interrelated dimensions are needed: access to and control of resources; agency (the ability to use these resources to bring about new opportunities); and achievements (the attainment of new social outcomes). Empowerment, therefore, is both a process and an end result.

Women are empowered; does that mean that men have less power? Empowerment has become a new buzzword in international development language but is often poorly understood. The need to empower women responds to the growing

recognition that women in developing countries lacks control over resources and the self- confidence and/or opportunity to participate in decision making processes. At the same time, the realization that women have an increasingly important role to play in social and economic development has become widely accepted.

For the protection of women from discrimination, law empowers women through various ways by equipping the right and power as so to enable to fight against male hegemony. Apart from the Constitution which provides for the gender equality and also to lessen the gap between two sexes, law can create empowerment through various other ways which includes empowerment through conferment of substantive rights or power, empowerment through institutional infrastructure and supporting, stimulating and monitoring the attitudinal and values change in society.

In particular there are four methods of empowerment through conferment of substantive of rights or power on person to be empowered. Firstly, by creating penal sanctions against certain types of behavior that violates the dignity and liberty of women. Secondly, by creating proprietary entitlement for women such as giving them a share on matrimonial property or giving them a right to work and an equal wage. Thirdly, by providing preferential treatment for women or providing compensatory discrimination in their favour by reserving jobs and seats in local self-governing institution. Lastly, by facilitating the exercise of liberty and freedom for females.

In relation to empowerment of women through institutional infrastructure, one of the most important strategies for their empowerment is to facilitate access to grievance redresses and rights enforcing institution. Contrasting with the ancient times when patriarchy was all supreme, the modern Indian and Iranian infrastructure encompasses various institutional frameworks for the empowerment of women which includes the Family Court Act which was passed and which provides an establishment of family court in the view of conciliation and securing the settlement of dispute relating to marriage and family affair.

The movement to change public opinion and societal attitudes and values can at the most catalyze by law. But such change cannot come merely through legal prescriptions. The law can help by protecting the freedom of those people who crusade for the change and by firmly preventing those who try to subvert. Gender justice will be an important item on this agenda.

Further, the considering the wake of female empowerment in the male dominated society, the judicial response relating to gender-justice has to be considered. Before the national legal instruments are discussed, it is better to know first about the international legal instruments which give guarantee and protection for women. They include the Universal Declaration of Human Rights, 1948, the Convention on the Political Rights of Women, 1953, Convention of the Elimination on of All Forms of Discrimination against Women (CEDAW), 1979 and also the Optional Protocol to the CEDAW, 1999.

With respect to the Indian and Iranian constitutional guarantee against patriarchy, both Constitutions have provided many provisions to give guarantees and safeguard women and also in order to raise the dignity and strengthening the empowerment of women. First and foremost the preamble itself contains the goal of equal status and opportunity for all citizens, either men or women. Further various articles which include Articles which give guarantee on equality before the law and equal protection of law, forbid discrimination on the ground of sex by the State, prohibit traffic in human being, guarantee for undiscriminating of the sex in educational institution.

5.5: SOCIALIZATION OF GENDER ROLES - THE INCREASE OF THE PATRIARCHY

Socialization is a process in which children, teenagers and adults learn what others expect in reciprocal action with them. This process helps people to adapt with the group (Doyle and Paluti, 1998:73). Values teaching process, attitudes formation and learning appropriate behaviors with accepted norms of a society is called socialization. With realization of this process, individual would find identity or social self. Socialization factors have important role in transferring gender roles and gender stereotype beliefs. Sociologists basically divide socialization factors to several fundamental parts: families, schools, media etc. In patriarchal society, these factors usually make obedience, passive, emotional and dependent picture from women and an independent, firm, deserve, capable and decisive picture of men. And choose toys in two years old which are suitable for their gender. In the third birthday child can

classify people according to being men and women and have some social expectations of both genders. In about five years old children start to learn abstractive psychological related to the gender stereotypes. In their opinion boys are adult, too noisy, aggressive, and capable and girls are little, silent, obedient and emotional. So the socialization process reinforces the inequality gender in a patriarchal society.

Jefri Rubin and his coworkers in a research in 1974 found that parents behave with their children based on their gender role traits. Several studies showed that the way in which adults behave with their children is completely affected by their classifying in boys and girls groups (Doyle and Paludi, 1998:74). According to parents' stereotype expectations from sons and daughters often are shown that gender roles socialization of children are simplified using toys and clichés clothes choice. In another way, parents enhance gender roles of their children with choosing method of children's overall participation in doing house work. For example girls are used for works such as cleaning up, setting the table and washing and boys are used in objects transporting, gardening and ... So the adults as a socialization factor transfer gender inequality to their children.

In another way, mass media such as books, magazines, radio, TV, internet, cinema... have important role in socialization. In most Medias women should act in a separate way in comparison to men. Usually in children stories, men perform amazing activities and active roles while girls are generally limited and act passive. Usually in children stories, men perform amazing activities and active roles while

girls are generally limited and act passive. School and friends also directly and indirectly produce and reproduce gender roles in children (Ibid: 79). Definitely women gender behaviours are completely distinguishable and different from men that affect interactions of two genders. Always in social interactions and communications, definitions of roles, activities and emotions related to each gender are represented which are the basis of gender identity of a person. People's thoughts about themselves are never performed in the void but are formed in the interactions (Wood, 1999:57). In the patriarchal cultures, women's roles are considered so much lower than men's and this consideration is produced and reproduced through social relations, therefore there is a mutual relation between patriarchal society and gender role socialization. It means both patriarchal society and gender role socialization reinforce each other.

In social role theory, men and women learn femininity and masculinity through social conditions and even learn gender roles related to their biological gender through different actions with social structures (Alsop, et al ,2002:66). Surveys show that behavioral differences are mostly based on gender stereotype beliefs and caused women act as feminine style and also men act men's fashion. Gender role theory, is one of the most effective explanations for reasons of "consolidation and intensification of stereotype beliefs".

Eagly believes that one of the reasons which men and women enhance gender stereotype beliefs is the way of their performance based on social roles. Roles which have been separated based on gender borders (Vogel, et al, 2003:1).so, men

and women act based on type of gender classification because roles which they play need different skills and include different expectations. for example since women have been seen in educational roles and roles combined with humans relations traditionally, they are expected to look after children and olds of a family, While men are expected to have instrumental and active roles . According to this theory, men and women enhance gender stereotype beliefs because different roles that they play and create different social demands for them and their roles.

5.6: ROLE OF MEN IN DECLINING OF THE PATRIARCHY

Men need to learn more about women's problems and find the way to use their existing power and authority, to change the culture in a more equal direction, for instance changing gender stereotypes in educational materials and change workplace cultures Labor, child rearing and family-care have to be addressed. This will necessitate further rethinking of men's roles in the child- and family-care arenas (marinova, 2003: 9).

A more gender equal society would be one that would leave men with more options in terms of careers, life styles and general ways of being. This could not be good for their emotional, physical and mental health. At the individual level they would not have to prove their masculinity by dominating other men and women, by adopting a hyper-masculine façade and in consequence engaging in life-threatening life-style activities(ibid: 9).

Research on attitudes toward gender roles and gender equality reveals that the majority of men, especially of young men support gender equality. Most egalitarian attitudes are found among men from the educated middle classes...But there is a huge gap between egalitarian attitudes and social practice. More and more men express the wish to be involved actively in parenthood, not limiting fatherhood to being the economic provider; But only two percent of fathers make use of the possibilities of parental leave. More detailed qualitative research shows that especially the men from the educated classes who strictly vote to gender equality and for wife- husband relations that are freed from a typical gender division of labor, live in quite traditional gender arrangements(ibid: 10).

But in this study, the results show that male students more than female students believed in the gender stereotypes and patriarchal beliefs. It means the male educated class supported gender inequality and patriarchal beliefs (table-5.1).

5.7: GENDER EQUALITY AND DEVELOPMENT

There are some major events that paved the way to gender equality and gave more arguments to the movement that supported it. Starting with the Vienna Conference in 1993 and the UN International Conference on Population and Development (ICPD) in Cairo in 1994 we came to Beijing in 1995, whose Platform of Action and Declaration became major program documents that fueled the struggle for women's rights and gender equality for many years on.

Gender equality has been and still is perceived in many societies as something concerning only women, invented for women and implemented by women. Women are struggling for gender equality, what about men? Do they need it? Will they allow it? Will they accept it? The stereotypes concerning both genders are so deeply enshrined in our minds that sometimes even the strongest advocates for gender equality are stepping back unconsciously and are paying tribute to their stereotypical thinking. This is maybe the reason why the gender equality cause was perceived only as a “women’s” cause and men were more or less isolated from this process.

Studies have shown that in most societies, gender-based norms and practices favor men over women in granting access to recourses, opportunities, rights, voices, decision-making power at home and in the public spheres. There have been various interpretations of the term gender equality in the past. The World Bank (2001) defines gender equality in terms of rights, recourses and voices-equality under the law, equality of opportunities (including access to human capital and other productive resource) and equality of rewards for work and equality of voice.

Similarly, based on previous analytical work of various experts, the UN Millennium Project Task Force for Education and Gender (Grown et al-2005) adopted an operational framework for understanding gender equality which has three main domains (i) The capabilities domain which is referring to basic human abilities as measured by education, health and nutrition; (ii) the access to resources and opportunity domain which refers primarily to equality in the opportunity to use or apply basic capabilities

through access to economic assets(such as land, property) or infrastructure (such as income and employment) as well as other political bodies, and (iii) the security domain which is defined as reduced vulnerability to violence and conflict, as violence, particularly targets at women and girls, and restrain them from reaching their potential.

The gender approach in the field of planning for sustained development shows increasing public opportunities for the educated women's active role and social participation in sustained development plans of any country are taken as necessary and deprivation of women, from access to equal opportunities, economic insecurity and especially, poverty, can affect development. Making efforts towards improvement of those indicators and criteria as well as increasing public opportunities for women's social participation is a leap towards sustained development but it seems that household-supporting women, as a part of the society, encounter numerous problems, so efforts are necessary for recognition, removal or reduction of those problems. Therefore, one cannot cease his or her efforts towards decline and weakening of the patriarchal beliefs in the society, since paying attention to gender equality could have a significant effect on the country's growth and development.

One of the most important criteria that show improvement in the gender equality in the patriarchal societies (countries) is that women and men can equally access to cultural, social, economic and political sources and they have equal opportunities to achieve their potential through education, information, good health, nutrition, employment etc.

Today, improvement in the gender equality is the most important duty to of Governments because the gender equality can be used to comment frequently on key issues that have affected people and contributed to the public debate about how to improve the gender equality in the community.

Finally, developing countries need to develop cultures for economic growth and enhanced gender equality, especially both men and women as two important parts of the population. This kind of works can help the governments to take necessary steps to increase the gender equality and attempt to promote it. Especially, through weakening the patriarchal ideology.

5.8: SUMMARY

This chapter is about socialization of gender roles and patriarchal beliefs related to gender stereotypes. The researcher has written briefly about socialization process of patriarchal beliefs, role of women and men in weakening of patriarchate and also improvement of gender equality. So the researcher has examined the patriarchal beliefs with some variables of the research and found that there is a significant relationship between patriarchal beliefs and gender (male more than female), study field (respectively Art & Social science field more than Science field and Science field more than Engineering- Technology field), family size (the number of family size increases, the patriarchal beliefs increases), living area (rural area is

more than urban area). This chapter has also covered gender equality and development with special focus on both women and men role.

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