

Evidences of Patriarchal Influence on Women

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Abstract- *This research article demonstrates the challenge of patriarchy through the use of the term 'patriarchy'. It argues that patriarchy is a deep-rooted problem that develops with changes over a long period of time. The problem that many people have with this concept is that it is easy to conceptualize a structure or several structures of 'patriarchy' that are only concerned with events that occurred in a specific time period and ignore historical precedents. However, as soon as you ask how the configuration of patriarchy changes over time, men face significant problems that call into question the unity of patriarchy itself. Patriarchy is a set of relations, beliefs, values, and patterns that create gender inequality between women and men. Patriarchy structures both the private sphere and the public sphere. Feminist scholarship examines the history and geography of patriarchal relationships to show that patriarchy is dynamic and flexible in order to maintain patriarchal relations. These concepts theorize the relationship between patriarchy, capitalism, colonialism and nationalism, and argue that patriarchal relations function across scales in a way that not only represents these scales but also orders social relations within hierarchies. Patriarchal research examines patriarchal relationships at the body level, the public vs. private divide, nationalism vs. citizenship, colonialism and globalization. Patriarchy as an analytical tool has been criticised for being too broad and general in its understanding of the inequality of men and women.*

Keywords: Patriarchal, feminine, colonialism, women, nationalism.

1. BACKGROUND

In production-relationships based on the ownership of land; women and peasants are defined as 'earth' or "parts of the earth". In near the beginning of capitalism; slaves are defined as 'cattle' and women as 'breeders' of cattle. Marxist Feminists had tried to analyze not just "Patriarchy" but "Patriarchy and the Capitalist Mode of Production". They think that the "subordination of women" can be totally divorced from the other forms of "exploitation and exploitation" that exist in capitalist society. Patriarchy is the "domination of women" by men, in which women are seen as a "minority" within the "dominant society". A woman who is a wife and mother who does not have time for a "career" limits her growth as a "full human person." According to Friedan, "Wives and mothers who are partially absent from the home make husbands and children independent of each other." Radical Feminists argue that freeing women from the burden of domestic work to participate in the market may be a "first step" but not a "final step" toward full emancipation."

The foundation of its origins lies in social ideology, the production and interpretation of knowledge, and the exercise of power. Furthermore, the subordination of women can be attributed to the absence of care, compassion, choice, and autonomy, which Freidan fails to adequately address. The conceptual framework of socialist feminism serves as a valuable companion in this pursuit, possessing the critical ability to dismantle the workings of capitalism as a societal structure, as well as culturalism in its various forms. Moreover, socialist feminism also harbors the visionary aspiration of envisioning a world devoid of all systems of power that perpetuate numerous inequalities and injustices, wherein creators of value in all domains possess authority over the means of production and modes of cultural and political representation (Vincze, 2022). This research endeavors to examine the evidence of patriarchal influence on women through an exploration of literature.

2. LITERATURE REVIEW

An essential component of Durkheim's research on suicide is his well-known idea of anomie. He discovered that the suicide rates of widows and widowers were greater than those of married people, and that the suicide rates were higher during depressions than they were during times of economic stability. Parsons distinguishes between relationships in modern civilization, which are primarily impersonal or formal instrumental, and interactions in earlier societies, which are primarily personal and informal, communicative. He examines the division of gender roles in families using this need. He contends that as the father or husband provides the family's income and prestige, he should be given an instrumental leadership position. Similarly, the mother ought to have an expressive leadership role in helping the kids socialise. Parson was thought to be simplistic and that his functionalist interpretations of women work and family were flawed (Wallace & Wolf, 2006).

In the patriarchal culture, socioeconomic class or social segregation, as well as gender, are the main causes of gender discrimination experienced by women. Using the idea of intersectionalism, Kimberlé Crenshaw offers her opinions. The study emphasises the confluence of many types of discrimination, dominance, and repression (Howard, J. A. &

Renfrow, D. G., 2014), It demonstrates how diverse systems of intersectionality in society—such as those based on race, ethnicity, socioeconomic class, and other factors—determine the degree of discrimination that women experience (Delavande & Zafar, 2013). It is clear that a variety of intersectional systems, such as those that exist at the intersection of gender and class, can have an impact on the gender discrimination that women experience. The social class of a woman is determined by her occupation, education, status, wealth, and ownership. The lack of wealth, status, education, and other factors makes the women appear to belong to a lower social class. Men from higher social classes discriminate against these lower class women more. (McMullin, 2004, p. 35).

Based on Thio and Taylor (2012, p. 87), All women are harmed by this kind of discrimination, but economically oppressed women may be more severely affected. For this reason, it is evident that social class feeds into the discrimination against women. According to Delavande and Zafar (2013), men discriminate against women from lower social classes more than they do against women from higher social classes. In summary, women experience discrimination based on their gender in patriarchal societies. Women are more likely to experience discrimination from men when they belong to a lower social class than men. In order to gain a deeper understanding of "patriarchy," however, attempts are made to unearth it and incorporate it into generally accepted historical concepts; however, actual reintroduction has not taken place (Bennett 2007; Dialetti 2013).

One of the main reasons that "patriarchy" was abandoned as a useful concept by historians is their general skepticism towards widespread or even universal structures. This skepticism stems from both poststructuralist critique and a general specialization in the history profession that fostered more specifically historically situated understandings of complex phenomena. Historians have also shifted to a history that is more sensitive to the diversity of human experience and the intersections of conceptual classes that historians apply to people, exercising careful judgment on gender relations and being very critical of grand narratives. The term "Patriarchy," which was used as a catch-all, ended up creating a small framework in which men and women, split into two groups, were pitted against one another. Rather, other ideas like "gender inequality" take the place of patriarchy, creating more room for the variety of traits, attributes, and other characteristics that are customarily connected to men and women. Redefining "patriarchy," or more accurately, "patriarchal power," can nevertheless be a helpful addition to historical theory and help identify broader issues that support the development of gender history as it occurs or changes over time. Gender history "has been stronger in short-term synchronic exposition than in diachronic interpretation," which is a serious issue. (Corfield, 1997). As with gender history's lack of "a commanding new temporal framework," there is currently no satisfactory grand narrative about patriarchy (Corfield, 1997). Stated differently, varying

theories assign varying degrees of importance to the various "patriarchy" structures. Undoubtedly, the main focus of gender history and theory is to spark debate in favor of "distinct interrelating of gender asymmetry in different cultural contexts" in opposition to grand narratives and speculative histories that offer a comprehensive view of human existence (Butler, 1999). However, in rejecting the study of long-term change in favor of the study of events existing in a limited time period and ignoring historical antecedents for gender asymmetries, awareness of the necessity of historical situations has advanced toward a better understanding of historical communities. It is possible to abandon universalism and its reciprocal essentialist history of men and women without losing the baby, or the opportunity to study gender in a diachronic manner. One could argue that because patriarchy is a social-artistic marvel that poses as a universalistic natural necessity, it serves as a useful case study to illustrate the interactions and pressures between diachronic gender history and (pretensions to) universalism.

In addition to the concept of "patriarchy" as fatherly authority, feminists also use the term as a logical tool to characterize a system of manly dominance and womanly submission that extends beyond the home and appears in all spheres of social life. Patriarchy is the extension of male dominance over women in society at large and the embodiment of that dominance over women and children within the family (Lerner 1995, 239). While traditional "patrimonial" authority as fathers and this patriarchy as structural manly domination are often perceived as closely related, they also run different courses. Most significantly, the "father" (often along with the men defeated by the primogenitor) faded into the background. The central component of this structural "patriarchy" was no longer the genealogical element that could be set up as fatherly authority with ease. This paper explains why it was felt necessary to describe a more complex set of structures that led to gender inequality by including instances of women's oppression outside of the family institution.

3. STATEMENT OF PROBLEM

The world's civilization is currently advancing so quickly, and science and innovation are constantly having a profound impact on a country's advancement, bringing about new developments, breakthroughs, and solutions to sociocultural, economic, and political problems (Eto, 2016). Naturally, this is inextricably linked to the importance of skilled human resources and a development-focused culture. The world's created nations are so dynamic in making the most of all of their human resources without demeaning differences in ability based on sexual orientation (Haghighat, 2014). Utilizing the potential of a country's human resources to build a culture extends beyond a single domain and encompasses all facets of state life, including education, the economy, security, well-being, science, and the formation of a country's political structure (Hutson, 2017). This usually includes recommendations for the community as a whole to actively cooperate. In order to create community arrangements that

reflect justice and balance and ensure that all community problems are satisfactorily addressed, men and women from all social classes actively participate in the process. However, finding it in the context of political representation is not unheard of (Mulupi & Zirugo, 2022). According to Jubba et al. (2020), women's support remains relatively low and frequently falls short of what is stipulated in No. 12 of 2003, specifically 30% (Quantity of Representation) when it comes to the makeup of the administrative personnel assignment. The Southeast Sulawesi Area parliament's too number of female lawmakers has recommendations for the too political role of women in parliament, specifically for women's representation in the council when making decisions (Suhri Kasim, 2022). The results of the field study suggest that because men make more decisions than women, the small number of women in parliament has led to their small political role. Because of this, the predominance of men in these political roles demonstrates how deeply ingrained patriarchal culture is in our political culture, continuing to marginalize women's positions and make their contributions to various political decisions auxiliary. Since the United Nations (UN) held the Tradition on Women's Political Rights on July 7, 1954, women's representation in legislative matters and other domains has been a long-standing phenomenon (Bracke, 2022). Furthermore, on December 18, 1979, the UN Common Gathering approved the Tradition on the End of All Forms of Segregation Against Women (CEDAW), which prohibits all forms of discrimination against women. Meanwhile, in Indonesia, the establishment of Law No. 68 of 1958 on the affirmation of the Tradition on the Political Rights of Ladies influenced the planning of the State Service of Women's Issues in 1978, with a focus on setting up initiatives that improved women's financial welfare, health, and education (Suryono & Raharjo, 2020). In the interim, the Political Parties article of Law 31 of 2002 reflected the government's specific concern for women's rights in the political sphere, as it saw fit following the 1999 common decisions (Indrayana, 2008). In accordance with this legislation, political party leadership must give equality and communication regarding sexual orientation top priority. Either way, there hasn't been a thorough clarification of the frame of representation (Salim, 2015). In 2003, the government implemented Law No. 12 of 2003, which required at least thirty percent of women to be included in the list of administrative candidates. All forms of assistance, such as laws enacted by the government and vigorous campaigns for gender parity often led by women's rights advocates (Goetz & Jenkins, 2018), do not appear to have a coordinated effect on the structure of women's representation in the public sphere or can increase awareness of the presence of women in various fields, particularly legislative issues. Women have long struggled to uphold justice and accept who they are, which runs counter to the ingrained cultural perception of women in the community. Women have long been portrayed as weak, frail, and unsuited for leadership roles. This has persisted to the present day, resulting in the perception of women's weak character when operating a motor vehicle. In certain eastern regions of

Indonesia, there is a belief that "women should not lead men and that women should return to the kitchen," so open projects or legislative issues are actually constrained or restrained by the patriarchal dividers of society. The way that common schedules or societies are set up regarding the labeling or stereotyping of women and men is a clumsy countermeasure to the success of reinforcing sex uniformity from various perspectives. The community's culture is widely referred to as "patriarchal culture," and it is spreading and influencing society's sociopolitical perspectives. Typically the starting point for the author's analysis of how patriarchal culture affects women's participation in legislative matters.

3.1 Research Question

1. What are the evidences of patriarchal system?
2. What are the influences of patriarchal system on women?

3.2 Objectives of study

1. To identify the evidences of patriarchal system.
2. To examine the influences of patriarchal system on women.

3.3 Limitation

The study was conducted by consulting the literatures and secondary data. No effort was made to take primary data due to time and resource limitation as well as owing to the nature of the study.

4. METHODOLOGY

The primary goal of this important study is to build the body of literature documenting the existence of asymmetric information. In this regard, the objective was to identify the principal writers who have made substantial contributions to the documentation of the presence and extent of patriarchy evidence in society. The studies and authors that made up the sampling of the literature for the thematic literature review were chosen solely to evaluate our research questions. The deductive methodology was employed, and the conclusions were derived from the available literature. In order to evaluate and examine papers with impact results for this specific field, the latter was built based on journal rankings and citation counts. The following procedures were included in the literature search in order to find all pertinent literature:

5. RESULTS AND DISCUSSION

5.1 Time Spent on Family

It was found (Robinson, as cited in Marini & Mooney, 1990) the amount of time spent on family work by men was decreased between 1965 and 1975. The unpaid housework decrease observed for women were associated with changes in women's labour force participation and marital and fertility behaviour over the decade. A quarter of the women who lost their jobs during the pandemic claimed that they couldn't find childcare. Men reported only slight increases in household chores, while women reported significantly more time spent on homework, playing with kids, and cooking and cleaning. (Modestino et al., 2021). During 1976, wives performed about 28 hours every week in domestic tasks, compared to

approximately 19 hours for single women across any age categories. Married men worked at home for roughly 6 hours each week, whereas single men put in about 9 hours. In 2005, married women of any age worked an average of 17 hours per week, while single males worked an average of 9 hours and married men an average of 14 hours per week (NSF Organization List, n.d.). Across Sweden, The Netherlands, and the USA, women spend less time working and more time caring for their homes and children than men do (Gjerdingen, et al., 2000). The majority of women (59%) among all American couples claim to perform more home duties than their partners, whilst 6% disagree. Men are more likely than women to indicate that these duties are distributed fairly (46%) than unequally (20% do more, and 34% say their partner or spouse does more), (Barroso, 2021). Married mothers slept less and did more cleaning. In contrast, mothers who were never married and cohabiting together claimed they spent a greater amount of time inactive than mothers who were married (Pepin et al., 2018).

5.2 Family Laws

When a young married wives age 18-25-year-old living along with their mothers-in-law at the Nawalparasi district of Nepal were interviewed, those daughter in law were found to be eating last. Thus, eating last was found to be a custom designed to be operated in systematic manner where young women serves the food and herself takes it at last among all the family members (Gopalakrishnan et al., 2023). Even after taking into account variations in socioeconomic status, women in Bihar, Jharkhand, and Maharashtra who ate their last meal were found to have worse mental health in a 2018 mobile phone survey of women aged 18 to 65. (Hathi et al., 2021).

He has exclusive control over the means of direct violence and coercion, which are defined by marriage and family laws. At the state level, the ruling classes have invented their own representatives, the king and later ones, to carry out these acts of violence. Caste, ethnic background, and economic standing all affect women's status. Lower socioeconomic status households are more likely to have members of the labor force, especially if they are wage workers as opposed to family workers who work for free (Rajuladevi, 1992). Eating habits also show how low women's household status is. It is less common for women who work outside the home to eat the last meal in the family. (Diamond-Smith et al., 2022).

5.3 Ownership of Land and Property

Higher levels of land fragmentation give women more power to choose whether to visit friends, family, or other relatives, buy everyday necessities, make significant purchases for their own and their children's health, and so on. According to Bui et al. (2020). If ownership is transferred to women, the Nepali government has been offering a 25% exemption from the land registration fee in urban areas. The discounts are thirty percent in rural areas and forty percent in Himalayan regions. Accordingly, during the past ten years, the number of women who own land has tripled (The Kathmandu Post, 2023). According to data from the population census (cited in Rawal

et al., 2016), women own less than 19.71 percent of the land and property in the nation. These figures demonstrate the significant disparity in the realization of women's land and property rights. A study was done on 100 women in a remote village in southern Lalitpur to determine the relationship between land ownership and factors like education level, race, age, possession of legal papers, familiarity with governmental regulations, and family structure. Women who were interviewed made up 21% of those who owned their own land, and the data varied by ethnic group. According to the findings, women who own land are self-assured in both the social and economic spheres of society (Koirala, 2022). Likewise, 450 families from nine VDCs in Morang, Nawalparasi, and Surkhet were the subject of a survey, where just 14.6% of the households in the study areas were headed by women, and below 50% of women are landowners. Women in nuclear families depicted having more freedom and support from their families, and as a result, they were more likely to exercise their rights and show greater levels of land ownership (International Organization for Migration, 2016). According to data from the Population Census (cited in Rawal et al., 2016), 73% of women in Nepal work in agriculture, contributing to every aspect of the industry from management to marketing. Paradoxically, though, women hardly ever own land legally. The government of Nepal views them as domestic workers rather than farmers because they do not have a land ownership certificate, which highlights their economic contribution to the country. According to the Ghana Living Standards Survey [GLSS], which was referenced in Doss (2006), an analysis was conducted to determine the impact of women's asset ownership on household spending patterns in Ghanaian households. Farmland, savings, and business assets are all considered assets in the analysis. The findings show that household budget shares for several expenditure categories in each time period are influenced by the proportion of assets held by women. The results hold true when only the percentage of farmland owned by women is taken into account. Compared to the number of households where women own assets, the number of households where women own land is significantly lower.

Compared to their male counterparts, female farmers have substantially less access to, ownership of, and control over land and other productive assets. Land is arguably the most valuable economic resource; globally, women make up only 12.8% of agricultural landowners (UN Women, 2018). Over time, a significant number of elderly women in France passed away without any assets. Even though it was late, individuals who possessed assets led affluent lives (Bourdieu et al., 2008).

5.4 Violence against Women

The authors evaluate the frequency and correlates of both physical and psychological violence—long-term and current—based on a household survey conducted in Kerala, India. Research has shown that women who own immovable property, such as a home or piece of land, have a much lower chance of experiencing marital violence than women who do not (Panda & Agarwal, 2005). Amrita Tandan a 25-year-old

woman was found dead inside her house in Tilottama municipality. Amrita and Prem were married seven years ago after a relationship. She had five-year-old son. She was living with her parents' house but immediately as soon as she returned to her husband house about one and hour later her she was reported dead. The mother of the victim claims that the Tandan family had been misbehaving with her daughter for a long time (Diwakar, 2022). In Zimbabwe, more than half of all women (53%) thought that there were situations in which a wife could justify beating her spouse, such as when she disagrees with her partner, disregards her kids, or has the freedom to move without informing her partner. According to Hindi (2003), women who stated that they collaborate with their partners to make household decisions were less likely to justify wife beating.

It was found (Demographic and Health Surveys [DHS], as cited in Akmatov et al., 2008). In Egypt in 1995, 17.5% of married women reported having been beaten by their spouse in the previous 12 months. While 18.9% of people reported experiencing violence in 2005, more educated women reported less severe than that of wives beaten by less educated women. Women in Pakistan continue to be in violent relationships mostly because to racial and religious tensions, extended family structures, and the influence of in-laws on daily life (Saleem & Komal, 2022). 1,200 women were questioned in six Bangladeshi villages to determine the socioeconomic factors and processes that contribute to domestic violence in rural Bangladesh. 67% of those polled having experienced domestic violence at some point, with 35% of those incidents occurring in the previous year. Education was associated with a noticeably decreased risk of violence, while those who had dowry agreements or had personal money that significantly impacted the married home were at higher risk (Bates et al., 2011).

5.5 Empowerment

A study conducted in Varanasi, India, involving 300 women, found that after adjusting for age, education, family structure, and other factors, women were more likely to have higher levels of autonomy in three areas: financial control, decision-making authority, and freedom of mobility—if they had stronger relationships to their natal relatives. Women's bargaining power in their home over their children's healthcare improves mother and child health outcomes, and it is largely influenced by their capacity for decision-making, access to resources, and control (Kadengye et al., 2020).

In Pakistan, approximately 50% of women lack decision-making authority and participation in the home. In Pakistan, women's empowerment was strongly correlated with where they lived (Lassi et al., 2021). Women who entered into self-choice marriages at the outset of their marriages ultimately hold the most sway over decisions. However, a complicated pattern of power dynamics between husbands, wives, and in-laws appears. "No-choice" marriages usually benefit the parents-in-law rather than the husbands or the wives, whereas "some-choice" marriages empower the husbands and not the

parents-in-law (Banerji & Deshpande, 2021). Women with college degrees marry later in life, have more freedom in selecting their husbands, and have more equal relationships with their partners (Vikram, 2023). A primary survey using a questionnaire gathered information from 200 married working women in various parts of Punjab, Pakistan. In addition to giving women more clout in negotiations both inside and outside the home, higher incomes and levels of education also elevate their standing in society (Amjad et al., 2021). In order to empower women from the lowest socioeconomic group, Suchana, a large-scale development initiative in Bangladesh, aggressively offered social interventions on behavior change communication. It positively affected their ability to make decisions about buying food, big household purchases, their own healthcare, the healthcare of their children, and visiting friends and family (Haque et al., 2022). The impact of education level differs depending on age, gender, and residential location. Social harmony and marital satisfaction can be enhanced by raising educational standards, removing economic and ideological constraints, and actively supporting all community families (Zhang & Liang, 2023). Parents' aspirations for their daughters' education are severely limited by their perceptions of the ideal marriage age, but not for their sons. Moreover, goals are affected by the perceived benefits of pursuing a higher education for boys, but not for girls (Maertens, 2013). Higher educated women are more able to negotiate and thus should receive a greater portion of the resources in the home (Piccoli, 2017). Wives with significant bargaining power—such as high income, education, and length of migration—are likely to be the heads of the household, according to a study done on Chinese rural migrant families (Wang et al., 2020).

According to research (International Conference on Population and Development [ICPD], as cited in "Issue 7: Women empowerment," 2022), women's lives, health, and well-being are at risk everywhere in the world due to a lack of power and influence, an excessive workload, and other factors. Governments should set up systems to guarantee women's full and equal participation in decision-making processes in all areas of life, as well as their equitable representation and participation at all levels of politics and public life in every community and society. They should also give women the ability to express their needs and concerns. Governments and civil society organizations should act to end attitudes and behaviors that marginalize and discriminate against women and girls, as well as those that perpetuate gender inequality. According to research (Population Census as cited in Rawal et al., 2016), women can overcome gender disparities, improve household welfare through improved nutrition and food security, and increase their agricultural productivity. All of these things contribute to the nation's economic development and long-term peace. However, in order to bring about women's emancipation or empowerment in our society, a woman must be financially independent within a family structure. If not, women's decision-making within the family unit may be overestimated. Although they could be involved

in the decision-making process, only the male members make the ultimate decision (Pradhani, 2022). A study looks into whether a woman's increased career advancement increases her bargaining power within her household. According to the results, women who take part in the promotion program have more negotiating power because they spend more on women (51%) and girls (74%), as well as on remittances (58%). Consequently, women generally have more agency over household income (Uckat, 2023). Working women's hourly wages were 19% less than men's in 2019. Women's lower hourly wages are a result of their longer career breaks and years spent working part-time. The UK's minimum wage was introduced and has since increased, which has greatly assisted low-paid women (Ariola et al., 2018). Women have fewer job opportunities, work fewer hours, and earn lower wages (Rajuladevi, 1992). Although there are still limitations on impoverished women, having a paid job increases the possibility of women being more autonomous (Sathar & Kazi, 2000).

5.5 Share of Women in Informal Employment

According to the most recent data available, women were more likely than men to be employed in developing countries' informal labor—4.6 percentage points higher when agricultural workers were included, and 7.8 percentage points higher when they weren't. Compared to wage employees, who make up the majority of the workforce, women are more likely to work as petty traders or street food vendors. According to Carol et al. (1999), women prefer to spend a larger portion of their lower wages on necessities for themselves and their children, while men spend more money on entertainment for themselves alone.

5.6 Child Care in Family

In a typical Indian home, the woman looks after the children and provides for the family by taking care of the housework while the men go out and work. According to Varshney (2020), women are expected to provide unpaid care and concern for their children, which entails continuous labor. Data from the German Socioeconomic Panel [SOEP], as reported in Calvo, 2021, revealed a significant gender difference in the number of women who experience a career disruption around childbirth—more than 50% of women, compared to only 5% of men—when it comes to this issue. Women are expected to be nurturing, and everyone takes their responsibility as caregivers for granted. No matter what, a woman must cook and provide for her family until the end of her life (Mutsuddi, 2022). The geographic availability of child care and the supply of labor from women are correlated. Governments now spend large sums of money on quality improvement programs, many of which result in an increase in the availability of child care in low-income areas (Herbst & Barnow, 2008).

5.7 Role of Women in Decision Making

Women's four forms of household decision-making were included in the data: taking care of their own health, making significant purchases for the home, buying items for use in the

home every day, and visiting family or other close relatives. Age, employment, and the number of children still alive are all factors that are positively correlated with women's decision-making autonomy. All four types of outcome measures show a decreased level of decision-making autonomy for women from rural areas and the Terai region. Though women's increased education is positively correlated with autonomy in making their own health care decisions, their higher education (SLC and above) does not significantly affect other outcome measures. Financial decisions are heavily influenced by a person's spouse, children, family, and other relationships (Kim et al., 2017). Women whose family trajectories combined parenthood and partnership had lower personal earnings than childless women (with or without a partner) and single mothers (Muller et al., 2020). The feminization process may be impacted by local social norms and customs, and the extent to which they have an impact may differ overwhelmingly across castes and areas (Surendran-Padmaja et al., 2023). Being of small age, non-Muslim, educated, residing in wealthier homes, and having more autonomy were all strongly related with increased support for gender equitable norms in Bangladesh (Jesmin & Amin, 2017). Similarly, in a different study, a random sample of 276 small farming households from five counties was gathered to ascertain the factors that influence decision-making intensity. The results showed that men usually make the majority of agricultural decisions, while wives usually make decisions regarding regular family expenses. Joint decision-making on crop income utilization was positively impacted by the region and educational level of the husbands (Osanya et al., 2019). In Europe, women are more likely to decide on daily expenses and purchases for children, but males are more likely to decide on household finances. Couples are less likely to make decisions together when there is greater intra-household inequality in income and education. However, in Southern European countries, educational differences do not appear to be strongly related to decision-making power and responsibility, and women are more likely to make financial decisions in Eastern European countries when the household reports experiencing difficult economic conditions (Schneebaum & Mader, 2013). West Java, Indonesia, social norms and beliefs influence how often women make agricultural decisions. The WPI is used to test the perceptions of 439 couples in West Java, Indonesia. The study goes on to look at the association between societal norms and these perceptions. First, study discover that men and women view women's decision-making in agricultural activities differently. Joint decisions might take many different forms, but overall, women play a lower part. Results leads that comprehend intra-household decision-making, careful study of social norms is necessary (Qanti et al., 2022).

6. CONCLUSION

The emergence of patriarchal culture in society has had a number of effects, including: 1) marginalization, which leads to poverty; 2) submission, or the idea that one gender is more important than the other; 3) stereotyping, or the creation of a standard image of particular groups; and 4) violence, which

includes both physical and mental acts. Furthermore, understanding is still crucial in society, particularly in areas that are remote from the center of government. There are many widely held beliefs that women are weak or vulnerable people who shouldn't be involved in politics or other developments, or that women should only be at home caring for their families and children rather than working. Resulting in the emergence of a patriarchal culture within them. In order to include gender inequality in vibrant fields. The study's recommendations highlight the importance of women's commission and long-term participation in colorful fields in order to increase the position of active women's participation, given that patriarchal culture has contributed to many issues of gender inequality in Indonesia, particularly women's representation in politics. Apart from enforcing the law, political parties' violent indoctrination and political education of the populace also contribute to the greater understanding of the importance of women's roles in the policymaking process in a popular nation. This allows women's diverse issues and social circumstances to consistently receive more attention from their representatives in Congress and other domains. Unborn exploration can also employ various variables and styles of exploration.

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