



PATRIARCHY AND THE ROLE OF ACADEMIC WOMEN IN THE FAMILY

PATRIARCADO Y EL ROL DE LA MUJER ACADÉMICA EN LA FAMILIA

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ABSTRACT:

This study had with objective determinate empowering women to take control over their family in order to change the unrelenting the role men and the role women. Purposive sampling was use to select academic women (30) participants. The study use life stories. Life history is a qualitative empirical method of data collection where women are asked to their life. In this case over a period of time. It is a personal account of their life. The life histories interpreting the subject reality of academic women reduce in a few lines and few histories. The investigation demonstrated that the academic women were not subordinate, not refers to the inferior position of women. So the academic women were not subordination means. The husband and academic women have equal opportunities.

Keywords: Empowerment, legitimacy, man, unemployment, Women.

RESUMEN:

Este estudio tuvo como objetivo determinar el empoderamiento de las mujeres para que tomen el control de su familia con el fin de cambiar el implacable rol de los hombres y el rol de las mujeres. Se utilizó un muestreo intencional para seleccionar mujeres académicas (30) participantes. El estudio utiliza historias de vida. La historia de vida es un método empírico cualitativo de recopilación de datos en el que se pregunta a las mujeres sobre su vida. En este caso durante un período de tiempo. Es un relato personal de su vida. Las historias de vida que interpretan la realidad temática de las mujeres académicas se reducen en pocas líneas y pocas historias. La investigación demostró que las mujeres académicas no estaban subordinadas, no se refiere a la posición inferior de las mujeres. Entonces las mujeres académicas no estaban subordinadas a sus roles familiares. El marido y la mujer académica tienen las mismas oportunidades.

Palabras Clave: Empoderamiento, legitimación, hombre, desempleo, mujer.





1. INTRODUCTION

Webster (2015:42) "Patriarchy is the term used to describe the society in which we live today, characterised by current and historic unequal power relations between women and men whereby women are systematically disadvantaged and oppressed".

Saltana (2010:3) "Regarding the existence and origin of patriarchy, traditionalists do believe that men are born to dominate and women to be subordinate. They believe that this hierarchy has always existed and will continue, and like other rules of nature this one too cannot be changed. There are others who challenge these beliefs and say that patriarchy is not natural it is man-made and, therefore, it can be changed".

According to Lerner (1989), patriarchy was not one event but a process developing over a period of almost 2500 years (from approximately 3100 BC to 600 BC) and a number of factors and forces that were responsible for the establishment of male supremacy as we see it today. Gerda Lerner (1989), begins by emphasizing the importance of women history in women's struggle against patriarchy and for equality. According to her, patriarchy, in fact,

preceded the formation of private property and class society (Saltana, 2016).

Patriarchy is a system of society or government in which the father or eldest male is head of the family and descent is reckoned through the male line hence, the system promotes male privilege. Women are subordinated and treated as inferior because they are culturally defined as inferior. Men however, do not suffer because femaleness is a devalued and oppressed phenomenon (Mudau & Obadire, 2017).

Patriarchy as defined by Walby (1990: 20) is "a system of social structures and practices in which men dominate, oppress and exploit women" and is theorized to be largely captured across various structures including: the modes of production; relations in paid work, relations in cultural institutions, and relations in the state. These structures are dynamic and interrelated and can vary in terms of the degree of oppression as well as in terms of the manner in which the oppression is actually institutionalized and perpetuated (Mudau & Obadire, 2017).



There are two main forms of patriarchy: public patriarchy and private patriarchy. Where private patriarchy contributes to gender inequalities within the home, public patriarchy preserves and perpetuates these inequalities in employment, education, organizations and government.

According to modern psychology, women's biology determines their psychology and, therefore, their abilities and roles. Sigmund Freud, for example, stated that for women anatomy is destiny. In his view, normal human was male (Freud, 1977).

Nussbaum (2013: 8) "Men brought up on the idea that women belong in the home and are fitted to be homemakers and reproducers find it difficult to accept the presence of women. They tend to look at them condescendingly, thinking of them as interlopers into a sphere for which their abilities and training do not fit them. Attached to the idea that the public sphere belongs to them, men also may react with jealous hostility to the presence of women, which seems as if it must reduce the number of jobs and opportunities available to men"

Female unemployment and argue that it cannot be fully understood without a

multidimensional and multilevel perspective that critically reflects on patriarchal governance structures and the associated processes that limit women's perceptions of opportunities for employment and the legitimacy of participation in the public sphere more generally. The patriarchy is made up of several structures that together help to fulfill a mission. The components that work within the patriarchy are considered as polluting factors for society, because they impose their hegemonic thinking: androcentric, this thinking has become very oppressive in the female population and even with men who are "weak", they were believed to be inferior (Karam, 2017).

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The family as the remarkably biological human union, that is why biology talks about the blood ties that exist between human



beings since it relates everything referring to the fact of descending from each other. The empowerment of the family is understood as certain skills that are developed to lead a family in an effective way, such as situations in their life, the way they take control of families. From a social perspective, empowerment sees that the family contains various competencies; it is possible that throughout its day to day various circumstances of the natural environment may arise (Oliva Gómez & Villa Guardiola, 2014).

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Gender-based violence is perpetrated through social and cultural norms and traditions that reinforce male-dominated power structures. This shows that the old traditional forms, violence by men towards women is something natural, since these

acts have been committed for the simple fact that it is governed by cultural factors, where the man is always the one in command and It is absolute to access services, as well as to demand compliance with their rights, especially in work contexts (Asiyanbola, 2005).

According to the report released by the UNESCO in 2008, the patriarchal culture in Latin America has become one of the main impediments in the struggle of feminist organizations to put an end to sexist violence, that is, that patriarchy is an extremely firm aspect which does not allow certain struggles against machismo, so to speak, to be modified by women who only need to achieve equal rights. Female empowerment and public policies, a perspective from the social representations of gender. Public policies aimed at the similarity of section constitute a necessary tribute for the saving season, growth and employment (Camberos, 2011).

Male domination has been fully and universally exercised, making patriarchy see as a regime which must be followed and not questioned, reaffirming social structures and ensuring reproductive activities, which is based especially on the division of male-



female sex where Man is the one who will have the greatest privileges in all areas Bourdieu, 2000. Female empowerment and public policies, a perspective from the social representations of gender. Public policies aimed at the similarity of section constitute a necessary tribute for the saving season, growth and employment (Camberos, 2011).

Said public policies of similarity of goods are defined as "the collective of intentions and decisions, objectives and measures adopted by the public powers, approximately the improvement of the placement of the lady and the gender balance between women and men" Through them, compensatory measures are developed with the aim of charging the discriminations for understanding of sympathy that limit the opportunities for men and women to gain access and develop in similar conditions in various areas: political, social, cheap and cultural, among others (Bustelo & Lombardo, 2006).

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political, social, cheap and cultural, among others. It is in the eighties when it begins to work with teams of women to provide advice in international forums and it goes on to expose actions that allow the effeminate advance and its insertion in the union trajectory .The histories of the female professional ticket through the rumor vary from entente with each region and with its evacuations, what is global in the policies of the international bovine agencies, is the justice of living in a world with balanced structures that support and allow there to be a loan in public policy and economic flourishing (Mudau & Obadire, 2017).

That is why it is essential to carry out an economic and social graphology that identifies the division of responsibility and responsibilities in the subsidized and private spaces; the entry and test of means and knowledge; the legal and social pact; representations, symbols and perceptions and the tenth policy; thinking about how these policies influence both men and women and the role of organizations and human capital contractors of these organizations (Mudau & Obadire, 2017).

The division of 1970 marked at international altitude the place of honor of an information



stage in the challenge for the similarity between women and men. The United Nations Organization (UN) with the imprint of manufacturing strategies and influence plans for the anticipation of women convened the 1st World Conference on Women, held in Mexico in 1975. Among its objectives we find: full gender equality and the discrimination dispute; the integration and full participation of women in development (Bonder, 1994).

2. METHODOLOGY

The narrative data from unstructured interviews were analyzed qualitatively. The method included the following steps:

- The narrative data from unstructured inter-views were analyzed qualitatively by using open coding method as described. The method included the following steps: Read-ing through all the transcripts to get a sense of the whole; after the researchers had completed the task for all the interviews, a list was made of all similar topics and data were grouped accord-ing to the themes and sub-themes. Coding involves getting a sense of the transcribed data and therefore, picking emerg- ing themes and

making a list of various topics (Mudau & Obadire, 2017).

- Data collected through life histories. Thirty women wrote their life. Read and select eight life histories. Because the majority of the participants said that similar histories.

“At my home we share all responsibilities, with means protect our children, also my husband is able to make home labor at the time. I am teacher in the university” (Teacher).

“Later of fifteen days of born, my husband took care of the baby. He cares until the child was five years. When he went to primary school” (Worker women).

“I got the authority role while my son was an adult and has his family; fact that was an inspiration to complete my goal of been a successful women” (Retired women).

“I learned how to be a successful woman because my father inspiration. He always use a powerful speech to convince me of not been afraid and be able to take all risks. That is why. I always am lieder in all my jobs. I had the role of assigning activities for male workers” (Lieder woman).



"I grew as a family daughter which means my daily routines were related to home labor as cooking and cleaning. In thru I always feel over protected by my father and brothers because of my sex. Later i had the opportunity to get marry and my husband helped me to develop my goals. He supported me to study education and become teacher. Therefore my dream was to become doctor, but I never had my parents support. Any way now that I got a family and a carrier. I feel I feel, I a complete woman" (Complete woman).

"While I was young I got marry with a man with a strong patriarchal though. So I had to adapt my goals to his expectations. In that situation I decided to divorce and that was a new begging for my life. Now I am successful and I have a coupe that supports my aims" (Divorce women).

"I life my parents because my brother get marry. But my father always support my professional develop therefore my mother still discuses my leadership" (Single woman).

Fries (2018: 42) He made mention of Jelin 1996 to determine that "Feminism makes women visible as well as their contribution in society because by "recognizing and naming

it grants social existence, and existence is a requirement for self-worth and for vindication" At the same time, it denounces the subordination of women as a constitutive aspect of a social system: patriarchy, a concept that connects the situation of women in the family with social relations of domination.

The autonomy of women in the different spheres of life has been restricted in part, because the patriarchal system is built on this subordination to guarantee the autonomy of men. The man is located as the head of the household and has the social, legal and economic representation of it as well as of the members that make it up, in the public world

According to several authors who refer to Kate Millett 1970, they fall back on the affirmation that the concept of patriarchy constitutes the explanatory framework of multiple oppressions and unjust situations of social discrimination as a result of the fact that this concept is a political system that is built on a structure of relationships. of power of one sex over another, in this case of the man over the woman (Tamrat, Manamperi, & Lihinikadu, 2015).



This framing meant a letter in the guise in which women were perceived. From an external belief that classified them as passive recipients of moorings and audience, they passed to another that placed them in uniformity with man, with the same taxes on goods and opportunities. This initiated the splitting of the custom agendas of the following three World Conferences: Copenhagen 1980; Nairobi, 1985 and Beijing, 1995. In the mid-eighties, the character adjustment emerged at the time focused on aspects such as female empowerment as a possibility of school asymmetries between men and women. The division of the apr 90s was decisive for the visit of the urgency to list women in the estimation of decision making on various aspects of fruiting. Particularly noteworthy are the results achieved in Beijing, by focusing hope on the rudiments of merchandise and the reevaluation of the entire structure of the institute and the relationships between its members (Ademiluka, 2018).

The performance of the decade of socio-economic empowerment in education can be considered relatively new. Durston offers a compilation of his different definitions by

marking that it is the judgment by which ruler ship and expertise are earned, developed, taken, or facilitated. The packaging as it considers is found in the joint that stars in its true empowerment and not in a leading entity that confers aptitude to others. We emphasize on future ratification: empowering women to fully participate in all sectors and at all levels of the economic battle is essential for creating strong economies; load business practices and objectives, improve the quality of energy of women, men, families and communities; arbitrate more stable and just societies; and the internationally agreed human tariff, sustainability and grana zoon objectives appear. In this lies the summit of feminine empowerment, which manifests itself as a cause that, in turn, incorporates the results of this and expanding its wealth to the athenaeum (Aguayo & Lamelas, 2012).

The lack of access to services and the absence of decision-making power in their homes and communities limit their capacity for action. This aspect is fundamental, since the evidence shows that, when they have the power to, for example, choose where to invest the income of their domestic economy; they do so in the education and



health of their children. This means that investing in the empowerment of women is investing in future generations (CODESPA, 2017).

That familiar internal dynamics has been understood on the reviewed researches, as the environment that the family builds, and roles as roles assumed by the subjects individually from family status (Viveros, 2010).

3. RESULTS

In the stories about the origins of the social and political organization system, it is linked to some roles that were presented within the family and society and here it could be said that the power is found in the patriarchy that was an origin where the family nucleus it was dominated by a male and women were kept indoors, but not in control. Patriarchy is a power that can control an economic, ideological, political system, whether public or private (Fontenla, 2008).

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Patriarchy is considered as a component for the formation of the State, through an apparatus protected by justice, norms, laws and beliefs, translated into the slavery of women, reflected especially: at work, work environment and invisible in the various types of violence. Therefore it responds to a political power.

Consequently, all the power and authority within the family, the society and the state remain entirely in the hands of men. So, due to patriarchy, women were deprived of their legal rights and opportunities patriarchal values restrict women's mobility. But the investigation demonstrated that the academic women were not subordinate, not refers to the inferior position of women. So the academic women were not



subordination means. The husband and academic women have equal opportunities.

Concerning paid work and the support of other for them to seek employment referenced these structures as primarily hard to access, unsupportive, segregationist and undervalued and even aggressively discriminator

4. DISCUSSION

“While Max Weber connected patriarchy to the system of production and oppression in society. Introduced by the colonial leaders is obtained through violating the laws of nature and practicing violence against women as she examines the position of women in relation to nature” (Weber,1993).

Ademiluka (2018:1) This article assesses the correlation between patriarchy and violence against women. The article suggests in these contexts, it is not all men are who are perpetrators of women abuse; rather, there is evidence of female perpetrators of sexual violence against men. Being accustomed to domestic violence from youth and low socio-economic status are also causes of women abuse”.

Male violence against women is also a key feature of patriarchy. Women in minority groups face multiple oppressions in this society, as race, class and sexuality intersect with sexism for example.

Sources of social fragmentation are the inequalities marked throughout history, especially by patriarchy. This aspect has been confronted in part by the incorporation of women into the workplace. An incorporation whose effects have been felt in wide territories of society, but with special emphasis on the family and its natural function of reproduction of the population (Casares, 2008).

There were many studies for example: Tamrat, Manamperi, & Lihinikad (2015: 38)Understanding the Nature and Scope of Patriarchy in Sri Lanka: How Does it Operate in the Institution of Marriage? Women do have their inherent birth right to all opportunities just as men do. Goonesekere (2012) emphasized that the Sri Lankan society needs advocacy, a path to understand social changes and challenge the traditional ideologies that justifies inequality and discrimination against women in the fabric of culture



Ademiluka (2018:1) "Women abuse is often blamed on patriarchy; in other words, maltreating women is claimed to be an inherent feature of every patriarchal culture. A common trait of a patriarchal culture is that it rates women lower than men in status, and concomitantly, women are oppressed by men in patriarchal cultures". Patriarchy is considered as a component for the formation of the State.

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following three World Conferences: Copenhagen 1980; Nairobi, 1985 and Beijing, 1995 (Anand & Sen, 1995).

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We emphasize on future ratification: empowering women to fully participate in all sectors and at all levels of the economic battle is essential for creating strong economies; load business practices and objectives, improve the quality of energy of women, men, families and communities; arbitrate more stable and just societies; and the internationally agreed human tariff, sustainability and grana zoon objectives appear. In this lies the summit of feminine empowerment, which manifests itself as a cause that, in turn, incorporates the results of this and expanding its wealth to the athenaeum (Aguayo & Lamelas, 2012).

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The internal family dynamics has been understood in the reviewed investigations,

as the environment that the family builds, and the roles as the roles assumed by the subjects individually based on the status that a family has established.

5. CONCLUSIONS

Patriarchy is the prime obstacle to women's advancement and development. But in the academic woman the nature of this control may differ. It is necessary to understand the system. For example: Patriarchal society gives absolute priority to men and to some extent limits women's human rights also. The investigation describes the power relationship between women because your family is the result of joint action of men and women. There are authorities women in the university. This system undermines women's position.

Some of the women mentioned that is very important your family but is very important your work. Your husband's are part of their projects labors. All the academic women studied four levels. The studies school, high school, university.



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