

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.

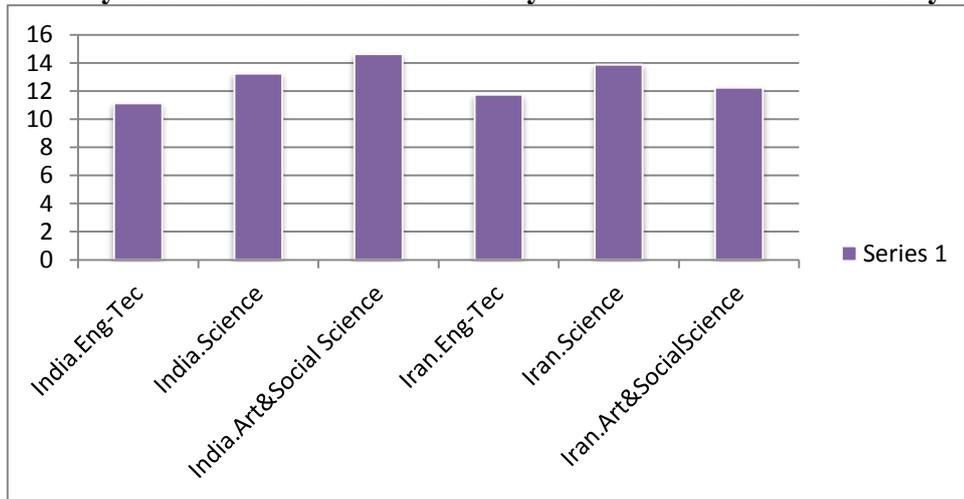
Table-5.3  
**TUKEY HSD Test for Study Field and Patriarchal Beliefs by intervention of the nationality**

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	12.24		–
	Art & Social Science	79		12.24	–

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**

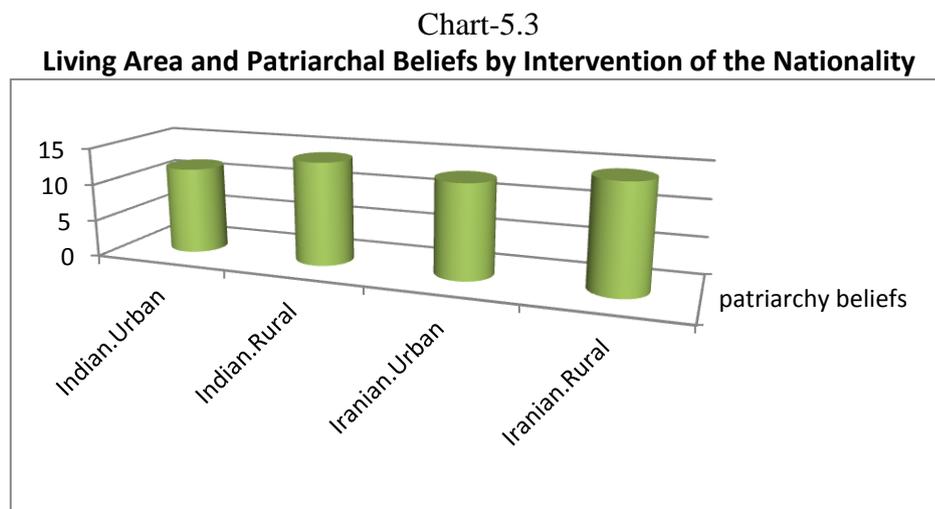


The above chart indicates that the patriarchy beliefs among Indian students of the Art & Social Science is more than the other study fields (Science and Eng-tech) and also the patriarchy beliefs among Iranian students of the Science is more than the Eng-Tech and Art & Social Science.

**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	Patriarchal Beliefs	
		Pearson's correlation
		Sig
Iran	Patriarchal Beliefs	
		Pearson's correlation
		Sig
		N
		N

The above table (5.4) reveals that there is a positive and weak correlation between family Size and patriarchal beliefs ( $r=0.130$ ,  $sig=0.01$ ) among Indian students and there is a positive correlation between family size and patriarchal beliefs ( $r=0.119$ ,  $sig=0.05$ ) 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