

Exploration

Patriarchy: Metaphysical Roots & Challenges

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Abstract

This article explores the evolution of family systems, focusing on the transition from matriarchy to patriarchy and the impact of economic systems like capitalism on gender dynamics. Historically, family systems like patriarchy and matriarchy arose from complex interactions of biological, cultural, economic, and social factors. While matriarchal societies, with women holding primary authority, were less common, they existed in certain cultures where women's roles were central. The article argues that patriarchy became dominant due to agriculture and warfare, leading to male control over land and resources:

- (a) The emergence of new religions promoted male dominance and relegated women to subordinate roles.
- (b) Role played by NHI in influencing humans on planet Earth.
- (c) Capitalism is the primary culprit behind women's issues rather than patriarchy. The gender pay gap and workplace inequalities are due to profit-driven economies.
- (d) Capitalism has significantly impacted family structures, leading to family fragmentation due to industrialisation and migration, and commodification of intimacy capitalising on the breakdown of traditional families.
- (e) Complete gender equality might be impractical but a system based on individual abilities and capabilities within a loving family unit is achievable, a more equitable and just society that values the contributions of all individuals, regardless of gender.

Keywords: Society, patriarchy, patriarchy, feminism, capitalism, human behaviours, family, nuclear family, marriage.

1. Introduction

A method, order or control system in the human ecosystem is essential to form a society. It is also a requirement for survival, success, development and growth for any group. Family systems such as Patriarchy, Matriarchy and some other systems have emerged throughout history as responses to a complex interplay of biological, cultural, economic, and social factors. These systems reflect the power dynamics within families and societies and how those dynamics shape roles, responsibilities, and identities. In many Eastern cultures, the extended family system has

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historically been central, with multiple generations living together or near each other. This structure emphasises filial piety (respect for elders), intergenerational support, and collective responsibility. Some societies have family structures that emphasise collective ownership and decision-making. These structures often extend beyond the nuclear family to include a broader kinship network of grandparents, uncles, aunts, cousins, and others.

Ancient philosophers realised that humans are interconnected with the universe. There is a feeling that we are the fruits of a bigger tree. There is an antithesis to this philosophy in the new religions in revelations that put us in charge without specifying any clear objectives. New religions had no women gods, and some had no women priests as compared to the older traditions which had many gods and goddesses. New economic systems such as capitalism and communism replaced the agrarian system for the majority of the population leading to a change in the way a family stayed, lived and worked.

2. Natural Ecosystems

Every life form thrives in an interconnected ecosystem, be it flora, fauna or us human beings. A pattern of orderliness can be seen in nature. Entropy is a measure of the disorder of a system and it always increases except where consciousness is in control. Orderliness is a law and a mark of consciousness.

A conscious being is a different entity having the power to understand, interpret and make changes to its surroundings. Such individuals have a life cycle and reproduce by various means such as budding, sweating, laying eggs or from the womb. They survive and thrive in interconnected ecosystems with other living organisms. These organisms live together in an interdependent group called society.

A society¹ (n.) is companionship, friendly association with others, from Old French *societe* "company" (12c., Modern French *société*), from Latin word 'societatem' (nominative *societas*) "fellowship, association, alliance, union, community," from *socius* "companion, ally," from PIE *sokw-yo-, suffixed form of root *sekw- (1) "to follow." The meaning "people bound by neighbourhood and intercourse aware of living together in an ordered community" is from the 1630s. Animal kingdom societies can be termed as colonies, herds, flocks and packs.

If all the forms of life on earth were asexual or androgynous, such a society would be less complex. However, creation or evolution has taken a course for its sake. The reason could be the natural selection. The organisms with optimal genetic coding would thrive. The heterosexual nature of species starts from the plant kingdom. Some species of trees can be either dioecious or monoecious, which means they have separate male and female parts or both on the same tree. Dioecious trees have separate male and female trees, with male trees producing pollen and female trees producing fruit or seeds. Since the trees are immobile, they rely on wind and insects to pollinate.

¹ <https://www.etymonline.com/word/society>

While plants do not have a "society" in the way animals or insects might, they exhibit complex interactions within plant communities. Plants often compete for light, water, and nutrients, but they also cooperate in intricate ways. For example, plants may form symbiotic relationships with nitrogen-fixing bacteria or fungi, improving nutrient availability for the entire plant community. Some plants engage in allelopathy, releasing chemicals into the soil to inhibit the growth of competitors.

Ants are integral to many ecosystems, playing key roles as predators, scavengers, and mutualists. They help regulate insect populations, disperse seeds, aerate the soil, and recycle organic matter. As social insects, ants create highly organised colonies, often with specialised functions (workers, soldiers, queens) that contribute to the colony's functioning. Ants are the epitome of eusociality, a high level of social organization where individuals of the same species cooperate in tasks like foraging, defending the colony, and caring for the queen and brood (eggs, larvae, pupae). The colony operates as a superorganism, where the collective effort of individual ants achieves goals that would be impossible for a single ant.

Termites are another example of eusocial insects, with highly structured societies centred around a single reproductive pair—the king and queen. Termite colonies consist of workers, soldiers, and reproductive individuals, each with distinct roles. The social structure of a termite colony is critical for its success, as it allows for complex behaviours like building and maintaining intricate nests, protecting the colony from threats, and efficiently gathering and processing food.

In certain animal species, the concept of society or herd refers to the organized social structure or grouping in which individuals live and interact. These groupings serve various purposes and are often based on survival, reproduction, and the fulfilment of basic needs. Any society would represent an evolutionary strategy to maximise survival, foster cooperation, and ensure the propagation of the species.

3. Human Societies

Like the animal societies, early human societies were small, close-knit groups primarily organized around kinship and survival. These societies, often referred to as hunter-gatherer communities, relied on foraging, hunting, and fishing to meet their basic needs. Social structures were generally utilitarian, totalitarian, dynamic and flexible with roles and responsibilities based on age, gender, ability and capability rather than rigid hierarchies. Cooperation and collective decision-making were vital for survival, as members worked together to find food, protect against predators, and care for the young, old and sick. The concept of a group was more dominating than the concept of a family (like a nuclear family).

Over time, as humans developed tools, mastered fire, and began to domesticate plants and animals, some groups transitioned to settled agricultural lifestyles and individual families started looking after their assets and affairs while interacting with larger social organisations such as a village or a township. The primary reasons for breaking up into smaller family units from a larger group were probably self-interest, competition, and an idea to be fair and transparent in

one's dealings. Two main types of such family systems were in vogue depending on the leader of the family.

Patriarchy is a family system where the father, holds primary responsibility and authority over family decisions, property, and societal roles. The term "patriarchy" itself comes from the Greek words "pater" (father) and "archē" (rule), indicating the rule of the father. In patriarchal societies, males dominate the public (political and economic) and usually the private (family) spheres. This system has been prevalent throughout history and continues to influence contemporary society. Understanding patriarchy is crucial for addressing gender inequalities and promoting social justice².

Matriarchy is a family system where mothers hold primary responsibility and authority. Matriarchal societies are far less common but there are historical examples of matriarchal or matrilineal societies. In matrilineal societies, property and family names are passed down through the mother's side. This structure was often seen in societies where women's roles in earning a livelihood, child-rearing, and community life were central. Matrilineal descent systems, for example, were present in North East India and some Native American tribes, such as the Iroquois Confederacy, where clan membership and leadership were passed through the mother's line. The concept of matriarchy was popularized by Swiss anthropologist Johann Jakob Bachofen in his 1861 book "Mother Right: An Investigation of the Religious and Juridical Character of Matriarchy in the Ancient World," which argued that matriarchy preceded patriarchy and was the source of human society, religion, and morality.

Many matriarchal societies held beliefs that emphasized the sacredness of femininity and the power of female deities. These cultural values supported the prominence of women in leadership and decision-making roles.

There are various other family systems that have been or are practised around the world, each shaped by specific cultural, economic and historical factors. In some societies, polygamy (marriage to multiple spouses) is practised. Polygyny was historically common in many societies in Africa, the Middle East, and Asia, often linked to agricultural wealth, where wealthier men could afford to support multiple wives. Polyandry has been practised in societies like the Tibetan plateau and some regions of Nepal. It is typically a response to scarce resources or land inheritance, where multiple brothers might marry a single woman to keep property within the family. In some Indigenous societies, extended family or communal living arrangements are the norm. For example, many Indigenous cultures in North America and Africa had extended kinship networks, where child-rearing and resource-sharing were communal tasks.

The agricultural economy contributed to the rise of patriarchy when societies began settling and cultivating land, the accumulation of wealth through land and resources became important. One of the reasons could be the requirement of physical strength for farming and warfare. In early Indus Valley civilisation excavations found in Rakhigarhi, Haryana women warriors, their weapons and shields were recovered. In farming, women still take part alongside men. The other

²<https://www.jstor.org/stable/45136330>

reason could be that men typically had more freedom to move out, gather and discuss societal matters. Men took on the roles of landholders and warriors.

Patriarchy shaped everything from gender roles to laws. Women had more responsibilities for caring and nurturing offspring, and less tiring domestic roles, while men were seen as providers, protectors, and leaders. Over time, patriarchal systems became deeply entrenched in societal structures, and this gendered division of labour became a cultural norm. As societies became more structured, systems of inheritance, particularly land and wealth evolved naturally and immovable property such as land remained solely male heirs. In a matriarchal system, such inheritance remained with women.

3. Metaphysical Aspects

In the ancient Samkhya philosophy propounded by Maharishi Kapil who is considered an Avatar (Kristos) of Vishnu, the Jagat (Cosmos) is an interplay of Purusha and Prakriti. Purusha is consciousness and Prakriti (Shakti) or energy. Shakti is considered a facilitator of the will of consciousness. Traditionally, women have been considered a form of Shakti in a man-woman union whereas Purusha or man is considered her guide.

Every galaxy has its own Brahma from whom all the souls emerge. These souls are the information units acting like software that empower human and animal bodies. Complex body functions are not possible to be maintained without such software. The souls learn and evolve by learning through many life cycles in various species. In between their lives, these software units stay engaged in energy worlds. Although men and women are capable of independent existence, their evolution is through interdependence. Therefore, for metaphysical purposes man and woman evolve together and their union is called Paranay (union of life force, Prana). Prana refers to the information and control system of the body. The male souls can also be born as female creatures and vice versa but rarely.

When Brahma created his ten Manas Putras. He realised the need for sufficient motivation for interaction among the souls and he created souls by bifurcation of one soul. It indicates that male and female souls complement each other. His efforts were aided by Kasyapa, an Avatar of Vishnu who is the progeny of many divine races and all forms of life on Earth. There have been many versions of the human race on earth which have been started by Manus in each Manvantar. This explains the various types of races found on Earth. However, the quality of the soul is more important than the quality of the body. The main purpose of life is the evolution of the soul as an information-processing unit (having a unique identity of consciousness). Baruch Spinoza rightly said, "The highest activity a human being can attain is learning for understanding because to understand is to be free."

The Griha Sutras are a part of the ancient Indian Vedic literature. These texts are essentially manuals that provide detailed guidelines on various domestic rituals and rites of passage (samskaras) that are to be performed by a householder. The primary aim of the Griha Sutras is to ensure that the rituals and customs are followed meticulously to maintain the sanctity and order in a household. Several Griha Sutras have been authored by various sages, each associated with a

different Vedic school. Ashvalayana Griha Sutra, Paraskara Griha Sutra, Apastamba Griha Sutra and Baudhayana Griha Sutra. They cover a wide range of domestic rituals including rites of Passage (Samskaras). These samskaras show importance of women in Hindu society.

1. Garbhadhana: The conception ritual, performed to ensure the conception of a healthy and virtuous child.
2. Pumsavana: A ritual conducted during pregnancy to ensure the birth of a male child. Simantonnayana: A ceremony to ensure the well-being of the pregnant woman and her unborn child.
3. Jatakarma: Performed immediately after the birth of a child, to welcome the newborn and protect it from negative influences.
4. Namakarana: The naming ceremony, usually conducted on the 11th day after birth.
5. Annaprashana: The first feeding of solid food to the child.
6. Upanayana: The sacred thread ceremony, marking the initiation of a boy into formal education and Vedic studies.
7. Vivaha: The marriage ceremony, outlining the duties and responsibilities of the bride and groom.
8. Antyeshti: The funeral rites, including rituals for the cremation and post-cremation ceremonies.



4. Genetics Considerations

About 99.9% of the three billion “letters,” or nucleotides, that make up the human genome are the same in every person but 0.1% of DNA contains telltale differences³. Children inherit genes from both of their biological parents, and forefathers. More genes can be inherited from one of our parents. However, genes from which parent will be part selection process is a mystery. Females get two X chromosomes, one from their mother, and one from their father, whereas males get an X from their mother and a Y from their father. The entire Y chromosome (which only males carry) is particularly useful for tracing paternal ancestry and migratory patterns due to its direct lineage from father to son.

X chromosome contains more than a thousand genes, whereas the Y chromosome has about 100 or 200 genes. This is one of the reasons why a patriarchal society is a natural system. The other chromosomes (autosomes) are inherited from both parents and contribute to a more complex picture of overall ancestry. The Mitochondrial DNA is inherited solely from the mother, providing information about maternal lineage. It contains just 37 of the 20,000 to 25,000 protein-coding genes in the human body. But it is notably distinct from DNA in the nucleus⁴.

5. Theoretical Perspectives

"Much of what is called 'social problems' consists of the fact that intellectuals have theories that do not fit the real world. From this, they conclude that it is the real world which is wrong and needs changing." - Thomas Sowell

Patriarchy has far-reaching effects on various aspects of society, including politics, economics, education, and culture. In politics, patriarchal norms often limit women's participation and representation, leading to gender imbalances in leadership positions. Economically, patriarchy contributes to the gender pay gap and occupational segregation, where women are often relegated to lower-paying and less prestigious jobs. In education, patriarchal values can influence curricula and teaching practices, perpetuating gender stereotypes and biases. Culturally, patriarchy shapes societal norms and expectations, reinforcing traditional gender roles and limiting individual expression.

Patriarchy has faced significant threats in recent years⁵. The rise of feminist movements, increased awareness of gender equality, and the push for women's rights have all contributed to the decline of patriarchal structures additionally, the global trend towards democracy and human rights has challenged the traditional power dynamics that uphold patriarchy. The backlash against feminist progress, as seen in the rollback of reproductive rights and the censorship of gender-related topics, reflects the resistance to change⁶.

³ <https://www.scientificamerican.com/article/the-migration-history-of-humans/>

⁴ <https://www.nytimes.com/2016/06/24/science/mitochondrial-dna-mothers.html>

⁵ <https://www.hks.harvard.edu/faculty-research/policy-topics/gender-race-identity/autocracy-and-patriarchy-are-surg-ing-worldwide>

⁶ <https://msmagazine.com/2023/05/15/patriarchy-war-on-women-lgbtq-reproductive-rights/>

There is a significant misunderstanding of patriarchy. This system has been widespread because it is practical, logical and in line with reality. With the advent of new religions, significant misinformation campaigns led to the deterioration of women's position in society. The reason for this was interference in the affairs of humanity to gain influence and control by NHI (non-human intelligence or galactic races). They were the revealers of the information and commandments which were misconstrued from God. With millions of galaxies and quintillions of stellar systems supreme God doesn't have to sign covenants with a Shepard. The notion that God created woman from the rib of man and women are temptresses and need to be kept covered in black wraps led to significant degradation.

Changes in interpretation towards women led to the degradation of their position. Women have numerous reasons for despising the current social system⁷. The persistent gender wage gap, where women earn less than men for the same work, is significant. Workplace discrimination and inequalities, such as the underrepresentation of women in leadership positions, further exacerbate the issue⁸. Social norms and cultural practices, including child marriage and female genital mutilation, continue to oppress women and limit their opportunities. Inadequate access to education and healthcare, as well as food insecurity, also contribute to women's dissatisfaction with the current system.

6. Impact of Economic Systems

The second reason for women's condition is capitalism. Capitalism is a system in which the aim of any economic activity shifts to profit and the businesses need to survive and scale up. The economic and social pressures of industrialisation often led to fragmented families, where members lived apart due to job opportunities, education, or other reasons. Industrialisation created job opportunities in urban areas, prompting many people to migrate from rural regions in search of better employment. Rural areas witnessed a relative decline in family income. This migration often resulted in the separation of extended families. The shift from subsistence farming to wage labour meant that families became financially independent, reducing the need for collective family labour⁹. Industrialisation introduced a clear division between the public sphere (work) and the private sphere (home). Families became more isolated and self-reliant, with weakened ties to extended family members and community institutions¹⁰. Women's participation in wage labour provided them with economic independence and decision-making power, altering traditional family roles. With better protection available in the cities, the ability to sustain themselves individually, economically, and socially increased for women.

A shift in the world economy led to a decline in family wages and increased women labourers in factories in the developing world. Capitalism and Globalisation led to the movement of people globally. Capitalism is responsible for the gender pay gap through various economic and social mechanisms. Capitalist economies often segment the labour market, with certain jobs being

⁷ <https://www.humanrightscareers.com/issues/womens-issues/>

⁸ The 11 biggest hurdles for women's equality by 2030 <https://unwomen.org/en/news-stories/feature-story/2023/09/the-11-biggest-hurdles-for-womens-equality-by-2030?>

⁹ <https://anthroholio.com/impact-of-industrialization-on-family>

¹⁰ <https://www.notesworld.in/2024/07/explain-impact-of-industrialisation-on.html>

gendered. Historically, women have been concentrated in lower-paying, part-time, and informal sectors¹¹.

Women are offered lower starting salaries compared to men due to the supply and demand market forces because they are available to work at lesser pay. The employers also feel that women are either contributing to the family income and not entirely financially responsible for their families and are less likely to change jobs compared to men. Capitalist economies often prioritise productivity and profit and are not sensitive to individual gender issues. Addressing these factors requires a comprehensive approach that includes policy changes, workplace reforms, and societal shifts in attitudes towards gender roles.

Many socialist foundations have played a significant role in advancing feminism and gender equality and support organisations advocating for women's rights. They prioritised efforts to address systemic inequalities, focusing on areas such as education, economic empowerment, reproductive rights, and leadership opportunities for women to help reshape policies and societal attitudes that hinder gender equality. Their work has inspired other philanthropic and governmental bodies to prioritise gender equity, making a lasting impact on the global feminist movement.¹² Many such institutions work to fragment human society for the sake of advancing the non-human intelligence agenda.

Gender equality is an impractical concept and patriarchy has been vilified to misdirect the attention from the real cause behind women's issues. Every human group needs a leader who emerges naturally as per their ability, capability, intention and responsibility. Even in patriarchy smart women influence and control the decision-making in the family. The motto is, why let gender lead when the ability can do it better? Family is a place where everyone contributes as per their ability and capability and their bond is love. It would be incorrect to judge such interdependent relationships with the measure of equality.

Communism emerged as a reaction to fears of rising capitalism and though the concept of communism appears ideally rooted in equality without care for personal accumulation of wealth, however, such high notions are against human nature which is built around individuality, self-interest, emotions and competition. Humanity has been pitted against itself by ideas which do not understand the reality. In such cases, the traditional family system emerges trustworthy as a long-term tested and tried reliable system.

Capitalism survives solely for ego satisfaction and hubris. In a patriarchal system, the identity of members other than the leader is subdued. Women find an opportunity for the creation of identity and achievements. It is not difficult to comprehend who is the driving force behind capitalism other than the idea itself. It is the capitalists who own international banks and the monetary system. Such institutions and people looking forward to a new world order are in connivance with the NHI. They understand that with enough money, they could create and operationalise mutually reinforcing networks of information activists and experts to create narratives. Such narratives mislead women to believe that

¹¹ <https://rc.lse.ac.uk/articles/195>

¹² Hester Eisenstein *Science & Society* Vol. 69, No. 3, *The Deep Structure of the Present Moment* (Jul., 2005), pp. 487-518 (32 pages)

things that had never been even heard of before were not only possible but already widely accepted within the circles of high society. When women in patriarchy witness their spectacle and achievements, they feel rather uninspired and trapped in a system.

7. Gender Dynamics

A traditional family is a space where masculine and feminine energies coexist in harmony. This balance is crucial for the emotional and psychological well-being of its members. The presence of both masculine and feminine influences provides a holistic environment for growth, nurturing, and support. With the change from extended integrated families to nuclear and fragmented families, the balance of masculine and feminine energy is disturbed. As families disintegrate, the absence of a balanced masculine and feminine environment can lead to changes in individual behaviour. Men may seek feminine energy and companionship outside the family unit, driven by emotional needs and isolation prompts members to look for connections outside the home.

The sex industry capitalised on the demand for female companionship and intimacy. The sex industry commodifies intimacy and companionship, offering services that cater to the emotional and physical needs of men. The disintegration of traditional family structures and the rise of the sex industry have broader social and cultural implications. The commercialisation of intimacy can erode traditional social values and norms related to relationships and family life. The lack of a supportive family environment and the reliance on commercialised intimacy can contribute to mental health issues, such as loneliness and depression.

Port cities have historically been hubs of economic activity and migration. The transient nature of port cities, with sailors and traders frequently coming and going, created a demand for temporary companionship and intimacy. This demand was met by the establishment of brothels in these cities. Examples include New York, Charleston, and Philadelphia¹³: These cities saw a proliferation of brothels as maritime trade expanded. Storyville in New Orleans was established in 1721, as a red-light district catered to the needs of sailors and traders. British army established "Cakals" (red-light areas) in military cantonments to cater to the needs of soldiers. These areas were regulated and licensed by the authorities¹⁴. Military personnel were provided with allowances to maintain mistresses. This practice was part of a broader effort to ensure the well-being and morale of soldiers¹⁵.

8. Feminism

Feminist theory has been instrumental in analysing and critiquing patriarchy¹⁶. Radical feminists, such as Shulamith Firestone and Kate Millett, argue that patriarchy is a system of oppression that perpetuates male dominance and exploits women. They emphasise the need to dismantle

¹³ <https://timothykestrel.com/taverns-and-brothels-in-early-america/>

¹⁴ https://pu.edu.pk/images/journal/history/PDF-FILES/19_55_1_18.pdf

¹⁵ <https://mod.gov.in/sites/default/files/Revisedrates.pdf>

¹⁶ 1. Eisenstein, Z. (1999). *The Radical Future of Liberal Feminism*. New York: Longman.2.

Wilson https://www.academia.edu/5488906/Patriarchy_Feminist_Theory_encyclopedia_essay_on_concept_of_patriarchy

patriarchal structures to achieve gender equality. Socialist feminists, on the other hand, highlight the intersection of patriarchy with capitalism, arguing that both systems reinforce each other and contribute to women's oppression.

Feminist movements and other social justice initiatives have been working to dismantle patriarchal structures and promote gender equality. These efforts include advocating for policy changes, raising awareness about gender issues, and supporting women's empowerment programs¹⁷. Additionally, intersectional approaches recognise that patriarchy intersects with other forms of oppression, such as race, class, and sexuality, and seek to address these overlapping systems of inequality.

The women's revolt for equal rights began in earnest during the 19th century, with the first wave of feminism focusing on women's suffrage and legal inequalities¹⁸. Key events like the Seneca Falls Convention in 1848, where the Declaration of Sentiments was signed, marked the beginning of organised activism for women's rights¹⁹.

The second wave of feminism in the 1960s and 1970s expanded the focus to include cultural and gender norms, workplace discrimination, and reproductive rights²⁰. Influential works like Betty Friedan's "The Feminine Mystique" highlighted the dissatisfaction of women confined to traditional roles and sparked widespread activism. The feminist movement has proposed various solutions to address gender inequality and challenge traditional societal norms. One such solution is the decision by some women to refuse to have children. This choice is often made to compete in a male-dominated world and liberate oneself from the perceived 'tyranny of the family.' This idea gained traction during the second-wave feminist movement in the 1960s and 1970s, as women sought greater career opportunities and independence. The women's rights movement has continued to evolve, with subsequent waves addressing issues like intersectionality, body positivity, and trans-inclusivity.

Another notable event was the 1968 Miss America protest, where feminists symbolically rejected 'symbols of oppression' by throwing bras, girdles, and other items into a 'Freedom Trash Can' on the Atlantic City boardwalk²¹. This act, often misrepresented as 'bra-burning,' aimed to draw attention to the restrictive beauty standards imposed on women.

Sexual promiscuity, or the idea of 'acting like a man' to achieve equality, emerged as part of the sexual liberation movement. This movement, which gained momentum in the 1960s and 1970s, encouraged women to embrace their sexuality and challenge traditional norms around female chastity²². The concept of sex-positive feminism further supported this idea, advocating for sexual freedom and autonomy for women. Ideological lesbianism, or the notion of 'kicking the enemy out of your bed,' was promoted by radical feminists as a political stance against

¹⁷ Rawat, P. S. (2014). Patriarchal Beliefs, Women's Empowerment, and General Well-being. *Journal of Research in Gender Studies*, 4(2), 123-135. Preeti S Rawat <https://journals.sagepub.com/doi/pdf/10.1177/0256090920140206>

¹⁸ <https://www.usnews.com/news/the-report/articles/2017-01-20/timeline-the-womens-rights-movement-in-the-us>

¹⁹ <https://www.history.com/topics/womens-history/womens-history-us-timeline>

²⁰ <https://www.britannica.com/event/womens-movement>

²¹ https://en.wikipedia.org/wiki/Miss_America_protest

²² https://en.wikipedia.org/wiki/Sex-positive_feminism

patriarchy. This idea was popularised by the Leeds Revolutionary Feminist Group in the late 1960s and early 1970s, which argued that women should reject heterosexual relationships as a means of resisting male dominance²³.

There is a kernel of truth in U. S. propaganda: feminism acts as a cultural solvent, as globalisation erodes the traditions of patriarchy. The left must take on board the crucial contribution of feminist ideas and activism, as we contemplate a world where alternatives to capitalism have become devalued and delegitimised²⁴.

9. Marriage

Marriage is an institution of Patriarchy or Matriarchy. Marriage or Vivaha, is a significant rite of passage in Hindu culture. The Griha Sutras provide detailed guidelines on how to conduct this important ceremony, Vivaha is portrayed in Ashvalayana Griha Sutra.

1. Preliminary Rituals: the selection of the bride and groom, the approval of their horoscopes, and seeking blessings from the elders. Certain Gotra from the father's side and a certain number of Gotra from the mother's side are to be avoided. This ensures the variety in the genetic pool.
2. Ceremony: The main ceremony includes several key steps.
3. Kanyadaan: The father of the bride formally gives his daughter to the groom.
4. Panigrahanam: The groom takes the hand of the bride, signifying the acceptance of responsibility for her well-being.
5. Homam: The offering of oblations into the sacred fire for blessings.
6. Saptapadi: The seven steps taken together by the bride and groom, each step representing a specific blessing, such as food, strength, wealth, happiness, progeny, long life, and friendship. The couple takes seven steps together around the sacred fire, each step representing a vow they make to each other. Here's a detailed look at the traditional vows associated with each step.

(i) First Step Vow: "Let us take the first step to provide for our household a nourishing and pure diet, avoiding foods injurious to healthy living." Meaning: This step signifies the couple's commitment to ensuring the well-being and nourishment of their family.

²³ https://en.wikipedia.org/wiki/Sex-positive_feminism

²⁴ <https://www.jstor.org/stable/40404269>

- (ii) Second Step Vow: "Let us take the second step to develop physical, mental, and spiritual strength." Meaning: It emphasises the importance of maintaining health and strength in their lives together.
- (iii) Third Step Vow: "Let us take the third step to increase our wealth by righteous means and proper use." Meaning: This step focuses on the couple's dedication to prosperity and ethical livelihood.
- (iv) Fourth Step Vow: "Let us take the fourth step to acquire knowledge, happiness, and harmony by mutual love and trust." Meaning: It represents the couple's pursuit of knowledge, happiness, and harmony in their relationship.
- (v) Fifth Step Vow; "Let us take the fifth step so that we may be blessed with strong, virtuous, and heroic children." Meaning: This step signifies their desire to be blessed with children and their commitment to raising them with strong values.
- (vi) Sixth Step: Vow: "Let us take the sixth step for self-restraint and longevity." Meaning: It underscores the importance of self-discipline and the wish for a long, healthy life together.
- (vii) Seventh Step Vow: "Let us take the seventh step to be true companions and remain lifelong partners by this wedlock." Meaning: This final step seals the bond of lifelong companionship and loyalty.

Many other ancient religions and legal systems institutionalised patriarchy. For example, in ancient Judaism, Christianity, and Islam, scriptures and religious teachings often placed women in subordinate roles. Legal codes such as the Code of Hammurabi in Mesopotamia reflected patriarchal values, giving men control over both public and private life. Halacha is the collective body of Jewish religious laws derived from the Torah, Talmud, and rabbinic literature. In Halacha, women have specific roles and obligations that reflect the religious and social frameworks of ancient Jewish society. Marriage is a central institution, with laws governing betrothal (kiddushin), marriage contracts (ketubah), and divorce (get). Men have a biblical obligation to provide for their wives' needs, including food, clothing, and marital relations. Women were historically not allowed to initiate divorce proceedings directly but could petition a rabbinic court to compel a husband to grant a divorce under specific circumstances. Women are instructed to dress and behave modestly to reflect spiritual values and avoid drawing undue attention. Halachic inheritance laws generally prioritise male heirs, though women could receive dowries, and provisions could be made to ensure their financial security.

Marriage between close kin, such as cousins, has been adopted in certain societies. The reasons could be cultural, social, and economic. In some societies, women were exchanged in marriages, as a way to build trust. Close-kin marriages were thought to ensure greater compatibility, as shared customs, values, and familial bonds often facilitated a smoother integration of spouses. It merely indicates a comfort zone and a lack of trust in society as a whole. While Islamic teachings allow cousin marriages and many communities continue the practice, it is worth noting that the frequency of such unions varies across cultures and is influenced by local traditions, economic

conditions, and social norms. Modern considerations, including awareness of genetic risks associated with consanguinity, have led to awareness against cousin marriages in some regions.

10. The New System

The United States has seen debates over the necessity and role of marriage, particularly during cultural movements such as the 1960s and 1970s countercultural revolution. During this period, there was a growing emphasis on personal freedom, leading to an increased acceptance of cohabitation, non-traditional relationships, and alternatives to marriage. These shifts challenged the societal perception of marriage as a necessary milestone in adult life. Also, in the long run, such arrangements have not been found appropriate for women's interests. In the mid-20th century, marriage rates saw a decline due to cultural changes. Movements advocating for women's liberation and LGBTQ+ rights also questioned traditional marriage norms. The introduction of no-fault divorce laws in the 1970s, beginning with California, made dissolving marriages easier, further contributing to debates on the necessity of the institution. There have been efforts to expand the legal definition of marriage, such as the legalisation of same-sex marriage. Such unions should rather be called domestic partnerships rather than a 'marriage'. Such marriage laws need a proper perspective.

The new proposed social system emerging from the decline of patriarchy is characterised by greater gender equality and inclusivity²⁵. This system emphasises cooperation, nurturing, and egalitarianism, often referred to as matriarchy or gender-equal societies. In these systems, women hold primary power and leadership positions, and values such as collaboration and community consensus are prioritised²⁶. The new system aims to create a more equitable and just society for all individuals, regardless of gender.

The following line is only a narrative for propaganda, "Early human societies, such as small bands of hunter-gatherers, often exhibited more egalitarian²⁷ structures." Such societies were utilitarian, totalitarian and dynamic. Egalitarianism is communist propaganda. It may be a possibility of a sexless utopian society but it is not practical for human society. Physical differences between men and women led to gender-based divisions of labour (e.g., men hunting and women gathering), the social structure was generally more fluid, and both genders had shared responsibility for survival and growth. Women contribute more to society because they have more direct responsibility of creating life, nurturing and fostering it. Women deserve love, care, gratitude and respect for their contribution. In no way should women be compared to men because that way we are comparing humanity against itself.

²⁵ Ending The Patriarchy: A Pathway to Equality and Regeneration <https://www.populationmedia.org/the-latest/ending-the-patriarchy-a-pathway-to-equality-and-regeneration>

²⁶ The Patriarchs: Matriarchy - Easy Sociology <https://easysociology.com/sociology-of-power/matriarchy/>

²⁷ Egalitarian (adj.) 1881, from French *égalitaire*, from Old French *egalite* "equality," from Latin *aequalitatem* (see [equality](#)). Originally often in *egalitarian despotism*, such as the government resulting from the French Revolution or the ideas of the communists.

11. Conclusion

The family system, whether patriarchy, matriarchy, polygamy or other forms, is shaped by the historical, social, and economic contexts of a particular society. In many cases, the structures reflect the need for organising labour, inheritance, leadership, and resource distribution. Patriarchy has often emerged as a result of physical labour demands and the control of resources, while matriarchy and other systems have developed in response to different economic or cultural factors, such as matrilineal inheritance or community-based decision-making practices. As societies evolve, family structures also shift. The growing push for gender equality, as well as changes in economic conditions (like the rise of women in the workforce), has led to more fluid family systems in many parts of the world today.

The evolution of matriarchy and its transition to patriarchy reflects the dynamic nature of social systems and gender roles. Understanding these historical processes provides valuable insights into the origins of gender roles. Patriarchy is a complex and deeply ingrained system that continues to shape society in profound ways. Understanding its historical context, theoretical perspectives, and economic and societal impact is essential for understanding concerns for gender inequality and social justice. Patriarchy has been incorrectly targeted for the impact of capitalism in breaking up the family institutions in society.

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