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Patriarchy the system

Not to be confused with patriarchy. The examples and perspectives in this article deal primarily with Western cultures and do not represent a global view on the subject. You can improve this article, discuss the issue on the discussion page, or create a new article as needed. (May 2020) (Learn how and when to remove this template message) Part of a series onPolitical andlegal anthropologyBasic conceptsStatus and rankAscribed statustribechiefdomhouse societyEthnic groupTheatrestateLaw and customCustomary lawLegal cultureCase studiesAcephelous Societies without hierarchical leadersAfrican Political SystemsPapuan Big man systemThe Art of Not Being GovernedState Non-western state systemsNegaraMandalaTechnology, Tradition, and the State in AfricaLegal systemsKapuColonialism and resistanceEurope and the People Without HistoryCargo cultRelated articlesCircumscription theoryLegal anthropologyLeft-right paradigmState formationPolitical economy in anthropologyNetwork Analysis and Ethnographic ProblemsMajor theoristsE. Adamson HoebelGeorges BalandierF. G. BaileyFredrik BarthJeremy BoissevainRobert L. CarneiroHenri J.M. ClaessenJean ComaroffJohn ComaroffPierre ClastresE. E. Evans-PritchardWolfgang FikentscherMeyer FortesMorton FriedErnest GellnerLesley GillUlf HannerzThomas Blom HansenTed C. LewellenEdmund LeachRalph LintonElizabeth MertzSidney MintzSally Falk MooreRodney Needham MarshallSahlinsJames C. ScottElman ServiceAidan SouthallJonathan SpencerBjorn ThomassenDouglas R. WhiteEric WolfSocial and Cultural Anthropologyin patriarchy is a social system in which men have primary power and prevail in the roles of political leadership, moral authority, social privilege and property control. Some patriarchal societies are also patrilineal, which means that property and title are inherited by male lines. Patriarchy is associated with a set of ideas, a patriarchal ideology that acts to explain and justify this dominance and attributes it to natural differences between men and women. Sociologists tend to see patriarchy as a social product and not as a result of innate gender differences, focusing attention on the way gender roles in society affect the power gap between men and women. [1] [2] Historically, patriarchy has manifested itself in the social, legal, political, religious and economic organization of a number of different cultures. [3] Although not explicitly defined as their own constitution and laws, most contemporary societies are patriarchal in practice. [4] [5] Etymology and the use of the Patriarch literally mean father's rule[6][7] comes from the Greek πατριάρχῆς (patriarkhês), father or chief of race,[9] which is a compound of πατρί (patria), lineage, descent[10] (from πατήρ p patrēr, father[11]) and γῆλι (arkhy), domination, authority, sovereignty. [12] Historically, the term patriarchy has been used to refer to autocratic rule as the male head of the family; since the end of the twentieth century, however, it has also been used to describe social systems in which power is held primarily by adult men.[13][14][15] especially by second-wave feminism writers such as Kate Millet; these writers sought to use understanding patriarchal social relations to free women from male domination. [16] [17] This concept of patriarchy was developed to explain male dominance as a social rather than biological phenomenon. [14] The history and scope of sociologist Sylvia Walby defines patriarchy as a system of social structures and practices in which men dominate, oppress, and exploit women. [18] In most societies, social stratification by gender was observed, in which power is held mostly by men. [14] [15] Pre-hispanic anthropological, archaeological, and evolutionary psychological evidence suggests that most prehistoric societies were relatively egalitarian, and that patriarchal social structures evolved only many years after the end of the Pleistocene era, following social and technological developments such as agriculture and domestication. [20] [21] [22] According to Robert M. Strozier, historical research has not yet found a specific initiation event. [23] Gerda Lerner argues that there has been no single event and documents that the patriarchy as a social system originated in different parts of the world at different times. [24] Some scholars point to about 6,000 years ago (4,000.pf.nl), when the concept of fatherhood took root, as the beginning of the spread of patriarchy. [25] The Marxist theory, as formulated primarily by Friedrich Engels on the Origin of Family, Private Property and State, assigns the emergence of patriarchy to the creation of private property, which is traditionally controlled by humans. [13] [27] Lerner disputes this idea, saying that patriarchy was created before the development of class society and the concept of private ownership. [28] [page needed] Male domination of women is found in the ancient Middle East as early as 3100 pf.nl, as well as limiting a woman's reproductive capacity and excluding her from the process of representation or building history. [23] According to some researchers, with the appearance of Jews, there is also the women of the covenant of God and mankind. [23] [24] Archaeologist Mariya Gimbutas argues that waves of Kurgan invaders from the Ukrainian steppes to the early agricultural cultures of ancient Europe in the Aegean Sea, the Balkans, and southern Italy have established male hierarchies that have led to the rise of patriarchy in Western society. Steven Taylor argues that the rise of patriarchal domination has been associated with the appearance of socially stratified hierarchical politicians, institutionalized violence, and a separate individualized ego associated with a period of climate stress. [30] Ancient history The eminent Greek General Meno sums up the prevailing mood in classical Greece about the virtues of men and women in platonic dialogue of the same name. He says: First, if you take the virtue of man, it is easy to state that the virtue of man is this—that he is capable of managing the affairs of his city and managing them in such a way that his friends benefit and harm their enemies, and that he will ensure that he does not suffer alone. Or take the virtue of a woman: there is no problem to describe it as an obligation to order a house well, take care of the property inside and listen to your husband. — Meno, Plato in the Twelve Volumes of Aristotle portrayed women as morally, intellectually, and physically inferior to men; considered women to be the property of men; argued that the role of women in society is to reproduce and serve men in the home; and considered male domination of women to be natural and virtuous. [33] [33] [34] Gerda Lerner, author of The Creation of the Patriarchate, states that Aristotle believed that women had colder blood than men, which makes women men, a gender that Aristotle believed to be perfect and superior. Maryanne Cline Horowitz stated that Aristotle believed that the soul contributes in the form and model of creation. This means that every imperfection that is caused in the world must be caused by a woman, because one cannot obtain imperfection from perfection (which he perceived as a man). Aristotle had a hierarchical ruling structure in his theories. Lerner argues that through this patriarchal system of faith, transmitted for generations to generations, people were conditioned to believe that men were superior to women. These symbols are the standards children learn about when they grow up, and the cycle of patriarchy continues far behind the Greeks. [35] Egypt left no philosophical records, but Herodotus left a record of his shock at the difference between the roles of Egyptian women and women in Athens. He noted that Egyptian women visited the market and were employed in the store. In ancient Egypt, middle-class women were eligible to sit in a local tribunal, participate in real estate transactions, and inherit or be reliant on property. The women also secured loans and witnessed legal documents. Athenian women these rights are denied. [36] However, Greek influence expanded with the conquest of Alexander the Great, who was educated by Aristotle. During this period in China, gender roles and patriarchy remained shaped by Confucianism. Confucianism, adopted as the official religion in the Chan dynasty, has strong dictations regarding women's behavior, declares a woman's place in society, and outlines virtuous behavior. [38] Three obediences and four virtues, the Confucian text, place a woman's value on her loyalty and obedience. She explains that an obedient woman should listen to her father before the wedding, her husband after the wedding and her first son, if widowed, and that the virtuous woman must practice sexual decency, good speech, modest appearance and hard work. [39] Ban Zhao, a Confucian disciple, writes in his book Lectures for Women that a woman's main concern is to submit to patriarchal figures such as her husband or father, and that she does not have to deal with intelligence or talent. [40] Ban Zhao is regarded by some historians as an early champion of women's education in China, but her extensive writing about the value of female mediocrity and evil behavior leaves others feeling that this story is the result of an inappropriate desire to cast her in the current feminist light. [41] Like three obediences and four virtues, lecturing for women was meant as a moral guide for proper female behavior and has been widely accepted as such for centuries. Postclassical history In china's Ming Dynasty, widowed women were never expected to remarry, and single women were expected to remain chaste throughout their lives. [43] Biographies of exemplary women, a book containing biographies of women who lived up to Confucian ideals of virtuous womanhood, popularized an entire genre of similar writing during the Ming Dynasty. Women who lived according to this neoconfucian ideal were celebrated in official documents, and some had structures built in their honor. [44] In ancient Japan, power was more evenly distributed in society, especially in the religious area, where Shinto worships the goddess Amateras and ancient writings were full of references to great priestesses and magicians. However, currently with Constantine in the West, the Emperor of Japan has changed Japan's ways of worship, giving domination to male deities and suppressing female spiritual power in what religious feminists have called patriarchal revolutions. [45] Modern history Although many 16th-century theorists have been told that it is not the first time that the world has been in a state of need, it has been a long time since the 19th century. Patriarchal political theory is closely linked to Sir Robert Filmer. Before 1653 Filmer completed the work of the Patriarch. However, it was not made public until after his death. In it he defended the divine right of kings, because he inherited the title from Adam, the first man of the human species, according to Judeo-Christian tradition. [46] However, in the second half of the 18th century, the spiritual feelings of patriarchy were encountering problems from intellectual bodies – diderot encyclopedia denies the legacy of paternal authority states: ... the reason shows us that mothers have rights and authority equal to the rights and authorities of fathers; that the obligations imposed on children come equally from the mother and father, since both are equally responsible for bringing them into the world. Thus the positive laws of God that relate to obedience to children connect the father and mother without any differentiation; both have a kind of superiority and over their children.... [47] In the 19th century, it was the first time that a man had been in a coma. One of the most important of these was Sarah Grimké, who expressed skepticism about the ability of men to translate and interpret passages about gender roles without prejudice. She proposed alternative translations and interpretations of passages concerning women and applied historical and cultural criticism to a number of verses, saying that their admonition applies to specific historical situations and cannot be regarded as universal commands. Elizabeth Cady Stanton used Grimky's critique of biblical sources to lay the groundwork for feminist thinking. She published The Woman's Bible, which suggested a feminist reading of the Old and New Testaments. This tendency was extended by feminist theory, which condemned the patriarchal Judeo-Christian tradition. In 2020, social theorist and theologian Elaine Storkey told the stories of thirty biblical women in her book Women in the Patriarchal World, applying the challenges they faced today for women. She worked from both the Hebrew scriptures and the New Testament, analyzing various variations of patriarchy and outlining the paradox of Rahab, a prostitute in the Old Testament who became a role model in the New Testament epistle of Jacob and epistolá to the Jews. In his essay A Judicial Patriarchy: Family Law at the Turn of the Century, Michael Grossberg created the phrase judicial patriarchy, saying that the judge had become a buffer between family and state, and that judicial patriarchs dominated family law because, within these institutional and intra-class rivalries, judges managed to protect their power over the law governing the fireplace. [51]:290–291 In the Qing Dynasty of China, the laws governing morality, sexuality, and gender relations continued to be based on Confucian teachings. Both men and women were exposed to laws on sexual behaviour, however, men were rarely punished compared to women. In addition, women's punishments often carry a strong social stigma, making [women] indisputable, a stigma that does not follow men. [52] Similarly, in the People's Republic of China, laws governing morality that were written as egalitarian were selectively enforced in favor of men, tolerantly allowing female infanticides, while infanticide of any form was, by the letter of the law, prohibited. [53] FIGHTING PATRIARCHY: Graffiti in Turin (Italy) Feminist theory Feminist theorists have written extensively about patriarchy either as the primary cause of oppression of women or as part of an interactive system. Shulamith Firestone, a radical-libertarian feminist, defines patriarchy as a system of oppression of women. Firestone believes that patriarchy is caused by biological inequalities between women and men, such as women having children while men do not. Firestone writes that patriarchal ideologies promote the oppression of women and give as an example the joy of childbirth, which he calls a patriarchal myth. For Firestone, women must gain control of reproduction in order to be free from oppression. Feminist historian Gerda Lerner believes that male control over female sexuality and reproductive functions is the root cause and result of patriarchy. Alison Jaggar also sees patriarchy as the root cause of women's oppression. The patriarchy system achieves this by chedflying women from their bodies. Interactive system theorists Iris Marion Young and Heidi Hartmann believe patriarchy and capitalism work together to oppress women. Young, Hartmann, and other socialist and Marxist feminists use the terms patriarchal capitalism or capitalist patriarchy to describe the interactive relationship between capitalism and patriarchy in creating and reproducing the oppression of women. [54] According to Hartmann, the term patriarchy redirects the focus of oppression from division of labor to moral and political responsibility directly to men as gender. The concept of patriarchy, therefore, in its being both systematic and universal, represents an adaptation of the Marxist concept of class and class struggle. [55] Lindsey German represents a remote value in this respect. The German (1981) argued about the need to redefine the origins and sources of patriarchy, describing traditional theories as a small understanding of how women's oppression and the nature of family have changed historically. Nor is there much idea of how widely different oppression is from class to class. [56] Instead, patriarchy is not the result of male oppression of women or sexism itself, with men not even identified as the main beneficiaries of such a system, but capital itself. As such, the liberation of women must begin assessment of the material position of women in a capitalist society. [56] In this, German differs from Young or Hartmann in rejecting the notion (eternal truth) that patriarchy is the root of female oppression. [56] Audre Lorde, an African-American feminist writer and theorist, believed that racism and patriarchy were intertwined systems of oppression. [54] Sara Ruddick, a philosopher who has written about good mothers in the context of maternal ethics, describes the dilemma faced by contemporary mothers who must train their children in a patriarchal system. She asks whether a good mother trains her son to be competitive, individualistic and comfortable in the hierarchies of patriarchy, because he knows that he can probably be an economically successful but evil person, or whether he resists patriarchal ideologies and socializes his son to cooperate and communal, but economically unsuccessful. [24] Gerda Lerner, in her 1986 creation of the Patriarchy, makes a number of arguments about the origin and reproduction of patriarchy as a system of oppression of women and concludes that patriarchy is socially constructed and considered natural and invisible. [28] Some feminist theorists believe that patriarchy is an unfair social system that harms both men and women. [57] It often involves any social, political or economic mechanism that evokes male dominance over women. Since patriarchy is a social construct, it can be overcome by revealing and critically analyzing its manifestations. Jaggar, Young, and Hartmann are among the feminist theorists who argue that the patriarchy system should be completely overturned, especially the heteropatriarchal family, which they see as an essential component of female oppression. The family not only serves as a representative of a larger civilization by pushing its own branches to change and obedience, but acts as part of the rule of a patriarchal state that rules its inhabitants with the head of the family. [59] Many feminists (especially scholars and activists) have called for the relocation of culture as a method of deconstruction of patriarchy. Relocating a culture involves changing the culture. It includes the reconstruction of the cultural concept of society. [60] Prior to the widespread use of the term patriarchy, early

feminists used male chauvinism and sexism to roughly invoke the same phenomenon. [61] The author of Bell Hooks argues that the new term identifies the ideological system itself (that men claim the dominance and superiority of women) that can be believed and acted by either men or women, while earlier terms mean only men act as oppressors of women. [61] Sociologist Joan Acker, analysing the concept of patriarchy and the role it played in the development of feminist thought, says she see patriarchy as universal, trans-historical and trans-cultural where women were oppressed everywhere by men in more or less the same way [...] tended to biological essentialism. [62] Anna Pollart described the use of the term patriarchy as a circular and unifying description and explanation. She notes the discourse on patriarchy creates a theoretical stalemate... the introduction of a structural label on what it is intended to explain and therefore makes it more possible to explain gender inequalities. [63] Biological Theory Main articles: Gender differences in humans and the social construction of the gender gap Testimonies of other primates (such as chimpanzees[64][65]) on male sexual coercion and female resistance suggest that sexual conflicts of interest, which are the basis of patriarchy, precede the emergence of the human species. [66] However, the extent of male power over females varies widely between different primate species. [66] Male coercion of women is rarely, if at all, observed, for example, in bonobos.[66] and is widely regarded as matriarchial in its social structure. [67] [68] This may be due to the fact that male bonobos have very small amounts of testosterone compared to male chimpanzees, the reason being that male bonobos have evolved in an environment different from chimpanzees and have not had to compete for resources and women. Hormones have been declared the key to the sexual universe because they are present in all animals and are a driving force in two critical developmental stages: sexual determinism in the fetus and puberty in a adolescent individual. [70] Playing a key role in brain development and behavior, testosterone and estrogen have been labeled male hormone and female hormone respectively due to the impact they have on brain masculinization or feminization and human behavior. For example, testosterone is responsible for dominant, aggressive, and sexual behavior. [71] [72] [73] In addition, Features such as facial hair and low voice (which also develop as a result of testosterone production) likely appeared for more successful competitive behavior in men because men with a facial hair and low voice seem to be more dominant, more aggressive, and look more high-status compared to clean shaved male faces and high voices, meaning they are more likely to gain high status and increase their reproductive success. [74] [75] [76] [77] Studies have also found higher prenatal testosterone or a lower numerical ratio that correlates with higher aggression in men. [78] [79] [80] [81] [82] Men's crime is also discussed. Most violent crimes are committed by men (for example, according to FBI statistics on arrests in suburban areas, 98.9% were rape, 87.6% were homicides, and 73.6% of violent crimes were generally executed by men in the United States[83]). Sociologist/criminologist Lee Ellis has presented an evolutionary explanation for this evolutionary neuroandrogenic (ENA) theory. The world's most brutal criminals had the most testosterone compared to those serving sentences for more innocuous crimes. [84] [85] [86] Ellis therefore assumes that men's brains have evolved to be competitive on the brink of risk, and gangsterism is an example of an extreme form of male behavior. [72] Psychologist and Professor Mark van Vugt of the University of Amsterdam in the Netherlands argues that men have evolved more aggressively and group-oriented to gain access to resources, territories, friends and higher status. [88] His theory, the Male Warrior hypothesis, assumes that men throughout the history of hominids have evolved to form coalitions or groups to engage in intergroup aggression and increase their chances of gaining resources, friends, and territory. [88] [90] Vugt argues that this developed male social dynamic explains the human history of war in the modern rivalry of gangs, which is under the process of male competition in order to gain resources and potential partners. [88] [90] This is called biological determinism, which examines the difference between the sexes in the hormonal, biological background. Thus, the development of science in the focus of patriarchal society begins with a man and a woman. For example, the male hormone testosterone is known to significantly increase risky behavior, which can lead to an increase in status in groups if successful (balanced with the same increase in the number of failures, with potential loss of condition or death as a result). The potential size, frequency and longevity of the elevated state from hormone-driven risk-taking success depends on opportunities that rapidly increase with social complexity. Other proponents of this theory argue that, because of female biology, it is preferable to perform roles such as anonymously raising children at home than high-profile decision-making roles such as leaders in battles. On this basis, the existence of sexual division of labor in primitive ies is the starting point for both purely social accounts of the origins of patriarchy and biological ones. [70]:157 Therefore, the rise of patriarchy is recognized through this apparent sexual division. [70] Some sociobiologists, such as Steven Goldberg, argue that social behavior is primarily determined by genetics, and therefore patriarchy arises as a result of its own biology rather than social conditioning. Goldberg also argues that patriarchy is a universal feature of human culture. In 1973, Goldberg wrote, Ethnographic studies of every society that has ever been observed explicitly state that these feelings were present, there is literally no change at all. Goldberg has critics among anthropologists. As for Goldberg's claims about the feelings of both men and women, Leacock countered in 1974 that data on women's attitudes were sparse and conflicting, and that data on male attitudes to relationships between men and women were ambiguous. The effects of colonialism on the cultures represented in the studies were also not considered. [92] Early theory of evolutionary psychology offered an explanation of the origin of patriarchy, which begins with women almost always investing more energy in the production of offspring than males, and therefore are a limiting factor in most female species over which males will compete. This is sometimes referred to as the Bateman principle. This suggests that women place the most important preferences on men who control multiple resources that can help her and her offspring, causing evolutionary pressure on men to be competitive with each other in order to gain resources and power. [93] There are considerable differences in the role that gender plays in human ities. Encyclopedia Britannica states that there is a consensus among modern anthropologists and sociologists that matriarchal societies in this original sense, as the phase of society that precedes patriarchy in one-lineal cultural development, never existed. [94] Masculinity scholar David Buchbinder suggests that Roland Barthes' description of the term ex-nomination (i.e. patriarchy as 'norm' or common sense) is relevant. [f] or as long as patriarchy remained silent as a key principle experiencing gender differences and thus dominant discourse in the organization of society, it was difficult to question its power. [95] However, among Mosul (a small company in China's Yunnan Province), women exercise greater power, authority, and control over decision-making. [1] Other companies are matrilinear or matriloal, especially among indigenous tribal groups. [96] Some groups of hunter-gatherers were characterised as predominantly egalitarian. [22] Some anthropologists, such as Ciccodicola, argue that patriarchy is a cultural universal. Barbara Smuts argues that patriarchy has evolved in humans in conflict between men's reproductive interests and women's reproductive interests. It lists six ways it has emerged: reducing female allies processing male-male alliances has increased male control over the sources of increased hierarchy formations among male female strategies that strengthen male control over women's language development and its power to create ideology. [66] Social Theory Main articles: Differences in human beings and social constructs of gender differences Sociologists tend to reject mostly biological explanations of patriarchy[1] and argue that socialization processes are primarily responsible for determining gender roles. [2] According to standard sociological theory, patriarchy is the result of sociological structures that are generation. [98] These buildings are most prominent in companies ies with traditional cultures and less economic development. [99] But even in modern, developed embodies, gender messages are largely favored by family, mass media, and other institutions. [2] Although patriarchy exists in the scientific atmosphere, periods during which women would be at a physiological disadvantage in participating in hunting through the late stage of pregnancy or the early stage of raising children would be short,[70]:157 in the time of nomads, the patriarchy still grew with power. Lewontin and others argue that such biological determinism unfairly restricts women. In its study, it states that women behave in a certain way not because they are biologically inclined, but rather because they are judged by how well they adapt to the stereotypical local image of femininity. [70]:137 Feminists believe that people have gender biases that are maintained and promoted across generations by those who benefit from them. [70] For example, it has historically been argued that women cannot make rational decisions during menstruation. This statement obscures the fact that men also have periods when they can be aggressive and irrational; In addition, the unrelated effects of aging and similar health problems are often blamed on menopause, amplifying its reputation. [100] These biological traits and other specific to women, such as their ability to become pregnant, are often used against them as an attribute of weakness. [70] [100] Sociologist Sylvia Walby has created six overlapping structures that define patriarchy and that take different forms in different cultures and times: State: women are unlikely to have formal power and representation Household: women are more likely to do household chores and raising children Violence: women are more likely to abuse paid work: women are more likely to be paid less for sexuality : women are more likely to have sex that it will be treated negatively Culture: the representation of women in the media and popular culture is in a patriarchal view. [101] However, the idea that patriarchy is natural has come under attack from many sociologists who explain that patriarchy evolved because of historical rather than biological conditions. In technologically simple ies, men's greater physical strength and women's shared experience of pregnancy have come together to maintain patriarchy. [70] Technological advances, especially industrial machines, gradually reduced the primacy of physical power in everyday life. Similarly, contraception has given women control over their reproductive cycle. [quote required] Psychoanalytic theory While the term patriarchy often refers to male domination in general, another interpretation sees it as literally the father's rule. [102] some believe that patriarchy depends not only on male power over women, but on expressions of power dependent on age and gender, such as older men over women, children, and younger men. Some of these younger men may inherit and therefore have an interest in continuing these conventions. Others may rebel. [103] [104] [further explanation needed] This psychoanalytic model is based on revisions of Freud's description of a normally neurotic family using an analogy to the Oedipa story. [105] [106] Those outside the Mother/Father/Child Edipal Triad are less exposed to male authority. [107] Operations of power in such cases are usually enacted unconsciously. They are all subject, even fathers are bound by its stricture. [108] It is represented in unpouinted traditions and conventions carried out in everyday behavior, manners and manners. [102] The triangular relationship between father, mother and inherited eldest son often forms dynamic and emotional stories of popular culture and is performed in courtship and marriage rituals. [109] They provide conceptual models for the organization of power relations in areas that have nothing to do with family, such as politics and business. [110] [111] [112] In 1970, the radical feminist Shulamith Firestone wrote something deeper than he knew in her 1970 show Dialectics: Marx, noting that the family contained all the antagonisms that would later develop on a broad scale in society and the state. So unless the revolution averts a basic social organization, a biological family – the vinculum through which the psychology of power can always be smuggled – the tapestrem of exploitation will never be destroyed. [113] See also Portal Society Portal Politics Portal Religion Portal Patriarchal Models Biblical Patriarchate Chinese Patriarchate Pater familias Related topics Androcentrism Capitalist Patriarchate and case of socialist feminism Correspondence principle (sociology) Family as a model for state family economics feminism Gender role Hegemonic masculinity Heteropatriarchy Male married male expnditua male masculinity Nature versus nurturing patriarchy (disambiguation) Patriarchate Patrilineality Patriolocal resident Phallocentrism Sociology of Paternity Personal is a political Tree patriarchy Womb envy Comparable social models Androcracy Kyriarchy Male Privilege Matriarchy Contrast Shared Earning / Shared Parenting Marriage Reference ^ a b c Macionis, John J. (2012). 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