

Females' Resistance to the Patriarchal Cultures via Reclaiming Identity and Exploring Responsibility: A Review

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Abstract

This research aims to examine the correlation between patriarchy and gender through the lens of feminism and interpretivism through cultural and traditional approaches. Females have resisted initiatives promoting gender equality in the workplace and other organizations by adopting contextual characteristics. Although undesirable, resistance is unavoidable in endeavors to bring about progressive social change. Common manifestations of backlash and resistance towards gender equality encompass denial of the issue, abstention from taking action, appeasement, co-optation, repression, and disavowal of responsibility. Opposition to initiatives promoting gender equality is predominantly lodged by privileged individuals (men) instead of disadvantaged individuals (women). Resistance is an anticipated manifestation of the defence against institutionalized privilege; however, it is also influenced by pervasive discussions surrounding "sex roles" and "post-feminism," the approaches utilized to promote gender equality, and the environments in which these discussions occur. According to numerous studies, postcolonial feminism emphasizes the challenges faced by doubly marginalized women in colonized nations, particularly in developing countries, by combating gender-based violence and participating in political activities. Various Strategies, including self-empowerment, emotional empowerment, and defiance of societal expectations, can be employed by females to challenge patriarchal norms effectively. Women can challenge male dominance and take control of their destinations by prioritizing personal values over societal norms and implementing self-empowerment strategies. These methods collectively contribute to the dismantling of patriarchal structures in society and the advancement of gender equality. In order to prevent and mitigate resistance and retaliation, it is critical to comprehend their nature and dynamics.

Keywords: Patriarchy, Resistance, Feminism, Gender, Masculinity

Introduction

The paper delves into the necessity of understanding how women navigate patriarchal systems through identity reclamation and resistance and investigating their responsibilities in such contexts. The significance of examining individual self-empowerment and resistance

among racialized diasporic women is underscored by the existing literature, which emphasizes the complex process of adaptation and negotiation of socializing constraints (Negar, 2018). It has also been shown through research on Indonesian women and female teleworkers that resistance can be shown in the workplace and through different forms of media, such as literature, to show the fight for equal rights, freedom of expression, and choice against patriarchal norms (Gálvez Tirado & Alcaraz, 2021). Nevertheless, significant voids remain in our ability to gain a comprehensive understanding of the intersectionality of identity formation, the influence of migration on resistance, and the various strategies employed by women to resist patriarchal cultures.

Asl et al. (2018), note that gender and sexuality, in addition to long-standing hierarchical gender relations, are central to numerous national and diasporic literary works about women. The majority of contemporary works by women authors address contemporary issues such as the status of women, marriage, familial ties, motherhood, and masculine perspectives. The prevalence and similarity of these issues underscore the significance of feminine struggles to form an identity in a global society dominated by men and women. Diaspora authors, for instance, remark on the processes of identity formation to delve deeper into these issues (Anuar & Asl, 2021; Kumari, 2019). Thus, unlike traditional Western feminism, which "refers to third-world women as a homogenous, singular group" (Shameem, 2016, p. 193), diasporic women authors contest essentialist views of identity as immutable and permanent.

Despite the increasing complexity of gender and sexual issues, women across the globe continue to face constraints imposed by entrenched patriarchal norms and attitudes. Traditional local society continues to uphold the notion that women, be they as spouses, daughters, or mothers, are the responsibility of men (Jain, 2014; Sharma, 2017). The rigorous and inflexible perception of gender roles that has been fostered by adherence to this patriarchal ideology has deprived women of their freedom and autonomy (Siddiqi, 2021). According to ethnographic research, women in the diaspora are subject to a comparable culture of gender expectations and norms (Sahoo & Shome, 2020). Concerning traditional conceptions of gender and sex, women residing in diasporic societies have either consciously or unconsciously maintained their ethnonational identities.

Patriarchal societies enforce hierarchies, standards, and ideals that perpetuate gender inequality and limit the autonomy of women. In contrast, women have demonstrated remarkable resilience and self-determination in challenging these oppressive systems across different eras and societies. Patriarchal societies have historically exerted control over society, requiring women to not only submit to and heed their male counterparts but also maintain silence when confronted with "discrimination, subordination, exploitation, and subjugation" (Sivakumar & Manimekalai, 2021, p. 427). A multitude of scholars have asserted that pervasive misogyny is deeply ingrained in human civilization and is reinforced significantly in its literary canon, which contains few depictions of proactive women who are capable of opposing and challenging patriarchy (Bhopal, 2019; Singh et al., 2021). The realm of literature provides exceptional perspectives on the intricate and nuanced strategies women employ to reestablish and contest conventional notions of gender boundaries and roles. The distinctiveness of the female characters lies in their resistance against patriarchy, which simultaneously embodies the global consciousness of all women. Despite the common perception that love is a feeble and feminine sentiment (Jaggar, 2016), female protagonists

often exploit its profound attributes to challenge patriarchy and reconstruct their sense of self. This argument examines the diverse manners in which the female characters contest, concede, and reinterpret established notions of gender identities.

A patriarchal worldview and way of thinking are deeply ingrained in human conduct and perspectives. Its justifications are falsehoods and prejudices, and it gains traction through structural and symbolic violence that normalizes, if not renders, disparities unavoidable. The absence of equality among men, women, and all human beings will hinder the achievement of genuine liberation, as our actions, activities, and institutions will reflect prevailing prejudices (Lorber, 1997).

Poststructuralist feminist conceptions of "the feminine," "the other," and "écriture féminine" by Hélène Cixous identify opposition to patriarchy and its associated opposition (Penrod, 1996). The analytical principles examine female characters' collaborative and individual endeavours to challenge the prevailing norms. Cixous formulated these three notions to underscore the indispensability of non-traditional modes of feminine expression in challenging conventional binary gender expectations and redefining novel definitions of identity (Sellers, 2003). This conceptual framework elucidates how individuals can liberate themselves from the constraints imposed by patriarchal norms and instead embrace the boundless possibilities of feminine aspirations, thereby constructing a novel feminine identity separate from masculine discourse. Patriarchy is a metaphor for exiled or surplus energy in this context (Sellers, 2003).

Moreover, from a Cixousian perspective, the novel's embodiment of subjective feminine experience is emphasized as an essential element of the female condition. Similarly, feminine writing, or *écriture féminine*, offers perspectives on women's struggles to determine their destinies. By continually revising the past and present, the female characters progress toward the desired future in the name of maternal and feminine affection. In order to gain a comprehensive understanding of the process by which these are deconstructed and reconstructed, it is essential to examine the patriarchal ideology that establishes and regulates hierarchical gender roles, as well as the literary responses to this environment dominated by men (Anuar & Asl, 2022). This research aims to analyze and emphasize women's diverse strategies to challenge, disrupt, and overwhelm patriarchal societies.

Objectives of the Research

The present review is designed to accomplish the subsequent aims:

1. Comprehending gender stereotypes motivates women to reclaim their sense of self by accepting their unique qualities, capabilities, and ambitions.
2. Advance and construct an instructional methodology that advocates for consent, healthy relationships, and gender equality.
3. Fostering women's agency to challenge patriarchal societies through the reclamation of their identities, examination of accountability, and pursuing gender parity.

Gender vs Sex

The notion of gender and sex was presented by psychologist Robert Stoller, who argued that, although the words 'gender' and sex have been used interchangeably, there is a clear distinction between them, and they "are not inevitably bound" (Stoller 1974, p. vi). Gender,

as opposed to sex, the biological differentiation between men and women based on physical characteristics, is a psychological phenomenon linked to behaviour, emotions, ideas, and dreams. Furthermore, Stoller and Herdt (1982) believe that biological and social variables, such as the mother-child bond, influence the development of masculinity and femininity. Another research (Jackson et al., 2008) found that conceptions of masculinity and femininity represent gender as they interact in socially ordered interactions.

According to Oakley (1972), men and women should be seen as opposite ends of the same continuum, and it has been suggested that the binary distinction between men and women is a social construct. Gender, like sex, may be conceived of as a continuum, with femininity at one end and masculinity at the other, with humans falling somewhere in between. Because the two genders are at opposite extremities of the continuum, the concept of a gender continuum may be problematic because it suggests that masculinity and femininity are incompatible. This is because one is neither masculine nor feminine but rather a collection of numerous qualities that might be seen as feminine or masculine depending on the environment, relationship, and aspirations (Eckert & McConnell-Ginet, 2012). As a result, the debate arises whether being more masculine means being less feminine. What if the continuum does not exist in a single form, and each individual shows varying degrees of masculinity and femininity at any time? Whether gender is seen as a single or dual continuum, both models limit masculinity and femininity to pre-existing gender concepts (Reeser, 2023). Gender differences may also be determined by how women and men express their femininity and masculinity in reaction to societal pressures (Hashim, 2006). Consequently, society and culture adopt these gender norms as universally recognized duties and obligations for men and women. This includes standards for manners and attitudes. Gender disparities have grown so prevalent that breaking the norms is deemed startling (Connell & Pearse, 2009). Gender, like social class, race, and religion, is a fundamental social schism that must be examined in order to comprehend social injustice, oppression, and unequal interactions between men and women. Gender disparities occur throughout boys' and girls' lives as they grow and learn (Ellemers, 2018). Others believe that gender identities develop throughout adolescence when people begin to explore and define their sexuality more extensively while also exploring their gender identity (Pollock & Eyre, 2012). Gender identities emerge as a consequence of gender socialization, which classifies a person as either a man, a woman, or neither (cisgender, genderqueer) (White et al., 2018). However, the growing public acceptance of such gender identities demonstrates that conventional labels (e.g., male, female, heterosexual, gay) are seen as restricting because people experience gender identity in increasingly complicated ways (Galupo et al., 2016).

Patriarchy

Patriarchy refers to a sort of gender inequality that has existed throughout history. Because of this rigidity, some studies altogether disregard patriarchy as a concept (Barrett, 1980). It has, however, been criticized for failing to account for historical and cross-cultural variations in female subordination (Pilcher & Wheehan, 2016). Patriarchy theories have developed to include intersectionality ideas. According to current research, patriarchy is dynamic and subject to change. Gender relations are variable, and the nature of women's power and subordination differs by culture. Patriarchal systems change by area, and women's subordination in a developing country may differ from that in a developed one (Ray, 2008). While the level of women's subordination varies, certain characteristics, such as control over

women's sexuality and reproductive power, are expected to all patriarchal regimes, regardless of class, ethnicity, religion, or location (Jha, 2012).

Gender often indicates a hierarchical relationship in which one gender dominates the other. Males often dominate not just women but even younger males. The idea of patriarchy is fundamental to feminist ideology, particularly radical feminist thought (Lewis, 2011). A patriarchal society favours men while limiting women's liberties. According to Sultana (2010), it is a key hindrance to women's advancement; hence, comprehending the system that has led to women's oppression and subordination is critical (Acker, 1989). The term 'Patriarchy' refers to the father's (or patriarch's) rule and has traditionally been used to describe a male-dominated family in which the father (or patriarch) is the head of the house and other household family members, including women, children, other younger men, and domestic servants, live under his rule. Patriarchy is closely related to gender roles since it is described as a series of social interactions between men and women or a hierarchical system of solidarity among males that secures their dominance over women (Jaggar & Rothenberg, 1984).

Mitchell (2015), a feminist psychologist, defines patriarchy as "kinship systems in which men exchange women" (p. 24). Walby (1990) defines patriarchy as a biologically established system in which men are naturally positioned in a dominant position and women in a subservient one. However, in modern times, patriarchy refers to male dominance and the power dynamic in which men control women, particularly within a patriarchal family structure in which the man's position as the provider is clearly distinguished from the woman's role as domestic (Kim, 2018). A patriarchal society privileges males while limiting women's rights to some degree. Ray (2008) describes patriarchy as a sociocultural paradigm in which the patriarch is the only cause of women's subjection.

Furthermore, patriarchal ideology exaggerates the biological difference between men and women (Sultana, 2010), often extolling men's masculinity while ignoring women's femininity and imposing character stereotypes on society while asserting men's superiority. While biological differences may cause inequities in gender roles, feminist theorists argue that they should not be used to justify a sexual hierarchy in which males are dominant (Sultana, 2010). As a consequence, it is vital to recognize that patriarchy is an artificial construct that evolved in response to society's social, economic, and political processes.

Patriarchy remains crucial to a feminist understanding of society. As a consequence, removing patriarchy, which is seen as the root cause of inequality, discrimination, and sexual harassment, is vital to securing women's freedom from marginalization and inequality (Tsai, 2010). The origins of patriarchy may be traced back to a multitude of sources, necessitating feminists addressing patriarchy from several angles and using a range of resistance strategies. Feminist organizations, despite differing views, are united in their opposition to the hierarchical relationship between men and women. Given the impact of patriarchy on women's daily lives and the importance of empowerment in rejecting patriarchal control, understanding the link between patriarchy and feminism is crucial in this study.

Patriarchy Developments under Capitalism

Cinzia Arruzza (2017) describes three important ideas that underpin feminist research on the relationship between patriarchy and capitalism. The two-systems theory states that gender links, like race and class relationships, are independent. Because patriarchy preceded and continues to exist alongside capitalism, race and class must exist independently. At the same time, supporters of this hypothesis do not rule out the possibility that they occasionally influence. Profit from one another, they tend to analyze women's oppression separately and use the same methodology as class oppression analyses: women constitute a "patriarchal class" that is exploited by the dominant "male class," which appropriates the latter's labor. In *Unique Enemy*, for example, Delphy argues that males oppress women regardless of their social status; nevertheless, despite the relevance of her work, this reasoning obscures other economic processes (Berman, 2022). Because not all members of a "patriarchal class" are equal, capitalism is seen as necessary to include in the analysis: wealthier women exploit underprivileged women. They are mainly concerned with gender classes, neglecting the socioeconomic reasons inherent in capitalism, obscuring any comprehension of patriarchy as it exists and reproduces itself today. Furthermore, a simplistic binary distinction between "men" and "women" conceals further oppression, such as that faced by the LGBTQ population.

According to the second viewpoint, capitalism ignores and undermines patriarchy. Capitalism provided women with more rights and freedoms. Nonetheless, capitalism profits off women's reproductive labor and the exploitation of a large portion of the population. Viewing patriarchy as collapsing over time is inherently detrimental to any liberation movement (Bruneau, 2024). According to Arruzza's third "unitary theory," patriarchy is inextricably linked to capitalism, a complex social order founded on dominance and exploitative relationships. This method seeks to foster a knowledge of how capitalism's accumulation perpetuates gender inequality (Arruzza, 2017). This approach does not ignore the significance of patriarchal psychological processes and acts but rather highlights the need to investigate the contexts in which they emerge.

Domestic work and the concept of the "housewife" emerged with capitalism and are not remnants of pre-capitalist eras, contrary to popular belief. Indeed, a detailed historical investigation characterizes women's reactions to economic advancements, particularly in Western Europe. It demonstrates, among other things, that gendered employment allocation is unrelated to physical abilities (Barrett, 2014). In the decades after World War II, the rise of advertising focused on women had a dual purpose for capitalism: it increased consumption while simultaneously distributing the image of the ideal housewife and mother who enjoys cooking and cleaning and is always lovely. "Patriarchy imposes gendered norms that capitalism sells" (Bruneau, 2024, p. 7). It is obvious that capitalism and patriarchy are not distinct systems, but capitalists (who grew up in patriarchal contexts) see a lucrative market in embracing patriarchal principles, drawing inspiration from them while also reinforcing them.

Today, women work much more hours (paid and unpaid) than men. Highly skilled women in the former Soviet Union were recycled into "feminine" professions, lost their employment, or went into prostitution (Fukuyama, 2022, p. 22). As a result, the evolution of capitalism has transformed the role of women inside the family unit, as well as modified and amplified their

subjugation. The notion of the domestic was developed during capitalism and is not a holdover from the pre-capitalist era.

Equality in one area will exist only if attained in all other realms. Masculinity has always existed and continues to evolve via cultural and economic factors. Today, we have laid the groundwork for comprehending women's oppression (Bjerén, 2021). This supremacy is also acknowledged as intimately linked to other power dynamics, such as those between the North and South, classes, and races. This concept explains why single-axis fights are considered unsuccessful. Even if women, particularly white women, undertake the most degrading labor, we cannot disregard the fact that men of color and the working class are also involved. As a result, a gender-based analysis is inadequate.

Various literary works and research studies offer valuable insights into how women resist patriarchal cultures by reclaiming identity and investigating responsibility. The limitations of mainstream feminist narratives and the struggles of third-world women against marginalization are underscored by postcolonial feminism (Mallikarjun, 2022). In her novel, Chitra Banerjee Divakaruni depicts female characters who challenge gender norms by empowering themselves to establish enterprises and obtain divorces, demonstrating resistance to patriarchy (Anuar & Asl, 2022). Collectively, this perspective of diverse perspectives underscores the originality and contribution of women in resisting patriarchal cultures by reclaiming their identities and investigating responsibilities underscore the originality and contribution of women in resisting patriarchal cultures by reclaiming their identities and investigating responsibilities.

Resistance to Patriarchy

Resistance emerges as a reaction to perceived threats to established power structures. As a reaction to the advancement of a progressive society, it endeavours to halt forthcoming transformations and undo the progress already made. Certain resistance advocates exhibit a desire to revert to aspects of an idealized past where structural inequality was prevalent (Dragiewicz, 2018). According to (Hawkesworth, 1999), resistance is not an effort to overthrow established power structures but a reaction to emancipatory political goals. Faludi's (2009) work popularized the term "resistance" by characterizing it as the "cultural counterreaction" to feminism. Resistance is socially organized in coordination with clearly identifiable contingencies and discrete phases as a movement of the self. Identity, institutions, and ideologies influence the movement from an imposed and internalized marginality to a more empowered self-consciousness. Resistance is further contextualized in responses to pernicious accommodations to conformity (getting and staying connected to the dominant Western culture) as the process of disconnecting from oppressive life opportunities and reconnecting to more authentic self-awareness (Negar, 2018).

In contrast to the above definition, Faludi's (2009) definition of "resistance" encompassed all forms of anti-feminism media propaganda. Specific definitions of "resistance" encompass mechanisms that maintain the existing state of affairs, such as institutional inertia and lack of support resulting in non-participation, inadequate personnel and funding, insufficient gender training, etc. Both definitions fail to emphasize the active opposition intrinsic to resistance. Furthermore, they are excessively general, failing to encompass cultural or structural expressions of gender inequality. It can be challenging to differentiate between opposition to

diversity programs and broader behaviours perpetuating and exacerbating gender inequalities (Thomas & Plaut, 2008). Alternative perspectives on resistance are excessively limited in scope, as they primarily concentrate on the utilization of coercive means (e.g., the threat of punishment or physical force) to reclaim power that has been lost or is at risk of being taken away (Mansbridge & Shames, 2008; Flood, 2012; Flood et al., 2021). Although organized "men's rights" campaigns, websites, and organizations are conspicuously conspicuous expressions of anti-feminism, our definition encompasses additional forms of resistance. "Resistance" is always a negative term in our context, denoting animosity towards initiatives promoting gender equality. Nonetheless, it is acknowledged that certain feminist and social justice advocates employ the term positively to indicate intended opposition to injustice.

Resistance and backlash are inevitable reactions to societal transformation. Consequently, opposition is inevitable in any setting where progressive social change occurs. In the face of societal transformation, one might anticipate a response. Due to their psychological and financial investments, members of privileged groups are more likely to oppose change and maintain the status quo of inequality (Castania et al., 2017). The fact that "feminism is inherently controversial" due to its potential to disrupt established power dynamics and political structures is often overlooked in the pursuit of emphasizing the benefits of gender equality (Walby, 2011, p.105).

Consequently, resentment serves as an indicator of progress, indicating that alterations to the status of women are imminent or conceivable. Efforts to eradicate gender inequality have been integrated into economic, political, and cultural spheres globally, and the government is increasingly adopting these approaches (Walby, 2011). As opposed to their failures, the success of these feminist initiatives has prompted anti-feminist criticism. On the contrary, the response could fail, diminish, or reverse the progress toward gender equality.

Resistance may take several forms, depending on the historical time (Flood, 2020). These include denial (refusal to admit legitimacy), disavowal (refusal to implement), appeasement (a pacifying process), appropriation (simulating change), co-option (using progressive language), repression (reversing or deconstructing), and violence (harassment). The most fundamental form of opposition is privilege denial. Individuals who claim to be "tired" or "sick" might challenge gender inequalities (Goodman, 2011, p.28).

Men and Women Resistance Perspective

Those who gain from the status quo are the most inclined to reject progressive social change. Men's antagonism and defensiveness against initiatives to address men's violence against women are well-documented (Keller & Honea, 2016). Men are less open to minorities' diversity initiatives and are more likely to react adversely than women (Kidder et al., 2004). However, women, while less often than men, oppose the movement toward gender equality. Furthermore, members of affluent organizations may recruit members of disadvantaged groups to support their initiatives. High-income white males, for example, have traditionally utilized prejudiced and anti-immigrant appeals to attract low-income white men for campaigns that promote structural inequality. When poor white males are confronted with emotive appeals to the danger from below, they may be distracted from the inequitable resource allocation that damages them the most (Inglehart & Norris, 2016).

Men are more likely than women to engage in retaliation against gender equality due to gendered beliefs. According to Australian and worldwide research (Flood & Howson, 2015), males have more traditional gender beliefs than women. Drury and Kaiser (2014) Men are less likely than women to identify sexism, circumstances, or discriminatory behaviors directed at women. Men are less likely than women to regard sexist situations as discriminating and possibly damaging to women (Becker & Swim, 2011). When sexism is subtle, men hesitate to perceive it and acknowledge its intensity (Drury & Kaiser, 2014). Furthermore, many men overestimate how much their male colleagues support discrimination (Hillenbrand-Gunn et al., 2010).

Those who have privilege are typically unaware of it. The ability to stay unaware of the repercussions of domination is crucial to the dominance experience (Davidson & Proudfoot, 2008). Members of privileged groups frequently grow enraged and angry when their privilege is questioned. People are more likely to be aware of their oppression than their privilege. As a result, the replication of structural inequality does not need the active participation of the privileged (Pease, 2010). Members of privileged groups get used to and accept the perks they receive. Consequently, they feel entitled to unwarranted advantages and see loss of privilege as a kind of disempowerment or victimization. As a result, when their privilege is questioned, members of privileged groups are often surprised and enraged (Pease, 2010).

Initiatives to achieve gender equality may be opposed and criticized by both men and women (Steuter, 1992). Women have led anti-suffrage movements (Thurner, 1993), coordinated resistance to the Equal Rights Amendment (Marshall, 1985), and engaged in modern forms of anti-feminism (DeKeseredy et al., 2015). Spigel and McRobbie et al. (2007) It is widely established that some young women advocate for women's equality with men while rejecting the moniker "feminist." Analyses of women's anti-feminism reveal a range of motivations, including ethical and moral concerns (Thurner, 1993), opportunism (DeKeseredy et al., 2015), investment in class privilege and existing gender norms and family roles (Chafetz & Dworkin, 1987), the belief that feminism is no longer necessary because its goals have been met (McRobbie, 2011), and resignation (Dworkin, 1983). Because of these disparities in interests and views, as well as the demonization of feminism in popular culture, groups working to achieve gender equality can expect opposition from both men and women.

Significance of the Study

Females' resistance to patriarchal civilizations by reclaiming their identities and examining their duties is diverse and vast. Reclaiming female identities and understanding the responsibilities that go with them might offer a sound basis for releasing societies from patriarchal limitations. Adopting resistance to patriarchal societies helps to battle and remove gender inequality by affirming identities and deconstructing established gender norms. This resistance drives cultural change and advocates for equal rights, opportunities, and gender representation. Females must understand how to promote collective emancipation by confronting harmful attitudes and behaviors that perpetuate discrimination, oppression, and violence against women. This resistance allows everyone to thrive in a more equal and inclusive society. By imposing the concept of feminism by narrowing challenges and promoting a broader understanding and acceptance of diverse manifestations of femininity and masculinity in light of recent cultural, societal, and political developments, the study contributes to the redefinition of femininity and masculinity in light of recent cultural,

societal, and political developments. Females' opposition to patriarchal societies is vital because it empowers people, confronts inequity, stimulates social change, and builds a more inclusive and equitable society for all genders. It is a critical step toward achieving gender equality and creating a society where everyone may thrive and fulfill their full potential.

The adaptation of the Sitti Nurbaya novel in Indonesia demonstrates the transformation of resistance against patriarchal culture, emphasizing agency and influence on other women (Restiyani & Rusdiarti, 2023), while research on female teleworkers in Spain highlights resistance as a micro-political practice (Gálvez Tirado & Alcaraz, 2021). Furthermore, research on Indonesian literature and spoken misogyny demonstrates how women use literary expressions and discursive methods to construct resistance, advocating for equal rights, freedom of expression, and choices (Asri, 2019). Additionally, the novel *Garis Perempuan* highlights the significance of self-appreciation and independence as female characters resist patriarchal domination (Prasetyo & Suryaman, 2022). These results highlight the multifaceted nature of female resistance to patriarchal cultures, underscoring the significance of reclaiming identity and investigating responsibility in the face of oppressive systems.

The sexuality depicted in *Laviaminora* is not merely a representation of reality; it also conveys connotations that generate subjective and emotive meanings, according to research findings. The account successfully constructs the narrative of resistance against longstanding beliefs related to patriarchal culture, underscoring the importance of women's freedom. The socio-cultural construction of sexuality is recognized as a means of preserving masculine dominance over women in the context of Indonesian patriarchal society. *Laviaminora* creatively employs semiotics to critique and resist patriarchal norms that continue to influence social and cultural life in Indonesia, as the research concludes (Restiyani & Rusdiarti, 2023).

Conclusion

In conclusion, females' resistance to patriarchal societies by reclaiming identity and questioning responsibility is enormous in advancing gender equality and societal development. Because of women's resistance, individuals may recover their identities, releasing themselves from the confines of patriarchal civilizations. Although confronting gender is not the goal of female resistance, addressing injustice necessitates questioning established gender roles, stereotypes, and discriminatory behaviors, as well as campaigning for equal rights, opportunities, and representation for all genders. Resistance against patriarchal cultures prepares the path for collective social change by inspiring and motivating individuals, communities, and movements to confront oppressive norms. Consider how other identities, such as race, ethnicity, class, sexual orientation, and ability, intersect with gender in order to understand and confront the intersectionality of oppression. All of these elements will reshape social perceptions of femininity and masculinity. Women's opposition to patriarchy may serve as a paradigm for younger generations trying to adopt an empowerment and social development culture. The results demonstrate the evolution of the primary female character's resistance to patriarchal culture in novels. Resistance in the novel is directed towards criticism of domestic practices within the household.

On the other hand, musical theatre extends the resistance to contemporary issues, such as ideals and aspirations of freedom. Furthermore, the resistance of the primary female

character demonstrates relevant agencies, which have the potential to motivate other subjugated women to resist. Nevertheless, the adaptation reinforces patriarchal culture despite the transformation of resistance (Restiyani & Rusdiarti, 2023).

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