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The Impact of Education on Patriarch Culture and Gender Equality

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Abstract

This article will explore the independence that is actually expected by every human being, both women and men in the framework of education under the title, "Impact of Education on Patriarchal As This article would analyze on the true independence that expected by every human both of women and men in frame of Education with the title, "The Impact of Education on Patriarchate Culture and Gender Equality". In this sense, education must be placed in the perspective of liberation. Education is for all and lasts for life. Patriarchate refers to a system of legitimate relations in the fields of law, economy and politics and strengthens domination relations in a society. The research takes place in the mainland area of East Flores with characteristic of a strong patriarchate culture. The methodology used in this study is interpretive, with a qualitative model and a phenomenological approach. The data collection technique is done through interviews. This study found that patriarchate culture, gender equality and the involvement of East Flores women that were influenced by the higher education received by the community. With this research is founded that the education surely created possibility for the equality between men and women.

Keywords:

Gender; education; woman; patriarchal.

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Introduction

Patriarchate culture is the essence in this writing; whereas in general, culture or culture is a "big" terminology which includes multiple meanings. Culture has a system, which means that in culture people can listen to the order and principles of life. Culture is often understood as a way of thinking of the human community [1]. Culture is not a fragments of human creations that are spread out, but rather a form of obedient order to live together with the symbolism of its meaning. Patriarchal culture is a dominant role in people's lives in the world compared to matriarchal culture. The Flores tribal community adheres to a patriarchal culture except in the city of Bajawa and in several villages in the Ngada Regency area.

In this paper, the patriarchal culture in the East Flores region is used as the *locus*[2] in this research. This article point of gender problems in East Flores. The civil in East Flores they are included the Lamaholot Tribe[3]. It is implement a patriarchal culture much stricter than other areas in Flores island, and the most rigid patriarchal adherents are the people on the island of Adonara.

In the social and cultural level of Lamaholot, gender identity has its own uniqueness compared to gender in other cultural societies. When compared with human organizations in the Lamaholot Tribe community, this patriarchal understanding is very thick in the nature and culture of everyday life. A woman is seen as only functioning as a descendant; no more than that; and if any, it is only limited to the functionalization of the role of women as long as men feel it is necessary to complete the

[1] Armada Riyanto, *Relasionalitas. Filsafat Fondasi Interpretasi" Aku, Teks, Liyan, Fenomen*, Yogyakarta: Kanisius 2018, 9-10.

[2] *Locus* not only shows the place but also the roots of a life, it is also the essence of this research.

[3] Etymologically, the word "Lamaholot" consists of two syllables, *lama* means village, tribe or region and *holot* means continued, escaped, or survived. If the form "h" is not included, then the word olot means to stick; glue or reunite. Then *Lamaholot* means a village, village, tribe, or *nusa* which are connected to become unity, which escapes or survives a disaster; a unit that is closely attached as a unity that takes care of each other as brothers and sisters. The Lamaholot tribe with their local language is the *Lamaholot* language; The *Lamaholo*t tribe covers the mainland community of eastern Flores; Solor Island, Adonara Island and Lembata Island. The Lamaholot language is the language that unites these community groups, except for the Kedang language (Michael Boro Bebe, *Mengenal Lebih Dekat Etnis Lamaholot Menggunakan Keindonesiian,* Maumere: Carol, 2018, 53-55).

role in a social activity and even penetrates the bias in domestic life as a result of a marriage which is recognized as a Lamaholot marriage custom[4].

In the social strata, the structure of society is composed of the first class, the kings and the landowners; The second group is the men and the third group is the servants, including the women. Women are considered as goods by men. The status of women is indirectly included in the third group of existing social strata. Under these conditions, competition and struggle for power and defense of prestige can occur which can be accompanied by murder and rape of human rights, especially women, servants and commoners. Distressing conditions as described above, lead to various physical and psychological illnesses that are not easy to treat because medical personnel and medicines are difficult to obtain, and communication is difficult to reach.

A similar reality is expressed by Armada Riyanto in his book, "Rasionalitas" regarding the disposition of women as Lyan, "*The history of legislation in many places in this country has often become emblematic of an attempt to ratify the law which essentially hides the intent of the law -means to "Lyan" a women"*[5] even though as a human being, everyone, both male and female, both those who have positions and ordinary people, are not exempt from having the right to life. If women are classified in the other and the other is placed as the third person who is portrayed as the reality of injustice, then this condition requires restoration to "convert" the society who lives in an atmosphere of "Lyan"-ing a woman. The restoration in question is the restoration of humanity for the sake of restoring the rights of every individual to live so that women do not live and are allowed to live in isolated

Violence against humans generally comes from various sources, but violence against women is caused by gender assumptions. Basically, gender violence is caused by an imbalance of power in society. Gender violence can be divided into two types, namely physical and non-physical violence. Physical violence is an act that causes pain to the body, falls ill or is seriously injured; while non-physical (psychic) violence is an act that results in fear, loss of self-confidence, loss of ability to act, feeling

[4] Cf. Ellemers, Naomi. 2018. "Gender Stereotypes". *Annual Review of Psychology* 69: 275–98. https://doi.org/10.1146/annurev-psych-122216-011719.

[5] Armada Riyanto, *Relasionalitas*, 290.

helpless, and/or severe psychological suffering on a person. During the World War era, human rights were not publicly enforced as it is today, so in ancient times women were severely oppressed in various terrible forms. Forced marriage is something that is considered normal by the family. Women who forced to marry, brings impacts for the children who are born as the next generation[6].

Besides violence, another form of discrimination is marginalization. Marginalization here is more related to economic problems, where gender differences give birth to a process of marginalization that results in women's poverty, either intentionally or unintentionally. Examples of gender marginalization: If there is a mechanization process, men work using machines so that women cannot work anymore; the salary of female workers is lower than the salary of male workers even though they do the same job; daughters are not entitled to inherit in the family or if given, she gets only a little of the inheritance received by men. In fact, this marginality is still difficult for patriarchal cultures as in East Flores to perceive as a form of discrimination; there is even a protest version of the perspective on women's monastic life. Women are considered to have left/escaped from what they should have played in the family and society in order to "secure" themselves in the monastery. Adherents of a strict patriarchal culture, view monasteries as a place of escape for women.

The discussion about women has undergone a fairly basic shift when the concept of gender is used as a perspective. Gender itself actually refers to the relationship in which women and men carry out social interactions. Gender inequality which is the different treatment of women and men from the womb, childhood, adolescence to adulthood, is justified in the family and society. The position and role of women is determined based on the social agreement of a cultural group or society. A person's gender identity is formed by two factors, namely biological factors and cultural factors. A strong patriarchal culture is also expressed in attitudes towards educational opportunities. Boys are prioritized for education over girls. By receiving education, especially higher education, women have the modalities to participate actively and can also compete in the world of politics and government.

The Catholic Church also gives the same emphasis on the importance

[6] Sugianto1, Fajar, and Graceyana Jennifer, Vincensia Esti Purnama Sari. 2021. "Dih : Jurnal Ilmu Hukum Volume 17 Nomor 2 Agustus 2021" 17: 152.

and urgency of education[7]. Education contains personality development, ability development, or potential that needs to be developed; increasing knowledge from not knowing to knowing, as well as the goals towards which students can actualize themselves as optimally as possible. In education there is a relationship between educators and students. In that relationship, they have different positions and feelings. However, both have the same power, namely influencing each other for the implementation of the educational process (transformation of knowledge, values, and skills aimed at the desired goal.

Education is a lifelong process as a manifestation of self-formation as a whole. That is, the development of all potentials in the context of determining all human commitments as individuals as well as social beings and creatures made by God. Education is a process of experience that is being experienced that provides understanding, insight, and adjustment for someone who causes her/him-self to develop[8].

The mechanical action that occurs from the beginning of a person is born, can cause wrong appreciation. Women as a weak group must bear the burden of suffering. Bearing the burden of life as a wife or daughter in the family is considered normal. When the workload and treatment on the part of men are considered normal, reasonable, then there is no need for a movement to achieve justice and love. This kind of thing is seen as one of the obstacles to achieving freedom[9].

Gender become a problem not only because men colonize women or vice versa, but because there is not much involvement that women have. Opportunities and opportunities for productive roles are less given to women while men are burdened with jobs, tasks, responsibilities that are too heavy and difficult to be more capable and stronger in many ways. Gender was also questioned not only because of the cries for help that were heard from women's groups but also because of the habit that grows through many generations.

[7] Document of the Second Vatican Council, *Gravissimum Educationis*, art.1, 4, 5

[8] Cf. Paulus Budi Kleden, *Engaged Theology. Politics and Culture in the Light of Theology* 2016, 129.

[9] This phenomenon, needs to be criticized, whether certain ideologies justify actions that arise from a community as a violation but within the community itself, is not seen as a problem that must be overcome. The paradigm shift becomes the entrance to the illumination of the gospel that leads to conversion. Unpacking the established paradigm, things are not young and fast.

Research Method

The method used in this study is qualitative with a phenomenological approach following the method initiated by Jonathan A. Smith. Phenomenological research is research on human experience. In an effort to understand human experience, it is in line with the intent of the researcher to understand how participants interpret the phenomena they experience[10].

The data collecting method is done by observation and interviews. There are two types of data needed in this paper, namely regarding the understanding of the people of East Flores regarding gender and patriarchal culture and the opportunity to pursue higher education. Other data that is inputted is regarding the opinions and perspectives of individuals with *Lamaholot* culture and educational outcomes at the first and second strata levels. The community groups studied were teachers and government employees with undergraduate and postgraduate study backgrounds. Six people were taken as subjects for interview, consisting of three men and three women. And to get the conformation of the results, 3 men with a high school education background were also interviewed, as well as women.

Robert Schreiter in Martasudjita's writings states that there is no complete and perfect approach theory in cultural studies. One particular approach is useful for understanding certain problems[11]. Getting to know the influence of patriarchal culture, especially in the East Flores area is done by first listening to the culture, before making observations according to the purpose of the study.

Observations are carried out by involving researchers in activities that involve community groups with the categories mentioned above. These activities include traditional wedding celebrations; religious feasts such as first communion, weddings, as well as the jubilee celebrations of priesthood and monasticism.

The validity of the data is ensured by means of measurement and evidence from the researcher's own empirical experience. While the

[10] YF La Kahija, *Penelitian Fenomenologis. Jalan Memahami Pengalaman Hidup*, Yogyakarta: Kanisius 2021, 45-60.

[11] Emanuel Martasudjita, *Teologi Inkulturasi. Perayaan InjilYesus Kristus di Bumi Indonesia*, Jogyakarta: Kanisius 2021, 37.

data were analyzed by descriptive-qualitative approach.

The theological footing in this research is Participatory Theology, with the starting point being the mystery of the incarnation. From this basis it continues to involve God by entering into the history of saving mankind. This is where the humanity of God and the divination of man take place.

Theoretical Framework

1. Patriarchate Culture

In the social sciences, the term culture actually has a variety of meanings, some of which come from diversity, a model that tries to explain the relationship between society, culture and the individual.

Patriarchate, literally meaning paternal rule, is a term that is widely used for various different meanings, which try to describe or explain the condition of the superiority of men over women. In short, patriarchy is all forms of domination over women, whether it is discrimination, injustice or not being accepted, no matter how subtle it is, so that in all areas of life, men become the center and women are marginalized[12]. As a culture, patriarchy becomes a way of life adopted by certain community groups.

The idea of patriarchy is an important stage of development which is also found in the social theory of Marx, Engels and Weber, as well as in the psychoanalytic theory developed by Freud. For comparison, Engel's (1884) writings show that the patriarchal head of the household controls and directs women as progenitors. So Engel sees the position that women, unlike men, have been shaped by the nature of their physical state. Engel's thinking provides a framework for Marxist feminists to criticize patriarchy. However, from this there is a constant tension between the

[12] In line with that, Paulus Budi Kleden noted, "In a patriarchal society, violations of women's human rights occur in the form of the subordination of girls, the absence of objectivity for women to fulfill the sexual instincts of men, sexual harassment inside and outside marriage, unfair salary payments, etc., (Paulus Budi Kleden, Engaged Theology. Politics and Culture in Light of Theology 2016, 104). Regarding this assumption, it is also worth noting what Stephen B. Bevans notes, "Theology with regard to culture and social change is separated from traditional or classical theology, but any study of the history of theology reveals that every authentic theology has its roots deeply rooted in a particular context., whether implied or real" (Stephan B. Bevans, Maumere's Models of Contextual Theology: Ledalero 2013, 9-10).

Marxist historical materialism school, which insists that a change in class relations will liberate women from oppression, and the implications of Engel's biological considerations, which argues that the possibility of women's liberation will not occur.

In this debate, the question that always arises is whether the oppression of women is natural or universal. Because the perspective is cross-cultural. Anthropology has always had a critique of the assumption that the relationship between men and women everywhere is the same. However, it was only in the 1970s that this discipline began to be scrutinized by a feminist perspective (eg Ortner 1974; Reiter 1974; Rosaldo and Lamphere 1974) and began to shift its focus from close kinship to gender. By presenting ethnographic evidence from outside Europe, anthropologists are increasingly arguing that biological differences between men and women do not necessarily account for, or directly account for, the many ways of describing relationships between the sexes.

The scope of the study on the influence of education and patriarchal culture on gender equality that affects the lives of Indonesian people who adhere to a patriarchal culture is placed in the perspective of the noble values of gender and the feminist movement. In the context of efforts to straighten and neutralize the paradoxical perspective towards a positive perspective that is a complete acknowledgment of the existence of women in front of men. In this regard, the assumption is that when that perspective can be developed in a structured manner, it will change the pattern and order of the culturalism life of society.

2. *Education*

Civilization is formed in a person since he was born into the world. It is undeniable that a person is judged to be progressing in life or not, it really depends on the rate and level of the culture he adheres to. Cultured people are characterized by those who have advanced in various aspects of life: education level, way of thinking, way of life, way of creating and maintaining, how to change and harmonize. The more civilized society, the more concerned about the level of higher education. The more highly educated a person is, the more he will be able to get out of the forms of closed life that shackles him. Higher education is a modality of way out of the limitations of life.

Both actions or experiences that affect the development of an

individual's soul, character, or physical will enable the process of transforming knowledge, values, and skills from generation to generation, which is carried out by the community through educational institutions such as schools, higher education, and so on. With regard to education as a vehicle that brings about change in society, education is carried out with a reconstruction or reorganization of experience to make it more meaningful, so that experience can direct other experiences that will be obtained next. In that direction, education is understood as a process of developing human potential, abilities, and capacities that are easily influenced by habits, then perfected with good habits, supported by tools (media) arranged in such a way, so that education can be used to help others or himself in achieving the goals that have been set. By receiving education, a person gains the power to advance development and advance the perfection of life, namely living and living in harmony with nature and society[13].

In its correlation with culture (patriarchate) and gender, it can be concluded that the place and influence of education touches the essential needs of humans and is inherent in the process of life, and is fundamental. This means that educational efforts help achieve the meaning of one's life in an effort to find values that are internalized and direct and/or unify their behavior. In this prospect a person can master a set of forms of productive behavior and work skills that are in line with his socio-cultural demands. The educational process and results experienced by everyone are human investments to face the tasks of the present and meet the tasks of the future.

The role of education is very likely to change people's mindsets, especially about gender equality. The fact is that the unfair treatment that occurred in the era of independence was due to customary or community norms and even the strong inherent habits of the ancestors or the ancestors that place the husband in the one position number in the family, as well as the sons born in marriage. The establishment of this kind of concept and way of acting patriarchal can be countered by the experience of women's higher education. By a broad horizon of thinking from the results of their education, women can be aut of the confines of a narrow way of thinking and become individuals who can compete in the world (not just participants). Likewise, with men, if

[13] Cf. Meece, Judith L., Beverly Bower Glienke, and Samantha Burg. 2006. "Gender and Motivation." *Journal of School Psychology* 44 (5): 351–73.

they have the opportunity to get higher education, they are open to self-transformation, especially on ways of thinking and behaving gender fair

3. *Gender Equality and Patriaschate Culture*

A significant feature of the history of life is the adjustment required by change. Two consequences of change are the interruption of activities that have taken place previously and the introduction of uncertainty over future controls.

The role of education in gender related to intelligence, it needs to be clarified that intelligence is not a monopoly for men or specifically for women, but is a common property. Therefore, wise educational behavior is to take advantage of women's intelligence in their fields as men use their potential in certain fields as well. It is not forever that congenital intelligent associated with man or a woman.

When traced, the differences related to sex seem to lie in three main aspects: physical, emotional and mind abililty. Regarding the mind, it cannot be measured that men are smarter than women, or vice versa women are smarter than men. It has been proven that men and women have talents that are not specific to a particular gender.

How education plays a role in influencing gender equality, not only thanks to the educative information received by women and men as the target community, but education must also influence traditional and interests of stakeholders, in traditional elders and patriarchate community leaders.

With educational attainment, making virtuous individual person, this is a reliable basis for structuring the life of the Lamaholot community regarding all aspects of life containing high values which lead to four factors, namely truth, honesty, justice and certainty.

Parents' behavior in order to educate children from an early age is directly correlated with the attitude and personality of children in the future. By prioritizing treatment of men so that women who receive such treatment or fate do not feel pressured or oppressed even though other women who witness it, they rebel because they experience as an unfair reality. In this condition, the role of gender and the feminist movement is more to make women aware of the existence of their dignity and to position men in their roles and positions as well.

Efforts to resolve this contradiction have also led some Marxist

feminist schools to reject the use of the term patriarchate completely. The structure of the patriarchal values relationship and gender inequality becomes a paradigm for all social imbalances and cannot be reduced to other cases. Although it is a social explanation of the existence of gender oppression, this patriarchate view also tends to accept the natural differences between men and women because the focus is on the antagonistic gender dichotomy.

The emergence of awareness of a small number of community members is generally influenced by several things, namely the level of public education is starting to increase; mingled life becomes a reality that is difficult to avoid, and the struggle for gender equality and justice is increasing, both individually, in groups and in society as an organizational group. This action certainly greatly influences changes in behavior patterns and attitudes to seek equality and justice[14].

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Humans, the owners of culture, who become agents of change and development through their daily activities, made possible by the level and level of education they have. The deepest aspect of culture is the opportunity for the human person to act humanely to meet his needs, express himself creatively in the world[15]. by the education they have, humans are made aware that they are agents of change, even though they are often limited by various factors such as human rights violations, alienated and isolated individuals due to their lives social conditions so that people seek meaning and fulfillment in life in various ways, this can occur in the form of natural and voluntary groups, racial and ethnic divisions, discrimination. People often seek their identity by alienating others and asserting and maintaining their hidden identity, even with

[14] Silvester Ule, *To Do Teologi in Plural Century,* Maumere: Ledalero, 2015, 163.

[15] Emanuel Martasudjita, *Teologi Inkulturasi. Perayaan InjilYesus Kristus di Bumi Indonesia*, 65.

violence.

The role of education toward patriarchalte culture seeking equality between gender and men now has become a demand and need for women and thus fellow genders compete with each other in a fair, healthy manner in occupying certain positions that receive recognition, respect and legitimacy in the eyes of men. even the regulatory legality of women's positions and roles. To achieve that, women really have to get an education.

The level of education received by the community is largely determined by the adopted culture because of culture consists of way of life, attitudes, and systems of the world and human life. Culture is expressed, lived and internalized through symbols and social ceremonies. The culture of a society in a certain environment expresses human life in the face of nature which is constantly changing. In the course of time it is always dynamically moving towards the progress of courtesy, human dignity to be a higher level.

By human studies experiencing developments in the perspective of gender and vice versa, by deviding of various feminist minds have had an important influence on educational studies, especially its focus on disaggregating learning and reasoning process based on gender. The perspective of education as liberation will overcome this problem by opening up the field of freedom with the content of personal and social values payload.

4. Participatory Theology

Theology cannot run in a vacuum without knowing time and culture[16]. Jesus, the God Who is present in the midst of humanity and its culture, including patriarchate culture. He came feel the sorrow that afflicted mankind, such as He was sad because Lazarus died; Jesus, moved with compassion, He saw the crowds like sheep without a shepherd; Jesus ate with the tax collectors, was at and mingled with them. The way in which Jesus was at and His form of involvement meant understanding, the anthropomorphism of God for the sake of human theomorphism. Solidarity theology and participatory theology focus on the incarnation and the Pascha mystery. God took part in human humanity so that

[16] William Chang "Berteologi Damai di Tengah Konflik" dalam Robert Pius Manik dan Gregorius Pasi (eds) *Berteologi Baru untuk Indonesia*, Kanisius, Yogyakarta 2019, 275.

humans could share in God's divinity. God's participation in human struggles is as stated in Hebrews "Jesus Christ, the High priest who felt our weaknesses" (Hebrews 4:15) or Philippians "though He was in God's appearance but He do not consider equality with God something to be grasped" (Phil 2: 6). Jesus Christ was truly a historical man. God enters the history of mankind which is always concrete with the dynamics of time and space, including all its socio-religious and cultural contexts which have become history with God. Jesus Christ was sent as man to mandkind [17].

God's involvement in human life become base for humans to be involved in the world. Women are not excluded from having the right to life including the right to be involved without reducing the amount of their involvement because of they are not men. The involvement of Flores women is possible if they are freed from the forms of attachment by patriarchal culture first.

God on the one hand is indeed *Deus absconditus* (the Hidden God), which implies mystery in it; but on the other hand He is also *Deus revelatus* (Revealed God). East Flores women are still a group that is hidden from being openess to take part. Dealing with the theology of the hidden Mysteries of the Hidden God renders man to be incapable to find words to say anything about Him; but thanks to Him revealing Himself through and in Jesus Christ Him self, He is recognized as a Person. The incarnate God reveals the absolute mystery that is in God, as well as makes Himself an intermediary, so that mankind can have the experience of God (cf. John 14:6-9). God's participation in Jesus Christ, who lay down his life for friends, " There is no Greater love than Someone's love who lay down his life for his friends" (John 15:13). Friendship is not a simultaneous action because it is a series of actions to be a friend, to be another me. God becomes man's friend in order to that man learns what friendship really is. Friendship is a meaning that everyone is loved by God[18].

The act of liberating the women of East Flores from the boundaries of their role as a form of impoverishment becaused of a rigid patriarchal culture. In this condition, the Church lives and becomes a witness of Christ in a concrete of society situation, how to be a "voice of the

[17] Emanuel Martasudjita, *Teologi Inkulturasi. Perayaan InjilYesus Kristus di Bumi Indonesia*, 163.

[18] Armada Riyanto, *Katolisitas Dialogal. Ajaran Sosial Katolik*,Yogyakarta: Kanisius 2014, 126-127.

voiceless"[19] by supporting women so that they have the opportunity to pursue higher education. Higher education is one of the adequate shutters for East Flores women in interpreting the Face of the God to Whom familiar and acting to save oppressed humans. This is where the meaning of education as an act of liberation.

Mankind confronts God insofar as He reveals Himself; manifests Himself within the reach of human knowledge, and in so far as He is received and welcomed. Thus the divine mystery is recognized through and in the mystery of Jesus Christ. He became closer and closer to the mankind, while His transcendence also grew. Indeed, only in Him are hidden all the treasures of wisdom and knowledge (cf. Col. 2: 2-3).

Divine Revelation does not only mean God who speaks, God who sends down His laws and commandments, but more and finally is God who reveals Himself, He who reveals Himself, human in the person of Jesus Christ the Son of God incarnate. In this mystery of revelation there is the transcendent act of God, who reveals His plan of will to save mankind. This rescue mission considers women independently as subjects. This act of God is historical character, exists and is part of historical events, so the act of revelation, God's self-disclosure, is part of the system of salvation in the midle and in the history of mankind. It is meant by that: human beings can participate and take a part in the divine life. Divine life is the reality of freedom longed for by humans, men and women. God's revelation as a saving grace is thus an invitation to include women in life and treasure divine (cf. DV 6). The principle of shared welfare emphasizes respect for the human person who has the right to live a good and decent life[20]. The goodness and worthiness have not been measured in the women of East Flores if they are not lifted from the pressures of a rigid patriarchate culture so that they are given the opportunity to be involved as development actors in all fields, including aspects of government and in the political sphere.

[19] Mateus Mali, "Berteologi Damai di Tengah Konflik" dalam Robert Pius Manik dan Gregorius Pasi (eds), 263-265.

[20] Armada Riyanto, *Katolisitas Dialogal. Ajaran Sosial Katolik*, 95.

Result and Disscusion

1. The Result of Observation and Interviews

East Flores women progression can be obtained through interviews with families. In the families where the wife has a higher education, it is proven that awareness arises from both husband and wife dealing with handling work at home. The reality of housework such as washing and cooking is not only done by women (wives). The reason is, because the household was formed together, at the will of the husband and wife, not unilaterally. Wife is not an object. Husbands can do household chores and even usually do chores such as washing dishes, washing clothes, and cooking. Everything is done with the aim of protecting the family so that there is a sense of happiness because they are willing to sacrifice for the people they love. Sometimes there is omission of the wife, doing household chores without the husband's involvement. This generally happens when the husband is involved with group friends who like to drink together while gambling, or in other activities.

The questions for observation called the husband and wife to respond about their participation and collaboration to work together whatever need in their family in daily work; how to take part for taking care the children; participation for decision; and responsibility in economic line. Each other of couples is given occasion to respond the question freely. In special case, Author want to have an original respond about something need for clarification, the questions are given to men or women in deferent times. Each point of question with the deferent reason but in generally the responding come from the wives and husbands, showed that the education changes the life and gender position.

2. *Table of Informant Reseach*

No	Nama	Status	Education	Job
1	Sirilus Karolus Keroponama, M.Pd.	Husband	Licentiate	Docent
	Fransiska Komelia Kuldin, S.Kep.	Wife	Bachelor	Government employee
2	Ignas Bala Sinuor, S.Sos.	Husband	Bachelor	Employee
	Germana Ritan, M,Pd.	Wife	Licentiate	Docent
3	Darius Nggawa Keban, A.Md.	Husband	Associate Degree	Bank employee
	Viona Waleng,	Wife	High School	Housewives
4	Stanis Wao Uran	Husband	Junior School	Motor sickle taxis
	Margaretis Ina Maran, A.Md.	Wife	Associate Degree	Government employee
5	Anton Polen Keban	Husband	Elementary School	Driver
	Magdalena Nogo Moton	Wife	High School	Housewives
6	Yohanes Yipi Seke	Husband	High School	Motor sickle taxis
	Maria Oni Werang	Wife	Junior School	Housewives

When interviewing couples who are not at the same level of education (wives are more educated than men), the answer given to the researcher is that the level of education does not affect the willingness to sacrifice of partners, but rather consciously they take part in joint work tasks. The answer is emphasized by the expression that what drives the willingness to work together is the level of love they have for their partner. This answer is captured as a phenomenon that informs about the awareness (change) that is caused to men as a result of women getting higher education[21].

Another story arose when the author interviewed a married couple who both wives and husband did not have a higher education. The answer given is that each husband and wife carry out their duties with full responsibility. The atmosphere of mutual help is not clearly shown. Husbands tend to let their wives do household chores while husbands are more focused on earning a living. Even if the husband's work is much heavier than the wife's, the work done by the wife is burdensome because there are many household chores including taking care of the children.

It was different when interviewing a married couple who both received higher education in the parish of Santo Ignatius Waibalun – Larantuka, the following reality was found: They quite agreed in giving an answer by saying that it was not true, household chores such as washing and taking care of children were only done by woman (wife). When they asked why, the reason given was because households were formed together, not unilaterally. Husbands can do household chores and even usually do chores such as washing dishes, washing clothes, and cooking[22]. Household work such as washing dishes, clothes and other household chores are not burdened only to the wife. The reason given is because everything that is done is aimed at protecting the family so that there is a sense of willingness and willingness to sacrifice for the people they love. This reality is far from what is experienced by women (wives to husbands) at a time when higher education was not an option

[21] Cf. Paula Donnelly Roark, *Social Justice and Deep Particiation*, Macmillan:The Palgrave, 2015, 16.

[22] Especially for the Adonara community, the jobs that are usually done by women, aren't even touched at all by men.This condition lasted for a very long time, and only started to show changes when higher education became a concern, both for women and men, including generations of customary holders. Apart from the perceived influence of education, other things which is also influence this changes to occur is when Adonara men live and work in urban areas.

to accommodate women's self-development.

Another husband and wife pair were met by information that they support each other in improving their careers, not only working together in household matters. He supported his wife to include in the list of legislative candidates and won a DPRD seat. Education helps husbands to realize their duties and work together with their wives to build a family together. In addition, examples of the life of certain families become the impetus for couples in building a family with an awareness of gender equality.

For those who are not married, thanks to the experience of higher education, they experience getting out of chain and then can potentially collaborate with men, because they already have adequate self-modalities; they also occupy positions in the world of education, government and politics. The time waiting to get married was experienced as an opportunity to express himself with the knowledge and skills they had from college. This experience is definitely different from women who do not have higher education. They do not have the freedom to express themselves because they feel limited by the lack of experience with higher education.

3. Discussion

In the New Testament also found a number of signals of injustice between women and men. Certain passages in the New Testament, such as 1 Corinthians, "as in all the churches of the saints, the women must keep silent in the congregations because they are not allowed to speak. They must submit themselves, as the law also says. If they want to know something, let them ask their husband at home. Because it is not polite for women to speak in congregation meetings (1 Cor 14: 34-35). Women are limited in their space of movement, that women get salvation because they give birth to children and live a simple life (1 Tim 2: 15). These restrictions contradict what Gal. 3: 28 says, that baptism removes all differences between people. Baptism makes one see himself as equal to others in equality. Equality does not mean that women and men are the same. Both are different but differences as discrimination need to be rejected. The language used by Paul, "There is no man or woman" (Clliford, 2002: 130). Thanks to Jesus Christ men and women experience unity and equality in Him. The interpretation of this unity and equality can be found in Jesus' attitude of involving women in His

life and work, even the fact that the incarnation is the starting point for the gender fair perspective intended. The disciples he gathers in large groups (72) and smaller groups (12) are a community that symbolizes the existence of the Church. The Church consists of women and men. So in discipleship, there is no difference between men and women. Elsewhere, the declaration of confession and self-declaration of Jesus is the expected Messiah, revealed from the mouths of Peter and Martha (John 11: 27; Matt 16: 16).

Saying about gender and tradition, the authors show the variant aspects of gender and tradition problems in the aspect of spirituality and also as human being. Shannon McAlister wrote in *Christ as the Woman Seeking Her Lost Coin: Luke 15: 8-10 and DivineSophia,* that according to the Latin West Fathers, saints, and Doctors of the Church interpreted the woman of Luke 15: 8-10 as a representation of Christ—and identified her with Woman Wisdom (*fiokmāh/sophia*), whom they saw as divine[23]; T. Howland Sanks, S.J., in "*A Church That Can and Cannot Change: The Dynamics of Tradition*" described After reviewing some previous contributions to the discussion of continuity and change in the Christian tradition, suggests another way of thinking about the problem by using Pierre Bourdieu's analytic notion of *habitus* David Albert Jones in "*Gender ReassignmentSurgery: A Catholic Bioethical Analysis There is no explicit authoritative Catholic teaching on Gender Reassignment Surgery (GRS)*" noted down about Catholic bioethicists have debated the origin of gender dysphoria and the effectiveness of GRS. The principle of totality does not apply to GRS as thereproductive organs are a *cause* of distress only because the *object* of distress. This analysis leaves open the status of GRS which does not compromise biological function[24]. This GRS research describes a situation where the human being use their educations force to create the new practices. The education opened a new technology creating on biological function as one of the gender problem. It created many reactions from Church. The education I mind in this article just for helping the women to be clever and smart, freedom and capable to present their roles to build their life and somewhere, include the politic line. Changing and reviewing in the Church have to adapt to the light of the Gospel. The Church can change follow with the dynamic of tradition and culture on the

[23] Shannon McAlister: *Christ as the Woman Seeking Her Lost Coin: Luke 15: 8-10 and Divine Sophia in the Latin West* in Theological Studies Journal Vol.: 79 no. 1., 2018, 7-35

[24] David Albert Jones, *Gender Reassignmen&urgery: A Catholic Bioethical Analysis* in Teological Studies Journal 2018 Vol. 79 No. 2., 314 – 338.

light of the Gospel, such the women have to change their life to be equal with the men as gender.

Aloysius B. Kelen analyzed about gender problem in aspect of anthropologic. He said that gender has to use the anthropology approach if we want to find the balance of gender problems, because the culture and tradition as the rood of gender problems[25]; Elisabeth Schussler Fiorenza showed the gender in other contest, that cause of claim from men who have a high level education was made the knowledge is not only gender specific but also raises, Eurocentric and class; Herb Goldberg, more than 22 years before described that it's normal the men are force than women; men are able to bear the passion; they don't need to take rest and sleep; they are able to make affection control than women[26]. Regina Ammicht Quin said that gender is not a pure theology; it is an application's theology. An important thing she showed also in her article is the meaning of gender as an equality between men and women but also as a multi-dimension of actions is presented by role and taking part of men and women, a deferent reality, is not like some decades passed[27].

Octogesima Adveniens, the letter apostolic of Pope Paul VI (May 14 – 1971) has proclaimed the equality of women in political line. Pope Paul VI in *Evangelii Nuntiandi* stressed the importance of the culture, "*The space between culture and Gospel is a drama in our time …*" (EN 20). The co-relation between culture and the Pope attention to give place to woman in political line, is the same goal in this article. The woman in East Flores need to have occasion and places but the ignorance of high education not allow many of them to reach the role as the Pope mind in *Octogesima Adveniens* because of the culture (patriarchate).

The similar meaning about culture the Pope said in EN 20, in case of gender, according to authors above, the culture has formed and created the gender problems. To analysis these contribution of the authors, I found that the unique problem of gender is culture. So, the strong of

[25] Aloysius B. Kelen, *Gender. Sebuah Pendekatan Feminisme Antropologi*, Ende: Nusa Indah, 2011, 97-104.

[26] Regina Ammicht Quin, "Genderous Thinking Gender and Teology" in Lisa Sowle Cahill, Diego Irarrazaval and Elaine M. Wainwright (eds), (*Concilium 2012*) *Gender in Theology, Spirituality and Practice*, London: SCP Press, London, 2012, 36.

[27] Regina Ammicht Quin, "Genderous Thinking Gender and Teology" in Lisa Sowle Cahill, Diego Irarrazaval and Elaine M. Wainwright (eds), (*Concilium 2012*), 36.

patriarchate culture in East Flores has framed the gender problem. The result of observation and interviews in this my research, found out the problems of women in East Flores because of the patriarchet culture, so that they have to have a high graduate education for opening a new mind seat about the importance of taking role as a woman together with the men without doubt.

Education must be placed in the perspective of liberation. Education is one for all and lasts for a life time. Education that is applied will only be effective if it is responded to with attitudes and learning abilities. Learning power can be grown by environmental conditions. In terms of gender, women and men need to be educated in the process to educate themselves and the community. However, difficulties can be experienced by women in obtaining education if the real society conditions less supportive and pay attention to women's education.

Regarding the education of women, it is generally divided into two targets, namely education will enable women to carry out their obligations as wives and mothers of children in nature and on nature, namely the Kingdom of God. To achieve this goal, it is very dependent on the content of the material being studied, so that it can shape the soul development and ability to overcome the obstacles faced in the process of self-formation of the women of East Flores. The life inteligence of the women of East Flores through education gives birth the formation of ways of thinking and structuring emotions. It can also be said that injustice is not the result of biological differences, but rather than the ideology (social construction) of gender.

Therefore, gender analysis is needed to understand the position of women about humanity, equality, democracy, freedom, and justice. From this basic idea developed an understanding of women's education. Women and men are equal in front of God; therefore, in household arrangements and various socio-political roles, it is not wise to be dominated by men. With regard to intelligence, intelligence is not a monopoly of men or exclusively for women, but is a common property. Therefore, wise educational behavior is to take advantage of women's intelligence in their fields as men take advantage of their potential in certain fields as well. It is undeniable that the higher the education, the higher the sense of optimism and the more courage to compete for new challenging tasks.

Conclusion

The strong patriarchalte culture in eastern Flores is a cultural situation that has tended to become the standard format for men and women in placing themselves as household managers (women) and those who earn a living (men). The fact that women also work for a living, it is an additional job; The main thing women do is take care of the household. The act of helping each other does not mean that the work usually done by women is also done by men, but the husband does other jobs that are supportive of his wife in completing her tasks, taking care of the household. Under certain conditions, the husband demands that the wife has to work to take care of the household because it is a duty that must be carried out as a woman and a wife.

The things that are naturally inherent in men and women cannot be replaced (natural things such as women giving birth to children; men doing heavy work). As a mutual bridge that creates a harmonious correlation, there needs to be rationality of sympathy, because empathy is part of the nature of being together with others; he was born from a deep relationship. Empathy rationality is in the structure of the spark of togetherness with each other. This is reflected in the fact that one person's presence is reciprocally appreciated by others. Mutual awakening as a form of repentance is marked by a dialogue atmosphere between male and female in East Flores[28]. The whole society can be enriched by dialogue which opens new horizons for thought and expands the possibilities of common sense. It is also a path of harmony and peace[29]. In terms of reality in East Flores, husband and wife always help each other do all the work at home, respect each other with a deep awareness that is based on human rationality[30].

The next step of strengthening for East Flores women is to get the

[28] As mentioned by Armada Riyanto from "Dialog and Mission", in his book, Interreligious Dialogue. Historis, Thesis, Struggles, Faces, Yogyakarta: Kanisius 2010, 153: "Dialogue does not arise because of opportunism or temporary tactics, but rather grows on the basis that is strengthened by experience and reflection".

[29] Antonius Denny Firmanto "Peta Teologi Katolik di Indonesia" in Robert Pius Manik; Gregorius Pasi (eds.), *Berteologi Baru untuk Indonesia*, Kanisius: Yogyakarta 2020, 115.

[30] Cf. Armada Riyanto, *Relasionalitas. Filsafat Fondasi Interpretasi: Aku, Teks, Lyan, Fenomen*, Yogyakarta: Kanisius 2018, 337.

widest possible opportunity for higher education. This fact indicates that there has been an increase in the involvement of women in East Flores due to success at the level of higher education, which has the power to melt the frozen relationship between the positions of men and women, even though rationality is not what emerges from the human brain but something that is born from communication and togetherness with others[31]. The repentance that is necessary is the realization of justice[32]. In relation to justice for women, so gender fair action from patriarchal culture is how the motivation is born because women have the right to the opportunity to be involved in the intellectual world.

Based on the reality of today, the perspective of gender equity still needs to be sharpened and focused in order to arrive at praxis. If not then there is no large scale difference from the fact that the presence and involvement of women is 'insightful' [33]. Women no longer have to be punished or flattered because of their sexuality, but they become one of the men, not liyan as a mistress[34].

To conclude this whole writing, the following are some conclusions that are expected to be input for the development of the life of the Church and society that adheres to a patriarchate culture and is more focused on the possibility of women's participation in the state of life.

1. God made man according to His image, both male and female, so from the beginning of mankind was described as outlined in the relationship between man and woman. They are explicitly stated as the image of God so there is no difference between men and women because they are equally in the image of God.
2. The reality of gender in the history of the times from period to period has shown progress that builds optimism that must be supported by the real alignment of gender intentions. The dynamics of its

[31] Armada Riyanto, *Relasionalitas. Filsafat Fondasi Interpretasi: Aku, Teks, Lyan, Fenomen,* 336-338.

[32] Regarding of justice, Armada Riyanto mentioned, "Justice is a complete virtue, reaching out and achieving many elements of human action that are more or less perfect. Justice is concerned not only with action but also with motivation" (cf. Dialogue Catholicity of Catholic Social Teaching, pp. 181-182).

[33] Cf. Rhenald Kasali, *Disruption,* Jakarta: Gramedia 2018, 344.

[34] Armada Riyanto, *Relasionalitas. Filsafat Fondasi Interpretasi: Aku, Teks, Lyan, Fenomen*, 311-312.

movement are indicated by the science and research of scholars; The idea demands human accountability for the rights of life that have been outlined by God and an understanding that is based on the reality of life that has been willing, the Creator.

3. The involvement of women as a result of the process of change has taken place in particular in the last few decades with an emphasis on a new cultural relationship between women and men. In this online movement for equal rights to life, since the spirit of feminism emerged in the last century, it appears that women are affirming new languages and new values of symbols. They are discovering not only an understanding of anthropology and theology; they also built a world for all humans to live together in a new way. One of the new symbols is the experience of intellectualization at the level of higher education.

4. The phenomenon of the lack of involvement of East Flores women in various lines of community life is answered by the need to achieve an adequate level of education for women at the higher education level, as well as men and traditional stakeholders and the interests of traditional elders and patriarchate community leaders. By receiving adequate education, women are aware of their true dignity in front of men. The problem is that not all women are aware that they are discriminated against by patriarchal culture even though they are being oppressed. They are established by natural law imposed on a woman. The difficulty in awakening women who have this way of thinking can be done by provoking the awareness within them to be obliged to receive higher education. Higher education essentially has the effect of changing, renewing, increasing, calling towards true goodness and liberation.

5. There is a causal correlation of education and patriarchal culture on gender equality where there is an influence of education on patriarchat culture; there is an influence of patriarchate culture on gender equality; and there is an effect of education on gender equality. However, it cannot be denied that the rigid patriarchate cultural perspective in East Flores society is still quite alive with the phenomenon of justifying gender injustice, so that hard and precise efforts are needed to arrive at *Consietisasi*[35].

[35] *Consietisasi* is awareness to get out from oppressed conditions.

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