

An Analysis Of Socio-Cultural Factors Affecting Gender Inequality With A Role In Mental Health

Melika keyghobadi

Department of social and health sciences, Universidad de Alcalá, Spain

melika.keyghobadi@edu.uah.es

DOI: 10.47750/pnr.2023.14.03.415

Abstract

Women's needs and expectations in society are changing and evolving now as a result of efforts to reclaim their lost rights and achieve gender justice. In order to understand the cultural-social aspects that contribute to gender disparity, the current research has looked into factors including patriarchal ideology, gender stereotypes, gender socialization, and others. Feminists' conceptions of gender inequality, and Bourdieu's theory have all been used in this study. 385 individuals were chosen as a sample from the married women in Isfahan city who are the statistical population for this study and range in age from 20 to 49. Quota sampling is the technique used in this study. The research's findings show that there is a high level of gender disparity, especially in the economic and cultural spheres, and that there is no correlation between gender stereotypes and inequality, adherence to the patriarchal ideology, or societal norms and inequality. Inequality and gender tolerance exist in the connection.

Keywords: patriarchal ideology, gender socialization, gender stereotypes, gender inequality

Introduction

women make up half of the world's population, and addressing their role in the development process of society is of great importance. Throughout history, biological, natural, and social conditions have shaped the situation in such a way that women have been limited and bound [1]. So that despite the efforts made in recent decades, most women in the world still see little changes in their situation. The most important factor that prevents women from progressing is the views and attitudes that have been formed in the heart of society; Stares, without changing them, any efforts by women's movements will be fruitless [2-3]. These stereotypes have penetrated society as stereotypes and are a big obstacle to changing the status of women Gender includes social characteristics that define women's behavior in society. The fact that gender characteristics are "society-based" means that gender characteristics are subject to change in ways that can move a society toward equality [4].

Gender inequality means dealing with an act that humiliates, rejects, humiliates and stereotypes people based on their gender and shows that women and men do not have the same access to opportunities and facilities such as educational facilities [5]. Gender is one of the natural characteristics of people, which is evaluated based on cultural-social criteria in most societies, and in recent years, along with ethnicity, it has become one of the basic foundations of social inequality [5]. Various forms of gender inequality can be seen in the world and the unsystematic state of health, nutrition, education, awareness and employment are among its examples. Women in society face inequalities and are the main victims of physical, psychological and economic violence in the family and society [6]. Fard and Sakhamer's sincerity, the concept of gender has a cultural charge and it is formed in different cultures according to the culture of that society, but despite the special differences, in almost all familiar cultures, men are considered to be more powerful beings than women, although the concepts that exist in the society are relevant today, especially concepts such as freedoms and individual rights, communication rationality, civil society and democracy were not politically relevant in the past, but this inequality existed [7]. As Engels in the book "The origin of the family, private property and the state" refers to the equality of men and women in the ancient period, in fact, the gender inequality that has emerged with the emergence of private property and the control of men over women's sexuality and childbearing is a social reality that Every moment of human history

has existed [8-9]. Any behavior, language, politics, or other actions that reflect the fixed, pervasive and institutionalized view of society members towards women as inferior beings means gender inequality [10].

Development alone is not capable of improving women's labor force participation or removing the gender classification of jobs and culturally discriminatory institutions, and changing the status of women instead of relying solely on economic development requires direct social intervention. Brick et al., although the development of Economically, due to encouraging social integration, supporting women's investment in social capital and creating job opportunities with high income, it leads to the improvement of women's conditions [11].

In developing countries like Iran, women's possession of cultural and social capital is not enough for them to reach suitable social bases and equal to men. Political and ideological obstacles also play a decisive role in this transition,) according to the findings published in the Human Development Report in 2011, Iran ranks 88th among the countries of the world in terms of gender inequality index with a score of 485. From the point of view of the United Nations Population Fund, gender equality is achieved when men and women have an equal share in the distribution of power and influence in its equations; have enjoyed equal opportunities and financial independence through work and business; have the same access to education, development opportunities and the flourishing of talents, and the responsibility of the house and children should be shared between men and women [12-13].

In many societies, women have fewer educational opportunities than men, and their access to resources such as food, income, and other factors affecting health is limited. These unbalanced relationships in power push women to lower positions and keep them economically and socially dependent on men and limit their access to financial resources, employment, education and health care, gender inequality and deprivation of women in various ways. It can affect the health of the community as a whole [14]

Gender equality and inequality varies from one society to another and from one culture to another. Alpert sees the gender inequality and social discrimination of women in patriarchal society under the influence of cultural and family factors; Because he considers a person to be a product of social conditions [15]. With the advent of the industrial revolution and the emergence of the modern formulation, women got the opportunity to rethink and criticize their status and position in the society and family. Men's superiority and women's inferiority is a fact that exists in Iranian society and it and its consequences have been discussed. A large number of women in the society continue their daily lives without realizing the existing inequalities, thinking that the conditions should be like this [16]. But when this inequality becomes a feeling of inequality in them, when they reach self-awareness and become aware of their rights as a human being. This also happens when women get the opportunity to study in higher education courses and then gain awareness of their rights and the conditions of other women in the society. Because this possibility has been provided for many of them, the existing inequality in the society becomes a feeling of inequality and leads to the creation of problems in the society [17].

Since the family is the main social unit and every human goes through the first stages of socialization in the family center, he also experiences the first examples of gender inequalities in the family. The relationship between parents and their share of economic, social, cultural and symbolic capital creates an objective image of the relationship between men and women and the division of capital between them in the child's mind [18].

The city of Isfahan is one of the big cities of Iran, and the women of this city have two characteristics in terms of having development criteria; That is, on the one hand, in most families, traditional culture dominates social relations, and on the other hand, despite the preservation of local traditions and culture, they also have development criteria, so it seems that the findings of the study of the research topic can be generalized to a large extent. Other big cities are similar in Iran.

This research seeks to answer the following questions:

Do gender stereotypes have an effect on gender inequality?

Does patriarchal ideology have an effect on gender inequality?

Does gender socialization affect gender inequality?

The importance and necessity of conducting research

Over the course of history, women have been ignored in all societies in different forms and forms, and at the same time, efforts have always been made to reduce inequality in many societies, but due to the existence of political and economic powers, men have the human status of women. It is not institutionalized in the evolutionary path of human history and therefore needs special attention. In the field of social relations, gaps and inequalities have been explained mainly from the angle of motives, roles and social base and individual and collective perceptions. Usually, society expects men to provide the means of livelihood for the family, and in return, women are expected to work at home and prepare food; take care of their children and do housework mutually [19-20]. Therefore, girls have less motivation to progress than boys, and as a result, despite society's expectations of women, they have always had a lower role and position in society than men. Also, by assigning qualities, competition, independence and intellectual activities to men, the society keeps the aspirations of women in scientific activities low and the fear of success in academic fields as a social gift for women, while women and men do not have talents and They have different abilities, but different talents and abilities, and this issue is not a proof of the ability or inability of any of them. In general, society and its structural conditions have a different view of women's gender, and this way of thinking has caused the formation of gender stereotypes in people's minds, and this issue itself fuels gender inequality in the society more. This article analyzes socio-cultural factors. It affects gender inequality [21].

Theoretical foundations of gender inequality theory research

Four themes constitute the indicators of gender inequality theories. First, women and men not only have different positions in the society, but they are also placed in unequal positions. Compared to men who are in the same social position, women have less material resources, social status, power, and fulfillment opportunities. This social status can be based on race class, occupation, ethnicity, religion, education and nationality or any other important social factor. Second, this inequality originates from the organization of society and does not result from any important biological or personality differences between men and women [22]. but there is no significant pattern of natural difference that distinguishes the two sexes. In fact, all human beings are characterized by a deep need for freedom for self-realization and a kind of flexibility that makes them adapt to the requirements, opportunities and situations of their lives. Gender inequality arises from the fact that compared to men, women have less power to fulfill the need for self-actualization, while both share this need. Based on the fourth theme, all theories of inequality assume this. that both men and women can react easily and naturally to more equal structures and positions; In other words, they believe that it is possible to change the position of women [23-24].

Chaffetz's theory of gender inequality

Conscious efforts to correct gender stratification include:

1 The efforts of the elites The elites of the society try to support the transformation of gender inequality for some reasons. This support can come from the fact that gender stratification endangers their position as elites of society and neutralizes their plans and goals. Also, they support the transformation in stratification due to gaining the support of women in competition with other elites [25].

2. Women's efforts: Factors such as industrialization that increase non-domestic jobs. Urbanization, which causes the concentration of women, as well as the expansion of the middle class, whose women are more than other women looking for work outside the home, makes women interested in working outside the home and creates new demands in them when If these expectations and demands are faced with obstacles in the existing stratification system and women cannot achieve them, they will feel the disutility and inequality as a group. According to Chaffetz, this process is accelerated when women gather in a special place. On the other hand, the ideological maturity of people changes the existing gender definitions in the society. These factors create a feeling of relative inequality in women, which itself leads to the emergence of effort and tendency (motivation) to transform the stratification system and social mobility in them. This process is considered a positive consequence of the feeling of gender inequality. Even if these movements have a reverse function and create scholastic and political chaos and eliminate previous gender definitions, they can still have a function, and that is to create more new organizations of the women's movement [26-27].

Bourdieu's theory of gender inequality

Bourdieu emphasizes the importance of the role of socialization in the formation of gender definitions and symbolic violence, which are the main justifications of gender inequality. One of the most basic learnings of each person during gender socialization is appropriate gender roles and ways of performing them. According to Bourdieu, there is a kind of rotational causality in the gender inequality system of modern societies; So that objective social structures shape individual beliefs and people act based on these beliefs in such a way that gender social order is strengthened. Bourdieu Bartholomew proposes gender inequality with the concept of habitus and field. From his point of view, the concept of habitus is a kind of practical preparation and implicit learning. Habitus is a kind of social upbringing of taste and taste, which allows social agents that the spirit, rules, find out the manners, directions, values, methods and other matters of the field (the field itself, scientific, economic, sports, artistic, political, etc.); be accepted into it; to fit in and become the source of the effect [28-29].

Multiple components of habit can be both mental and tangible. The very important point is that all these components are internalized by each person through primary socialization. By internalizing these components in the context of the family and through other paths of socialization, the child helps in the formation of habits; Therefore, it is said that habits are made up of strong structures because the family is the main social unit and every human goes through the first stages of socialization in the family, so he experiences the first examples of gender inequality in the family [30]. the mother and their share of economic, social, cultural and symbolic capital creates an objective image of the relationship between men and women and the division of capital between them in the child's mind. If men and women enjoy different facilities unequally, children will gradually develop the mental image that gender inequality is a natural thing. On the other hand, if the woman of the family has accepted gender stereotypes, it will bring two important consequences; First, it causes the woman to accept her inferior position and an unequal share of the available facilities, and the second consequence is that the mother, who is considered the most important agent of the paternal society, transfers these beliefs to future generations [31]. Both of the above consequences cause the continuation and reproduction of inequality in family and follow it in society. Bourdieu believes that the collection of these capitals determines the social position and class of the individual. If we bring gender stratification into family relationships, we can determine the share of each couple from different capitals. Let's specify his position. In fact, the way people share these capitals determines the level of gender inequality [32].

In general, the theoretical framework of this research is based on the theories based on gender inequality of feminists, Chaffetz and Bourdieu. The common feature of these theories is that they emphasize the existence of distinct social roles for women in the form of social division of labor. Continuous employment in these roles leads to the creation and promotion of mental systems, which in addition to legitimizing this system, also guarantees its continuity. This mental system is formed through the process of socialization. And finally, it leads to behaviors that perpetuate gender inequality. Therefore, socio-economic characteristics, which are mainly caused by different social roles, along with cultural beliefs, help to create and stabilize gender inequality. Playing different social roles by men and women in each society is often such that superior and more powerful positions in Men's authority is placed, gender ideologies, stereotyped beliefs and gender norms are produced to justify and perpetuate this inequality and to play men's role. On the other hand, as Bourdieu points out, based on the amount of available capital, a kind of hierarchical system between men and women emerges, in which women have a subordinate position in most societies. Therefore, various mechanisms such as symbolic violence and gender norms are used to legitimize this system [33].

Research background

Bokharai and Yazdakhasi (2019) have conducted a research entitled "Cultural obstacles to the realization of gender justice (a study of married women in Tehran in two years). This research was conducted using a survey method and a questionnaire technique in a panel and comparative manner. According to the results of this research, in both stages, there is a strong relationship between the variables of formal beliefs, women's education level and monthly family income with gender inequality (the first one is in the same direction, and the second and third are in the opposite direction, and the other two variables include a tendency towards patriarchal ideology. and gender socialization are also related to gender inequality. In the second research, after four years of the first research, it

was found that the acceptance of gender inequality and the amount of gender tendencies have been in a downward trend.

Harandi and Mohsen Khani (2020) have conducted a research titled "Investigating the situation of gender inequality in Iran's labor market using decent work indicators" in this research using a set of decent work indicators that explain the state of a country's labor market. The amount of gender discrimination in Iran's labor market has been calculated in different dimensions and the process of its changes over time has been examined and analyzed. The results of this research show that although the presence of women in the country's labor market and their position in this market has a growing trend, women still do not have equal positions with men in the labor market in most cases.

Enayat and Rozbahani (2009) have also conducted a study entitled "Investigation of socio-cultural factors related to gender inequality among girls aged 18-59 in Tehran". This research was carried out by a survey method and the sample of its statistical population includes 384 women aged 18 to 59 in Tehran, who were selected by a multi-stage quota and with the help of the Lane table from twenty-two districts of Tehran. Based on the results of this research, there is a significant relationship between the employment status of ethnicity and gender inequality, and the relationship between income and religious tendencies and gender inequality is also significant.

Ahmadi's research (2011) with the title "Change of attitude towards gender inequality during the process of demographic transition" has shown that the attitude towards gender inequality in countries is different according to the stages of demographic transition. The financial countries of Zambia, India and Iraq, which have not passed the first demographic transition, have a less negative attitude towards gender inequality, but countries such as Sweden, Finland and France, which have entered the second demographic transition, have a more negative attitude towards gender inequality. Also, the attitude towards gender inequality in the countries of Turkey, Brazil, South Africa and Indonesia, which have undergone demographic transition in recent years, is between the two categories of the above countries.

Khani (2010) in a study entitled "Analytical framework in the studies of gender inequality in the world", while introducing the important indicators for measuring gender inequalities, explains the structural problem of these indicators in the context of not paying attention to the patterns and structural forms of societies. Also, this study shows that the sources published in the world and in Iran confirm the existence of inequalities in the above form and emphasize social factors as the main key to the emergence of other types of inequalities.

A research in 2005 by Kathard and his colleagues has been conducted in the field of the influence of students' gender stereotypical beliefs on students' judgments and guesses about their grades. The purpose of this quasi-experimental study was to investigate the effect of students' stereotyped gender beliefs in estimating their academic grades. Based on this, the courses were divided into two fields of art (female field) and mathematics (male field). The results of the first stage without the manipulation of stereotyped gender beliefs showed that these beliefs had a great impact on the estimation and judgment of the academic grade; In such a way that the girls had estimated their math score much lower than their actual score before the score was announced. In the same way, the boys also guessed their grade in the art lesson before the actual grade was announced. In the second stage, by manipulating students' stereotypical beliefs, the results have become more balanced and have shown that gender stereotypes have a significant effect on people's views, attitudes, and judgments. By summarizing the research done, it can be said that although the presence of women in the country's labor market and their position in this market has been growing in the studied times, but still in most cases women do not have equal positions with men in the labor market. And there is a significant relationship between employment status and gender inequality. Gender ideology is perpetuated through mass communication and conversation and is transmitted to other members of the society. Sources published worldwide and in Iran confirm the existence of inequalities and emphasize social factors as the main key to the emergence of other types of inequalities; However, with the passage of time, the acceptance of gender inequality as well as the amount of gender tendencies has been decreasing.

In this research, we seek to study and analyze cultural-social factors affecting gender inequality, emphasizing variables such as patriarchal ideology, stereotypical beliefs, gender, gender socialization, and background variables of education and residential area in the city of Isfahan.

Research Methodology

The method of conducting this research is a survey, the data of which was collected using the questionnaire technique, and the documentary method was used to strengthen the theoretical foundations.

Statistical society

The statistical population of this research consists of all married women aged 20 to 49 in Isfahan city, which were 320,000 people. The sample size of 384 people has been measured according to the distribution of the population in different areas of the city as well as the age distribution of the population using the quota sampling method.

Theoretical and operational definition of independent and dependent variables

Gender inequality (dependent variable)

Gender inequality is the unequal distribution of economic, cultural, symbolic, and social capital between two sexes. Based on this, the position of actors in each field depends on the relative weight of the capital they bring to the existing social space. In order to measure each of the components, indices of economic, social, symbolic (power) and cultural capital were prepared. Economic inequality has been investigated by relying on indicators that measure people's ownership. To create this index, we have used measures such as income, self-employment, employment, car ownership, bank account, and insurance. This index consists of a combination of 6 measures and in the form of a "yes-no" answer. To measure the amount of economic capital, we have given one point to the answer "yes" and zero to the answer "no", after summing the scores of the columns of women and men separately, the difference between these two totals shows the level of inequality; In such a way that if the result of the difference is positive, inequality is in favor of women and if it is negative, inequality is against women.

Social inequality has been investigated according to indicators that measure people's participation. This index is made from a combination of 10 scales and as a "yes-no" answer. An example of the items used are membership in cooperatives and trade union councils, political parties, Islamic associations, religious bodies, etc.

Symbolic inequality has also been investigated by relying on indicators that consider the power of individuals. To make this index, measures such as decisions about the place of residence, home makeup and decoration, children's issues, basic purchases of education, etc. have been used. To determine the level of inequality of symbolic capital, we have given zero points to the answer of both, to the answer of "husband" one point and to the answer of "wife" two points. is the amount of inequality; In such a way that if the result of the difference is positive, inequality is in favor of women and if it is negative, inequality is against women.

Cultural inequality has been investigated based on indicators related to the consumption of cultural means. To make this index, measures such as the use of radio and television, internet, books, newspapers and magazines have been used. This index is composed of 5 items in the form of "yes-no". To measure the amount of cultural capital, we gave one point to the answer "yes" and zero to the answer "no", and after summing the scores of the columns of women and men separately, the difference between these two totals shows the level of inequality; In such a way that if the result of the difference is positive, inequality is in favor of women and if it is negative, inequality is against women.

Stereotyped gender beliefs

It is a structured set of beliefs about the characteristics and personality traits of women and men. Stereotyped gender beliefs consist of indicators of negative attitudes towards women's abilities, attributes and personality traits. To operationalize this concept, we have used 21 items in the form of a five-option Likert scale, which have been measured on an ordinal scale. To create this index, personality measures such as self-sufficiency, superiority, violence, feelings and emotions, pride, thinking power, etc. have been used.

Patriarchal ideology

It is a coherent set of values or theories about the biological differences between men and women that justify inequality. This ideology is the basis of all the things that the members of the society think are right, natural and appropriate. To operationalize this concept, 11 items have been used in the form of a five-option Likert scale, which have been measured at the ordinal scale level. An example of the items used are all men are naturally stronger than women, women are naturally dominant and submissive, all women are emotional, the special nature of women makes them more emotional than men, etc.

Gender socialization

It is a process during which a person's gender role identity is formed. This process includes components such as gender role preference, identifying gender roles and recognizing gender role criteria. To operationalize the aforementioned variable, we have used 10 items in the form of a Likert scale, which have been examined at the level of an ordinal scale and with criteria such as having the same behavior and actions as other women, choosing the type of play and the gender of the playmate.

Reliability of research

To determine the appropriateness of the items, using Cronbach's alpha formula, each of the items is placed in relation to the total of other items, and based on their coordination and correlation with other items, stability and appropriateness have been determined.

Table 1. of the reliability of independent and dependent variables

alfa	number	Variable spectrum
0/8322	10	Gender socialization
0/7500	21	Gender stereotypes
0/7200	11	patriarchal ideology
0/7853	6	Economic capital
0/7320	10	Symbolic capital
0/7630	10	Social capital
0/7526	5	Cultural capital

Research findings

Descriptive findings

Based on the findings of the research, 32.3% of respondents have diploma education, only 0.5% have doctorate education and 0.8% of respondents are illiterate. Also, 59.6% of the responses of housewives, 3.26% were employed and 1.3% were unemployed. One of the dimensions of the dependent variable of gender inequality is the amount of economic capital of men and women. The results of this comparison show that men have far more economic capital than women and there is a considerable inequality between these two sexes in the family. According to the results of the comparison of cultural capital between men and women, men have much more cultural capital than women. Also, based on the results of the research, men and women do not have appreciable difference in having social capital, which indicates an increase in women's enjoyment of social participation in the public arena of society. The results of comparing the symbolic capital of women and men show that they are almost equal to each other, and this indicates the increase of women's decision-making power and attention to their opinions and decisions in the private and family spheres.

In total, the comparison of the scores of the respondents in the components of economic, cultural, social and symbolic inequality shows that the amount of gender inequality is in favor of men and this inequality is equal to 45.1 and it is significant. On the other hand, based on the data Listed in table number two, each independent

variable includes gender socialization, gender stereotypes and tendency towards patriarchal ideology among women with an average of 42.3 between "moderate" and "high".

Table 2. Descriptive statistics of independent and dependent variables

The difference in capital between men and women	woman		man		standard deviation	Average capital of a woman (from 1 to 5)	Types of variables	Main variables
	standard deviation	mean	standard deviation	mean				
-3/13	1/63	1/70	1/42	4/83	-	-	Economic capital	It stands for gender inequality
-0/07	1/25	3/05	0/95	3/12	-	-	Symbolic capital	
-0/65	1/83	2/03	2/27	2/68	-	-	Social capital	
-1/94	1/59	1/89	1/43	3/83	-	-	Cultural capital	
-1/45	1/48	2/17	1/51	3/62	-	-	Total funds	
-	-	-	-	-	0/73	3/49	Gender socialization	Independent
-	-	-	-	-	0/44	3/50	Gender stereotypes	
-	-	-	-	-	0/54	3/27	Patriarchal ideology	
-	-	-	-	-	0/59	3/42	Average	

Inferential findings

The first hypothesis: women's stereotyped gender beliefs are related to the level of gender inequality in the family.

Table 3 of simple regression to measure the effect of stereotyped gender beliefs on the level of gender inequality

meaningful		R^2	β	Variable
Sig	F			
0/313	1/02	0/003	0/05	Gender stereotypes

According to table number three, the coefficient of determination $R^2=0.003$ shows that the variable of stereotyped gender opinions is able to explain a very small amount (equal to 03) of the variance of gender inequality in the sample population. According to the F and Sig values between the opinions gender stereotype and gender

inequality, there is no significant relationship between these two variables. The second hypothesis is that women's adherence to patriarchal ideology is related to the level of gender inequality in the family.

Table 4 of simple regression to measure the effect of patriarchal ideology on the level of gender inequality

meaningful		R^2	β	Variable
Sig	F			
0/073	3/245	0/01	0/1	Patriarchal ideology

According to the results of table number four, the determination coefficient of $R^2=0.01$ shows that the patriarchal ideology variable is able to explain 1% of the variance of gender inequality in the sample population. According to F and Sig values, there is no significant relationship between patriarchal ideology and gender inequality, but since the confidence level is close to 93, it can be assumed that there is a weak relationship between these two variables.

The third hypothesis is that there is a relationship between the gender socialization method of women and gender inequality in the family.

Table 5 of simple regression to measure the effect of gender socialization on the level of gender inequality

meaningful		R^2	β	Variable
Sig	F			
0/009	6/93	0/021	0/146	Gender socialization

According to table number five, the coefficient of determination $R^2=0.021$ shows that the gender socialization variable is able to explain 1.2% of the variance of gender inequality in the sample population. The value of F which is equal to 6.93 at the significance level of 0.009 indicates a significant and direct relationship between gender socialization and gender inequality.

The fourth hypothesis is that there is a relationship between the area of residence and gender inequality.

Table 6, measuring the effect of the area of residence on gender inequality

meaningful	f	average of squares	Degrees of freedom	total boxes	source of variance
0/561	0/871	8/637	10	86/368	Intergroup
		9/914	322	3192/161	In-group
			332	3278/529	Total

Considering the value of F equal to 0871 with a significance level of 0.561, it is clear that the minimum difference of two items from the averages is not significant. Therefore, there is no significant relationship between these two variables.

The fifth hypothesis: There is a relationship between women's education and gender inequality in the family.

Table 7 - measuring the relationship between the respondent's education and gender inequality

meaningful	f	average of squares	Degrees of freedom	total boxes	source of variance
1000/	3/09	968/2	9	260/61	Intergroup
		439/	322	3017/92	In-group
			332	83278/5	Total

Considering the value of 4 is equal to 3.09 with a significance level of 0.001, it is clear that the minimum difference of two items from the averages is significant and there is a significant relationship between these two variables. As a result, the average gender inequality varies according to the respondent's education.

On the other hand, the Pearson correlation coefficients between the independent and dependent variables and its results in table number eight also show that only the variable of gender socialization has a significant relationship with gender inequality.

Table 8 - Pearson correlation coefficients between independent and dependent variables

Coefficient and variables		Gender socialization	stereotyped ideas	patriarchal ideology
Gender inequality	Pearson correlation	0/146	0/058	0/1
	Sig	0/015	0/258	0/094

Conclusion

Throughout human history, gender has been an important factor in the formation of a person's position and, as a result, his multiple roles. According to the different cultures they have had, societies have assigned different roles to women and men, and in most cases, the role of women has been lower than the role of men. Valid information collected from human societies clearly shows that the definitions presented of the roles and abilities attributed to the two sexes in each society are very different and have their own characteristics. The basis of historical requirements means the type and manner of production and internal communication with human units, assigning roles to two genders

Gives. Researchers agree that gender behaviors are caused by historical and not biological requirements. Most of the domestic and foreign researches mentioned in the background of the research have sought to find gender inequality in the public or private arena, and the researchers have tried less to Investigate the practical ways of reducing gender inequality and objectively measure the relationship between social and cultural factors with the phenomenon of social inequality based on the results of the research conducted by Bokharai and Yazdakhshi in 2014, with the passage of time, the acceptance of gender inequality and the amount of tendencies Gender has had a downward trend, and the results of the current research also confirm this important issue; That is, contrary to previous researches in which the relationship between stereotyped beliefs and adherence to

. The ideology of patriarchy has been effective in creating gender inequality and has been confirmed over time and for various reasons such as the increase in women's participation and social and cultural activities and women's disbelief in common stereotypes about themselves such as incapacity, incompetence, emotionality And... these

two variables have lost their effect and their effect on gender inequality has been decreasing. Of course, this result cannot be definitely attributed to all the cities of Iran, but considering the socio-cultural conditions of the city of Isfahan and also considering the fact that Isfahan is one of the big cities of Iran and in big cities, women have more social positions. And they also have more suitable cultural and social assets than smaller cities.

Also, during the research, it was found that Isfahani women's decision-making power in the form of symbolic capital and paying attention to their opinions and decisions in the private and public arena has increased compared to other types of capital. In order to generalize the results of this research to the women of other small cities, caution should be observed and it is necessary to carry out more recent research to prove the correctness of these assumptions for the women of other cities as well. Although it seems that according to the statistics that show the presence of Iranian women in various socio-cultural fields, the amount of gender inequality has decreased compared to the past decades, but the issue of how much this decrease is in the whole country is It requires separate research. According to the results of this research, among the four dimensions of the dependent variable of gender inequality, the biggest difference in the amount of economic capital is between men and women, and men have far more economic capital and cultural capital than women. Also, the results of the research have shown that men and women do not have much difference in having social capital, which indicates an increase in women's enjoyment of social participation in the public arena of society. The results of comparing the symbolic capital of women and men also show that they are almost equal to each other, and this indicates the increase of women's decision-making power and attention to their opinions and decisions in the private and family arena. In general, the comparison of the total scores of the respondents in the components of economic, social and cultural inequality indicates that the amount of gender inequality is significantly in favor of men.

Based on the results of simple regression, there is no significant relationship between the independent variable of stereotyped gender beliefs and the dependent variable of gender inequality. In fact, this survey has shown that although most women believe in stereotypes that consider women to be weak, dependent, incapable, incompetent and emotional more than average, this belief has no significant relationship with gender inequality. Of course, this result is not the same as the theory of Bourdieu and Chaffetz, who believe that stereotyped ideas about women lead to the production and reproduction of gender inequality at the micro and macro level. In explaining this finding, it can be said that the increase in women's education along with the change of stereotypical ideas about them at the level of society, the media, television programs and textbooks, and the overall change in the cultural conditions of the society, has been able to significantly change the stereotypical gender beliefs about women. Change women. Meanwhile, previous researches show that the variable of gender beliefs is one of the most effective factors of gender inequality.

Also, there is no significant relationship between adherence to patriarchal ideology and gender inequality; In other words, this research has shown that patriarchal ideology has no effect on the level of gender inequality, which is not consistent with the opinion of radical feminists. It can be said that by increasing women's awareness, improving their intellectual and cultural level, and as a result increasing their participation and social and cultural activities, the impact of patriarchal ideology and belief in the natural differences between men and women on gender inequality has been significantly reduced; In such a way that this factor does not affect inequality as in the past.

Based on the findings of this research, the gender socialization method has a significant relationship with the level of gender inequality, and the emphasis on gender inequality in the socialization process in the family has led to gender inequality to the detriment of women. The results of this study are in line with gender socialization theories and Chaffetz's theory. The results of the analysis of variance test on the relationship between the area of residence and gender inequality have also shown that the average gender inequality among the eleven districts of Isfahan city is almost equal.

Based on the findings of the analysis of variance test regarding the relationship between the respondent's education and gender inequality, it was found that with the increase in the respondent's education level, the level of gender inequality decreased. Therefore, it can be said that with the increase in women's education level, they have become more aware of their rights and real status in society, and this insight has led to a change in the inferior attitude

towards them. Therefore, the opportunity for more women to participate in the social, economic, cultural and political arenas leads to the reduction of gender inequality.

In a world where young women and girls are exposed to the attention of others and judgment about them is more gender-based than men, girls must change the balance of power in relation to their social and physical identity and all issues in the personal and social environment. Challenging to manage. If they are not able to handle this task, they must adapt to the dry patterns of behavior that will dominate their lives as in the past, since men and women not only have different positions in the society, but they will also be placed in unequal positions because From the material sources of social status, they have less power and opportunities for fulfillment than men, it should be noted that the social status of women can be based on class, race, occupation, ethnicity, religion, education, nationality or any other important social factor. Considering that based on the results of numerous researches, including the current research, the process of gender socialization has an effect on the intensification and strengthening of gender inequality, it is necessary that the independent variables affecting this process are considered and sociologically researched and the set of factors And the complex layers inside them are explored.

References:

1. Rao, D., Horton, R., & Raguram, R. (2012). Gender inequality and structural violence among depressed women in South India. *Social psychiatry and psychiatric epidemiology*, 47, 1967-1975.
2. Lee, Y., & Park, S. (2018). The mental health of married immigrant women in South Korea and its risk and protective factors: A literature review. *International Journal of Social Psychiatry*, 64(1), 80-91.
3. Taft, C. T., Bryant-Davis, T., Woodward, H. E., Tillman, S., & Torres, S. E. (2009). Intimate partner violence against African American women: An examination of the socio-cultural context. *Aggression and Violent Behavior*, 14(1), 50-58.
4. Holden, K. B., McGregor, B. S., Blanks, S. H., & Mahaffey, C. (2012). Psychosocial, socio-cultural, and environmental influences on mental health help-seeking among African-American men. *Journal of Men's Health*, 9(2), 63-69.
5. Andermann, L. (2010). Culture and the social construction of gender: Mapping the intersection with mental health. *International Review of Psychiatry*, 22(5), 501-512.
6. Shishegar, S., Gholizadeh, L., DiGiacomo, M., Green, A., & Davidson, P. M. (2017). Health and socio-cultural experiences of refugee women: an integrative review. *Journal of immigrant and minority health*, 19, 959-973.
7. Kiely, K. M., Brady, B., & Byles, J. (2019). Gender, mental health and ageing. *Maturitas*, 129, 76-84.
8. Ezeah, P., & Achonwa, C. (2015). Gender inequality in reproductive health services and sustainable development in Nigeria: A theoretical analysis. *International Journal of Sociology and Anthropology*, 7(2), 46-53.
9. Akhter, R., & Sumi, F. R. (2014). Socio-cultural factors influencing entrepreneurial activities: A study on Bangladesh. *IOSR Journal of Business and Management*, 16(9), 1-10.
10. Lowe, M., Chen, D. R., & Huang, S. L. (2016). Social and cultural factors affecting maternal health in rural Gambia: an exploratory qualitative study. *PloS one*, 11(9), e0163653.
11. Daraz, U., Ahmad, A., & Bilal, M. (2018). Gender Inequality in Education: An Analysis of Socio-Cultural Factors and Impacts on the Economic Development of Malakand, Pakistan. *Liberal Arts and Social Sciences International Journal (LASSIJ)*, 2(2), 50-58.
12. Shafiei Nikabadi, M., & Razaviyan, S. B. (2018). Identification and ranking of effective indicators on the loyalty of the charities in Iranian charities using Fuzzy Delphi and Structural Interpretative Equation. *Quarterly Journal of Socio-Cultural Development Studies*, 6(3), 59-79.
13. Edge, S., Newbold, K. B., & McKeary, M. (2014). Exploring socio-cultural factors that mediate, facilitate, & constrain the health and empowerment of refugee youth. *Social Science & Medicine*, 117, 34-41.
14. Nair, S., Sawant, N., Thippeswamy, H., & Desai, G. (2021). Gender Issues in the Care of Elderly: A Narrative Review. *Indian Journal of Psychological Medicine*, 43(5_suppl), S48-S52.
15. Tesch-Römer, C., Motel-Klingebiel, A., & Tomasik, M. J. (2008). Gender differences in subjective well-being: Comparing societies with respect to gender equality. *Social Indicators Research*, 85, 329-349.
16. Leighton, A. H., & Hughes, J. M. (2005). Cultures as a causative of mental disorder. *The Milbank Quarterly*, 83(4).
17. Bhatia, M. S., & Goyal, A. (2020). Gender Roles in Mental Health: A Stigmatized Perspective. *Gender and Mental Health: Combining Theory and Practice*, 47-62.
18. Ahmed, S. R., Kia-Keating, M., & Tsai, K. H. (2011). A structural model of racial discrimination, acculturative stress, and cultural resources among Arab American adolescents. *American journal of community psychology*, 48, 181-192.
19. Edge, S., Newbold, K. B., & McKeary, M. (2014). Exploring socio-cultural factors that mediate, facilitate, & constrain the health and empowerment of refugee youth. *Social Science & Medicine*, 117, 34-41.
20. Quintero, G., Peterson, J., & Young, B. (2006). An exploratory study of socio-cultural factors contributing to prescription drug misuse among college students. *Journal of Drug Issues*, 36(4), 903-931.
21. Veselska, Z., Madarasova Geckova, A., Gajdosova, B., Orosova, O., van Dijk, J. P., & Reijneveld, S. A. (2010). Socio-economic differences in self-esteem of adolescents influenced by personality, mental health and social support. *European Journal of Public Health*, 20(6), 647-652.
22. Monteiro, N. M. (2015). Addressing mental illness in Africa: Global health challenges and local opportunities. *Community Psychology in Global Perspective*, 1(2), 78-95.
23. Anand, A. S., & Cochrane, R. (2005). The mental health status of South Asian women in Britain: A review of the UK literature. *Psychology and developing societies*, 17(2), 195-214.

24. Möller-Leimkühler, A. M. (2003). The gender gap in suicide and premature death or: why are men so vulnerable?. *European archives of psychiatry and clinical neuroscience*, 253, 1-8.
25. Rani, P., & Tyagi, R. (2020). Socio-cultural factors affecting the problems of rural and urban working women.
26. Grigoropoulos, I. (2022). Towards a greater integration of 'spicier' sexuality into mainstream society? Social-psychological and socio-cultural predictors of attitudes towards BDSM. *Sexuality & Culture*, 26(6), 2253-2273.
27. Thi, H. D., Huong, T. B. T., Tuyet, M. N. T., & Van, H. M. (2022). Socio-cultural Norms and Gender Equality of Ethnic Minorities in Vietnam. *Journal of Racial and Ethnic Health Disparities*, 1-9.
28. Alegria, M., Pescosolido, B. A., Williams, S., & Canino, G. (2011). Culture, race/ethnicity and disparities: Fleshing out the socio-cultural framework for health services disparities. *Handbook of the sociology of health, illness, and healing: A blueprint for the 21st century*, 363-382.
29. Lorimer, K., DeAmicis, L., Dalrymple, J., Frankis, J., Jackson, L., Lorgelly, P., ... & Ross, J. (2019). A rapid review of sexual wellbeing definitions and measures: should we now include sexual wellbeing freedom?. *The Journal of Sex Research*, 56(7), 843-853.
30. Dzumbila-Namasasu, J. (2010). Socio-cultural factors influencing male involvement in reproductive health during pregnancy, childbirth and the postnatal period in rural districts of Malawi.
31. Massaad, C. (2022). Gender Disparity in Healthcare Accessibility across the MENA Region. Available at SSRN 4324084.
32. Miconi, D., Li, Z. Y., Frounfelker, R. L., Venkatesh, V., & Rousseau, C. (2021). Socio-cultural correlates of self-reported experiences of discrimination related to COVID-19 in a culturally diverse sample of Canadian adults. *International Journal of Intercultural Relations*, 81, 176-192.
33. KARADUMAN, A. WOMEN'S HEALTH ON THE ASPECT OF GENDER INEQUALITY IN TURKEY. *Uluslararası Sağlık Yönetimi ve Stratejileri Araştırma Dergisi*, 7(1), 208-219.
34. Ahmad, S., & Bhugra, D. (2010). Homophobia: an updated review of the literature. *Sexual and relationship therapy*, 25(4), 447-455.