
Women Discrimination in Malaysia: Examining ‘The Gender Agenda’ from the Viewpoint of Lenore Manderson’s *Women, Politics, and Change*

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Abstract:

The purpose of this study is to determine factors contributing to gender disparity in Malaysia. Specifically, the researcher has assessed the regions in Malaysian society where the gender gap has been on the rise. In Malaysian, 50% of her population are women, but still, they are discriminated against and not considered in decision-making processes in the society. For example, in the education sector, leadership, politics, the corporate world, and entrepreneurship with women have taken backstage. The whole system has been designed to alienate women from being counted when it matters. With over thirty ethnic groups, Malaysian is termed as a multi-ethnic country and rich in culture. It is these cultural beliefs that have contributed to women falling behind. This study is based on readings from a book on *Women, politics, and change in society*. The author Lenore Manderson (1980) has tried to show how she was inspired to know more about the Malay women following assertions by a British journalist and other European visitors. Also, she tried to recon the remarkable feature of women in Malaysia attempting to fight for their existence in the society through rallies, demonstrating, and forming national movements during the late 40s and post-world war II. The journalist tried to describe the roles Malay women played in society and the discrimination, inequality in rights, and issues they went through in the community.

Keywords:

Family, Gender, Marriage, Patriarchy, Roles, Women, Inequality, Discrimination.

Introduction

The novel *Women, Politics, and Change* tried to highlight how women are treated in society and how gender discrimination, inequality, and Malay women's position have drawn many individuals and movements to enlighten the world. Above all, the book "Women, Politics, and Change" addressed some of the issues that faced Malaysian women, politics, and change. The created campaigns with some individuals have overwhelming inspiration to Malaysian women. That is why Malay women and other women in the society actively participate in rallies, demonstrations, and nationalist movements to fight for their position in society. Taking a case of the most remarkable feature during post-world war II, it was so clear how women and opted for rallies, demonstrations, and nationalist movements during the 40s. The research revealed grey issues concerning discrimination amongst women and how women are not given the chance and opportunities to express themselves.

Although gender disparity is not a problem in Malaysia only, it is a global issue to address. Many countries, including Malaysia, have put some legal framework like the Convention on the Elimination of Discrimination Against Women (CEDAW) to address women's discrimination in society. However, not many have been able to handle the menace in totality. Malaysian women and any other woman in the community are currently treated differently from men. Malay women had their set-aside roles to play as challenging, dominant, and vehement in their emergence from meek and quiet parts (Lim et al., 2019). In essence, the European observers were surprised and expressed by seeing the outspoken and politically active Malaysian women who have attributed the naivete and cloistered mentality of European colonials (Narayanan & Selvanathan, 2017). However, scholars also view Malaysian women and their cultural world as being widely held. This was evident both in the colonial era and also in contemporary Malaysia. Although there is no scientific evidence, the clear impression is that most Malaysian population

and academic scholars share a common belief regarding women in society. Some believe that Malaysian women's traditional cultural values in their community are widespread in Malaysia. The above view was severally pointed out regarding the continued prevalence of conventional attitudes on gender roles in Malaysia. Looking at politics, leadership, and governance, Malaysian women have been in the back seats. It is unfortunate to note that women in politics in Malaysia face sexual harassment in the form of disparaging remarks and offensive jokes made during a parliamentary session.

Notably, women's roles in Malaysia are more focused on family issues as compared to their self-fulfillment. This is seen when women want to make their choice between their career and families. They are forced to prioritize their families and other tasks believed to be for women only. In this case, Malaysian women are faced with a dilemma between handling the modern challenges of life and issues connected to their traditions. They hardly can decide since they are not recognized in society. Although some women are currently in employment, they are also expected to be responsible and submissive to their families and ensure that they maintain traditional Malaysian women's perception.

The above perception has been reinforced with the "poor looking" aspects of Malaysian women, which are also featured in the international gender equality reports (Lawless et al., 2021). According to some of the World Economic Forum, Malaysia has extremely been ranked low as compared to other countries in the Global Gender Gap Index, which were based on some statistics collected reaching the rank of male to the female in some aspects like education, economic mobility, participation in politics game, and also healthwise (Sharma, & Soederberg, 2020).

Many claim that Malaysia's women lag behind men in education, career-wise, equality, and rights. These equality issues are precisely due to traditional cultural values and, these beliefs and claims are currently being challenged (LIM, 2019). Besides, the beliefs are also challenged by scholars and other specialists such as social historians concerning the Malaysia gender roles and equality precisely in Southeast Asia. There are some critical tenets concerning Southeast Asia as a distinct region from East and South Asia, which was relatively known to have women's high status. Historians and other specialists have observed that the relative autonomy and economic significance of women in the last century was higher than any other countries and regions in the world (Ahmad et al., 2018).

LITERATURE REVIEW

The author has explicitly and implicitly explored the issues that Malay women were and are also going through, and the same problems are also linked with what other women in the world are going through. Women are highly underrated in almost every society, not only in Malaysia. Generally, women's roles and status in society depict the historical patterns of relative gender inequality and discrimination, which are persistent in the modern era (Musa, & Husin, 2018; Suleman & Mohamed, 2019; Suleman, Mohamed & Ahmmed, 2020; Suleman & Rahman, 2020).

The notion that the female status in South-East Asia is highly regarded compared to that of their male counterparts. Researchers have linked this to the rooting of the traditional culture of precisely the Mainland South-East Asia and Insular. However, the pattern of the continuity of this culture is not likely to persist. The status of Malaysian women is usually tied to the traditional cultures of East and South Asia.

Also, towards the end of the 20th century, there were several excellent ethnographic studies of gender roles, mainly within the rural regions and demographic surveys of marriage and family organizations (Suleman, Mohamed & Ahmmed, 2020). However, a comparative empirical study showed sparse results compared to the recent years. Based on the period under investigation, the rural areas were more populated by Malaysian people. They appreciated living in a rural area more than in towns. With the rapid urbanizations and industrialization, which come at a high phase in the recent decades, the women patterns here began changing gradually. These women started gaining popularity slowly by slowly (Suleman & Mohamed, 2019).

After reading keenly on the historical accounts of the women's roles and status in pre-colonial South-east Asia, one could quickly review the evidence of some patriarchy indicators. These involve the customary pattern of kinships and tracing descent, residential patterns of some of the newly wedded couples in the society, and the gender preference of children. The issues revealed much on the women's roles in economic production like in cultivation, trade, commerce, and the considerable literature on societies' marriage, family structure, and divorce. Most of the studies reviewed focused on the Malaysia region with similar cultural norms precisely on the women.

The higher relative status of Malaysia women in pre-colonial

Some scholars have mentioned the relatively high standards of traditions concerning Malaysian women. Also, that has been backed up by more gender studies and the position of women in

Malaysia. That also followed a nuanced assessment that acknowledges the power of women concerning household decision-making. But that has faced a wide-ranging political and economic context which has been constraining women's advancement to full equality compared to men in the society.

The pre-colonial status of Malaysian women and their roles do not claim that there was no patriarchy but rather the woman status in the region was much higher than in any other places. The above conclusions were assumptions of visitors. Those explorers and travellers wrote those conclusions on books and chronicles that described the people they encountered within the society they visited before high imperialism in the early 20th century. Among the fascinating and surprising features was the visible women's roles in public life like commerce.

Women were viewed as active traders and money changers in the market. Like it was observed, it was very usual for the men to entrust their pecuniary affairs to their women in the society (Lim et al., 2019). The women used to go to the market for trading as businesswomen (Jafri, & Khurram, 2019). Other women ended up being large-scale traders directly negotiating with European merchants.

On the other hand, the visitors also got shocked by the sexual relations among society compared to the prudishness of different communities. The premarital sexual relationship was considered indulgently, and there was no expectation of virginity at marriage. In case there were any chances of pregnancy in society, then the couples were bound to marry. This made illegitimacy uncommon. Women also actively participated in courtship and expected both sexual and emotional gratifications. Some couples had fidelity and devotedness that shocked visitors since their expectations were not rooted in mutual affection in the marriage. Centrally, the easy to divorce in Malaysia created incentives for men and women to keep their marriage harmonious.

From these conclusions, women's independence and high status before the 19th century represent one extreme human experience in the above issues. Among the women value was the bride-wealth customs or maybe getting the gold and other properties from the groom's parents and family. Above all, women and men were not considered equal at any cost. There was a separate sphere for each gender's activities and authority. Men were always dominating control in statecraft and informal aspects of religion and other works involving the workforce. On the other hand, the women's sphere was generally from the household and family aspects. Some of these cultural patterns have persisted in

the modern era.

MEASURING PATRIARCHY

The patriarchy concept comprises attitudes and customs deemed to be of men's supremacy. However, determining gender and equality patterns between the society has proven to be an obstacle in research. Some of those not deemed patriarchal like in hunting and gathering also have their gendered divisions in terms of labor. The sexual reproduction difference amongst these societies has created independence and complementary obligations in family formation, giving birth, and rearing the children. The studies have appreciated the facts with different roles that are adaptations to the difference in biological aspects in children bearing and breastfeeding and others shaped by the patriarch.

The analysis revolves around the complications with theoretical aspects and focuses primarily on some indirect indicators of patriarchy. They include patterns of tracing descent in kinship, residence patterns of couples who are newly married, and gender preferences for youths. The above indicators are ascertained in the demographic survey and ethnographic studies to capture elements of patriarchal customs. Patriarchy tends to prevail, and some evidence of gender neutrality is deemed a sign that some of Malaysia's cultures were different from those in other parts of the world.

Bilateral Kinship in Malaysia

Decency is majorly traced within the Malaysian husbands' family (patrilineal), while the family of the Malaysian women (matrilineal), or both bilateral. There is relatively equal status in bilateral kinship. Both sides of the family may assume some equality in authority, inheritance, and general social relations. The newly married family has a residential location that is more tied to descent patterns. Patrilineal society assumes the customs of patrilocality. It is in Malaysia, where the bride will relocate from her family and come to live with her new husband's extended family or maybe nearby. The woman must adjust to the parents of her husband's authorities and preferences, and that does not call for any support or attention of her natal family. On the other hand, matrilineal society assumes the opposite whereby the couples after marriage joins the bride's household or lives near them. Here inheritance and social influence are believed to pass down through matrilineal kinship lines.

The third dimension is the existence of a strong preference for a male child and, precisely, the firstborns. Parents in Malaysia and other nearby regions entirely prefer male children as their heirs and expectations for security and support soon and at old ages.

The primogeniture inheritance system asserts that the eldest male child will later inherit all of the properties owned by his parents. Although the above family patterns are linked as part of a broad cultural matrix, we can independently focus on each Malaysian aspect.

The Malay kinship system is deemed bilateral. In this system, there are equal rights, and almost equal importance is getting attached to kin on the father and the mother sides. However, Malaysia families do not emphasize the essence of multigenerational surnames, but almost everybody retains their surnames from one generation to the other. Besides, in most cases, the Malay families visit and seek advice and assistance from maternal kin even though little difference exists, which gives a more significant status for Malaysian men. There are ties for maternal relatives who were reinforced through the close bonds posed by daughters to their mothers and sisters.

In Malaysian customs, there exist two well-known cultural traditions of defining descent. The *Adat perpatih* has some aspects like passing land ownership from the mothers to their daughters. The *Adat* is structured by patrilineal descent for Malay royal lineage despite the element that it is bilateral significantly in principle and content.

In the bilateral kinship systems, the nuclear family doubles the potential valuable kin support than the strict patrilineal or matrilineal system. The ties are reinforced. With the close emotional bond between mothers and their daughters and sisters, the bilateral kinship has created such a strategic resource for women in Malaysia to uphold their status. They also moderate the patriarchal influences from westernization and Islam.

Residential patterns of the married couple in the society

Proximity has been the best aspect of kinship structure and influence. That said, the new couples, after marrying, may choose to stay away from both their parents to have their decision-making strategy. Those who live far away from their family households inhibit regular interactions and independent decisions concerning their families. In contrast, both the parents, whether the groom's or the bride, will have a more significant influence on the new couple when they are closer to them, and the new Malay woman will end up losing the social support of her natal family. However, she will have to defer to the expectations and authority of the parents of her husband. The low cost of constructing a house in the rural areas has some significant proximity within walking distance to the kin. This is more common than within extended households. The traditions necessitate the general

pattern where the couples will reside with the groom's parents after marriage for some time. In contrast, matrilocal ways have been common in some regions, including Malaysia. The typical pattern is women relocating to their husbands both before or after the marriage. On the other hand, this decision also depends on some factors such as land availability and some decisions made by the husband to be before and after the marriage. These decisions were sometimes flexible but greatly dominated by the husbands' side, ignoring the Malaysian women.

Gender preferences for the male to female children in the society

Malaysia has a pattern that is common in other institutions. It is similar to the patrilineal and patrilocal norms of some different Asian cultures. They have extreme gender preferences, majorly for male children in society. The male child preferences were partially rooted within the desire for security and continuity of the patrilineal family. The sons' choice is also rooted in the expectation and obligation to take care of their families. On the other hand, married women are also keeping the assumption of primary responsibility to take care of their parent-in-law after joining the parent and parent of their husband.

Other preferences of gender demographic studies in Malaysia have a different perspective. Malaysian parents do keep strong sex preferences for their children, with a strong choice for boys. Some studies about geographic variations in gender preference report almost no evidence of male sons' intentions in some nations, but it has shown some male sons' preferences in some regions of the Melanesian population who are more patrilineal.

On the other hand, there are some norms and believes that value a girl. This is commonly rampant because pregnant mothers always think that having a daughter will be helpful in the future and that daughters value their mothers. They also believe that their daughters will be more beneficial in the house precisely when one is old or ill. The daughters are believed to be accessible in cooking and looking after the parents constantly compared to the sons. The sons are believed to be so busy, so the parents think when they will be old, the sons do not get involved with their old ages.

THE HOUSEHOLD DIVISION OF LABOUR

As much as women's empowerment has been embraced globally, this has disadvantaged the female gender in one perspective. Like in Malaysia, women employed in paid full-time positions have an extra household service to offer to their families. Upon completion of the routine job activities, they proceed further in

running family-related errands. In contrast, just like any societal norm, men are only obliged to support their families through their full-time jobs. However, fathers have been actively involved in carrying out or helping out in household activities like cooking. As much as it is perceived as a man's weakness, it can also be seen as an aspect of being responsible where the fathers help out in household activities. Most fathers help out only when the wives are ill or are motivated to achieve something like being romantic or apologetic (Alazzani et al., 2017). Household activities are to a greater extent on the women's shoulders.

Equality on aspects like property transfer, the level of emotional proximity as well as gender neutrality is different cultural aspects existing in the Malay society. Extensively, bilateral descent is termed has not been achieved to date. Based on the Malaysian cultural elements, there is evident inequality in the transfer of plight and properties between the father's side lineage and the mother. In most religious setups, the flow of wealth usually is from the father's side to the mother's and the children's side. For instance, take the example of dowry. To a greater extent, this is the same case when it comes to emotional ties as the mother's lineage has closer proximity. Upon successful marital arrangement, women should cut ties with their biological families to some extent and extend the same to the husband's family lineage.

Upon marriage, settlement of couples is more often an unbalanced scenario where more preference is given to the father's side. Patrilocality is another leading factor to gender inequality in Malay society. Most family setups would prefer to settle on the side of their mutual agreement, and this idea is limited by the cultural norm where newly engaged couples move and stay with the spouse's lineage. Ideally, this can be interpreted as a coup or actual purchase of the female partner. She is expected to leave her family and, to a further extent, cut too many emotional ties with her family upon marriage.

Typically, most women's activities face difficulties when it comes to their economic valuation (Ariffin, 2018). This poses a challenge in the inclusion of such economic activities into the national income statistics. Activities including domestic animals rearing, small-scale agricultural produce are usually statistically ignored; therefore, they tend to be undervalued or even ignored, in contrast to under-reporting cases, which only seem to be unfair (Sinclair & Phillips, 2017). However, this excludes basic family activities like child care provision and upbringing.

In wealthy families where the family head has stable

remuneration, the wives are usually economically inactive (Ariffin, 2018). Women from such families are left with household duties to undertake, making most, if not all, homemakers. However, in the case of low-income families, both the husband and the wives have to be economically supportive to the family in an attempt to make ends meet. The wives, therefore, have to do the full-time employment jobs and then do the extra household activities part-time. In this case, therefore, regardless of the family's financial status, the husband seems to be systematically advantaged.

THE SIGNIFICANCE OF WOMEN'S ECONOMIC PARTICIPATION

Some results from research and other disciplines proposed the ecological, evolutionary development theory of human societies. These societies range from the hunting and gathering era to the modern industrial period, whereby it may be seen as abuse or torture to take women to hunt and gathering. The central idea is the dynamic change in technology which has dramatically led to gender aspects. It has also led to changes in the context of environmental constraints and opportunity, which led to shaping the development of economic and political institutions and cultural attitudes. The objective here is not to account for all variations between society but to give a theoretical perspective that will help organize the common patterns evident in the spread of homo sapiens in the world. The transition has a long history ranging from foraging to agriculture, touching the rise and fall of empires in society, and the industrialization impacts on the demographic patterns, family structure, and religious beliefs. Some other theories are effective in explaining long-term trends and practices in satisfaction and inequality from a different perspective.

Some theorists have suggested the macro-sociological theory of gender satisfaction with the belief that the woman's relative control of economic resources can easily have a significant influence on their social status within their families and society. In Malaysia and some other nations, there is, and there was, the division of labor when it comes to hunting and gathering societies. The men actively participated in hunting in Malaysia and other organizations. In contrast, the women participated in gathering roots, firewood, vegetables, and other fruits and participating in cleaning and cooking chores in society. In essence, the woman's works were deemed to provide the most caloric intake in these societies who participated in hunting and gathering. The women's roles as an economic producer have been

valued in some regions but are generally being given reproductive functions.

On the other hand, the women were still considered as economic producers at agricultural development stages where the regions considered agriculture in their society. When the technology changed and came to the inventions like a plough combined with large draft animals such as buffalo and horses, the men still dominated the roles in agriculture production. This was rampant in agrarian societies that were gender stratified and made permanent settlements in the community extending their families' welfare as their survival means. In so doing, the women were told to assume reproduction and domestic responsibilities. This is because households were the only central economic unit where women were supposed to take the roles in production as their gender-typed duties. On the other hand, the spread of religious believes during this era brought about gender segregation ideologies, which come up with extra-household activities. These activities were layered on top of the stratification and differentiation of roles within the society.

However, industrialized societies have spread, thus seeking gender satisfaction. In the early 18th and 19th centuries, the early industrial periods were characterized by some norms in the community where women and children have been deemed the workforce (Peter et al., 2021). They used to be employed in the textile industries, garment factories, and other industries. This was from the perception of men seeing them have small-sized bodies, physical skill, and their apparent willingness to work for low paid wages. The growth and industrialization led to the growing separation between the workplace and home. This meant that men left their homes daily to work in the factories while the women were left at home taking care of the children, manage households, and prepare the meals while they wait to comfort their men when they return after a busy working day (Hossain, 2020). The above ideology expanded following the ideology that women in the society were weak and were always supposed to be protected from the harshness and competitiveness rampant in the industries (Singer Babiarz et al., 2017). In that case, we can conclude that industrialization contributed to the ideology of highly gendered roles at homes and also at the industry's workplace, with most industries paying breadwinning wages to the men and low wages to women and children who were lucky to accept the low paid jobs (Narayanan, & Selvanathan, 2017).

As women have continued fighting to end discrimination and the old traditions that constrain them from doing some jobs in society,

there have been significant changes in society regarding women's position in society. There have been cracks where women and other organizations are now standing to protect women's rights and community recognition. The debate about gender division and labor has also gained respect. Women are now finding a niche in society as salesclerks, teachers and are also involved in domestic services (Zarei et al., 2021). This participation was initially stratified by age, marital status, and also ethnicity. Initially, the general rule was set in the society, which prohibited married women from pursuing and of their careers in any of the available formal sectors (Raja, & Devadason, 2017). They were also banned from employments, but those cracks are currently being fought to develop economic structure changes. This has taken the efforts and pressures from some individuals and pressure from the women's movement. Therefore, the ladies and everyone in the society is appreciating these dynamic changes in the industrial communities.

According to research and studies, the divorce rates in Islamic Southeast Asia, modern-day Malaysia, and Indonesia showed some divorce rate declines in the middle of the 20th century (Steiner, 2019). This was because of some discrimination issues which existed within the society. The drops were rooted in some social changes, like women starting to gain popularity and get enlightened slowly by slowly. Also, some movements have contributed to the declines in divorce rates within Malaysian societies (Mkhize & Mgcotyelwa-Ntoni, 2019).

RESEARCH METHODOLOGY

The above study applies the qualitative methodology. It tries to analyze the book as mentioned above. It tries to select a sample from Malaysian society to investigate issues concerning both women and men. The qualitative research methodology examines how men and women were treated differently in Malaysia. It helps the researchers read and understand issues that Malay women went through and related the same problems with what has been happening in society. It has also helped to understand the literature texts by focusing on women and men in the community and analyzing some political parties and other character perspectives in the novel. Quantitative research helps to explore the variables which are also rampant in our current society. The method allows addressing the research issues whereby it is impossible to ascertain the variables to be examined. This helps to analyze what the participants and other characters are going through and relate them with the current issues faced by society at large.

Women participation in Politics

By considering the present and past, an agreement exists that Malay women have no role in politics. However, some women carry out economic and ritual matters, and therefore they have not contributed to leadership roles in the political field and the public. Following the liberation mark, out of the four elements of the International Gender Catalogue, Malaysia has emerged in position 121 worldwide.

Based on the partisan festivities, females' auxiliaries have been organized. Among them, *Kaum Ibu* is the largest and the most visible one, which was later referred to as Wanita UMNO, the leading political party in Malaysia. There have been two conclusive pieces of training, one by Manderson (1980) and the other one by Dancz. Following these two donatives, the protagonist of *Kaum Ibu* and the ladies' auxiliaries in other revelries was to achieve the radical ambitions and vitalities by women to care the domination of men's radical gatherings.

Under the consideration that racial civilizations would prevent Malay ladies from interacting and speaking in front of men, the leadership of men in political parties of UMNO focused *Kaum Ibu* to plan or different events, which included sewing, catering, and spiritual lessons for females as well as differing to party leadership. Later, Khadijah commanded the extra contribution of ladies in UMNO management in 1956. As the third leader of *Kaum Ibu*, she was expelled from the party for making such demands.

Despite that, *Kaum Ibu* was an organization that was mandated to play a critical role in women mobilizations for democratic movements, and its effects were greatly restricted to rear phase lobbying for women's privileges. As a result, rare women were chosen to the radical workplace, and others managed to secure positions in the cabinet. Although this history seemed to change the political essence, there was an outstanding attendance of females in partisan activities by 1940 (Haji, D. Association of Women Lawyers).

A new politically charged error emerged in Malaysian history following the end of Japanese rule in September 1945. However, there was an assumption by the British blithely that unrestricted fingers to restart supremacy and reorganize the directorial organization would exist (Chin, 2020). British proposed introducing "Malayan Unification," which headed to the famous nationalists' program, led by Dato Jaafar, a Malay noble and a public employer. By this time, Dato was the chief minister of

Johore.

A second partisan movement emerged, but it was not popular. It was the essential Malay pro-independence revelry (MNP) controlled by Dr. Burhanuddin, Haji Mohamed, and Ahmad Boestaman (Sutrisna, Vossenaar, Izwardy, & Tumilowicz, 2017). UMNO emerged from Malay aristocrats and civil servants who led political movements hence paving the way towards attaining Malayan independence. This interpretation and history were associated with Victors'. It is considered that this could be the earliest efforts on the political mobilization led by the Malay Nationalist party.

The party was known for opening the door to Malay women in playing a significant role in the nationalist movement. Since the formation of MNP in 1945, the movement became a major force in organizing Malay peasants and workers. The main aim was to organize the workers and peasants to reject British colonialism, which had become widely spread and demanded immediate political independence. In this movement, most of the MNP associates were reporters. They cast off radical gatherings, marches, and newspapers to create awareness to the Malay masses to establish a solid political organization across the country (MAHDZAR, 2016).

However, the strength of MNP was motivated by using the anti-colonial warfare in Indonesia, which Soekarno led. The movement organized a youth group called Angkatan Pemuda Insaf (API) and girls' segment which turned into referred to as Angkatan Wanita cendar (AWAS). Such groups were aimed at mobilizing all the wings of the Malay population as part of the overall strategy in the movement. Possibilities emerged in 1946 that MNP and the UMNO could be united though there were some diversities concerning the credentials of the frontrunners and radical goals which controlled their parts to differ. Following the emergency of 1948, MNP was banned and the leadership was imprisoned. However, in 1946 and 47, MNP emerged as the partisan power to be figured. MNP in cooperated women divisions in which the crown was an associate of the parties' significant agency.

It was later observed that public speaking was a significant and the primary duty for the females' frontrunners at the radical gatherings. Aishah Ghani, who was the earliest leader of MNP and the women's division, later emerged as a leader of Kamun Ibu and the minister of social welfare (Nelmawarni, 2017). MNP women's division became formally recognized in 1946 as AWAZ, in which Chamisa Fake was the leader. In the autobiography,

Shameshea described her role in political mobilization (Nelmawarni, 2017).

Between 1945 and 46, Dato and his followers organized rallies and demonstrations to reject British lands to introduce the Malayan Union. Women participants were several in these events. At approximately the same time, between late 1945 and early 1946, Dato Onn and his followers also organized gatherings and civic protests to remonstrate British tactics to levy the Malayan Amalgamation.

The British officials made observations,' and the Malaysian women were considered in the political movements. During this error, a speech by Sakinah Junid marked a dramatic event. This story has spread in nearly all descriptions of the females' program in Malaysian hist. However, the complete account was put forward by Boestaman. By 1947, approximately 300 young men and women waited for a bus to go 600 miles to Kuala Kanga. They were to attend a rally whose purpose was to celebrate the first anniversary of the API movement. By this time, they were unaware that British specialists had endangered the bus proprietors with the damage of their authorizations if they transport the crowd of a political activist.

The account became recalled when the Malay women in AWAS made an invite to API. This invitation was to make Men exchange clothes with them if the spirit of fellows lagged to engage in political moves. These accounts involving politically engaged women in many countries would, however, not consider outstanding. They're at odds with the photo of traditional Malay culture, which focused ladies on home studies and rendered them tired of political affairs. These views were given with the senior UMNO leaders' aid when they were asked about the scarcity of Malay women in leadership positions by Nineteen Seventies.

REASONS FOR DIFFERENCES IN SOUTH-EAST ASIA

As per the theory of femininity stratification, Blumberg (2004) managed to clarify the existing level of feminine monetary contribution in south-east Asia. The highest degree of gender inequality was depicted from innovative agricultural humanities that used iron and investment (Fong, & Nyathi, 2019). In such a setting, males spend the utmost of their period in production in cultivation whereas, on the other hand, women were subjected to chastely native duties. Under a slight monetary extra mechanism, ladies have been valued for their manufacturing of youngsters and serving the guys' needs. The western manufacturing civilizations inhibited the social ideas of progressive agricultural humanities, which was against economic activities to married women but only

If the husband made an employee return. According to the investigation, Blumberg (2004) proposed a crucial difference amongst agricultural people concerning irrigation.

Watered farming is considered labor-intensive and can pull all non-disabled laborers, including males and females, into creation. For instance, flooded rice grounds allow for increased productivity with extra labor input (Prasojo, Maselena, & Shahu, 2020). Compared with the labor excess, it is probable to engage additional labor in watered cultivation (Hussin, & Khoso, 2017). Nevertheless, with the combination of reduced efficiency, 'Agricultural involution' as described by Geertz (1968), is considered the classic pattern, including women transferring separate rice buds and anti-harvesting of discrete rice debris (Zeng et al., 2019).

Blumberg's interpretation of the year 2004 interpretation is considered to be sincere in that its correlation is not always meant to bring about cautioning. Distal factors such as deep culture, ecological conditions, and population density determine women's bilateral kinship participation. A historical aspect of Austronesian language cultures shows a high status of women in such regions, making gender patterns better. Many women in the Austronesian language in Malaysia are of bilateral kinship. According to research, the Malaysian Journal of economics studies Vol. 53, such cultures have spread at a high rate all along the Pacific (Yew et al., 2017).

CONCLUSION

Interestingly, there is a lack of gendered pronouns and nouns among Bahasa Malaysia, Tagalog, and Bahasa Indonesia. In some languages in Australia, it seems that without considering the ultimate cause, women's relative status persisted in the neighboring societies and Malaysia from the sixteenth and the seventeenth era in south-east Asia as recognized by Reid (1998a). A powerful force in the production of culture patterns is due to intergenerational socialization. This can also result from the persistence of women in family patterns and economic activities that are both maternally and parentally considered competent.

Both men and women improved equal status was made to existence by proximity to the natal family by most married women. Employment in the agricultural sector in the recent past has decreased due to social change (Hirschman, 2016). Due to such low levels of engagement in the industry, most of the people have been forced to move into both cities and towns. Therefore, for the females in Southeast Asia to constantly remain at their current rank in the future, there is a need to depend on different

supports more than they have ever been before.

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