



A
PROJECT WORKON



GENDER INEQUALITY IN INDIA

SUBMITTED TO THE
PATTAMUNDAI COLLEGE, PATTAMUNDAI
IN PARTIAL FULFILMENT OF THE DEGREE OF

**BACHELOR IN ARTS
IN
POLITICAL SCIENCE**

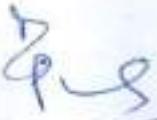
By
+3 Final Year students

SESSION- 2020-21

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REPORT

A project on "Gender inequality in India" prepared by students of the department of Political Science during the session 2020-21. Total 20 numbers of students participated in the project work. In this project data has been collected from secondary sources like Govt. report, census reports, journals, articles and publication related to the topic on gender inequality in India, newspaper websites etc. The objectives of study are to identify the factors which are responsible for gender inequality, analyze the steps taken by govt. for gender equality and to examine the impact of gender inequality in Indian society. The conclusion of the study that India must take concrete steps need to reduce the gender inequality. The list of legislation as well as types of discrimination or inequality may go on but real change will only come when the male person species of human as equal and not subordinate to them. In fact, not only men but women also need to change their mindset as through cultural conditioning they have also become part of the same exploitative system of patriarchy and are playing a supportive role in furthering men's agenda of domination women. The departmental faculties guided the students to conduct this project and the project is original.


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CHAPTER-1

INTRODUCTION

Inequality predicated on gender (or sex) is a habitual civil rights misdeed that takes in a multiple shapes; including sexual embarrassment unequal remuneration for women who do the equal jobs as men and inequality even at the stage of pregnancy. Through the Indian constitution provides and privileges for men and women and makes equal provision to improve the status of women in society, majority of women are still unable to enjoy the right and opportunities.

Despite the fact that the Indian constitution gives one the same rights and benefits to men and women and makes parallels procurement to enhance the status of ladies in the social community, no two this tending that the right and opportunities ensured to the women by the constitutions are still far away to enjoy that benefit by maximum part of women. The anti-female attitude and inequality in the society compel the women population to bring down in the traditional value system like too much household responsibility diminishes their opportunity to flourish. In the present era few other factor like lowest literacy rate, unemployment, poverty among are very common in India because of gender disparity in society. This paper is trying to bring out the factor that are responsible for gender inequality and suggest measures to eradicate this problem still majority in India woman are facing the problem of gender inequality and discrimination. As per UNDP report,

India ranks 132 out of 137 countries on Gender because of its skewed ratio with only 914 females for every 1000 males according to India government data.

Gender inequality is a universal experience. Every country of his world has differed from country to country and from time to time, but its existence is indisputable. The variation in inequality is mainly due to the country's standard of living, educational level, culture, customs and tradition. Earlier, women did not question the practice of "Gender inequality". They accepted it was the way of life. They were made to believe that women do not deserve freedom; they are born to obey the men; they should always be protracted by men; their duty is to carry out household work, give birth to children and bring them up; they must always remain as faithful subordinate and soon.

It was Industrialization of eighteenth century that brought many socio-economic changes in the world. Suppressed women's ability came into limelight.

'Industrialization' and 'Urbanization' gave her scope to prove herself in educational, economic, political, social, scientific and all other fields. She became aware of her rights and capability. By this time 'Gender Inequality' has got the attention of both the sexes.

The term 'sex' and 'Gender' are concepts used by academicians, researchers and feminist writers to make a distinction between 'Male' and 'Female' and between the socially different 'Man' and 'Women'. Feminist sociologists suggest that there is a need to understand and distinguish between the two terms 'Sex' and 'Gender' in academic discourses and writing.

OBJECTIVES OF THE STUDY

- To identify the factors which are responsible for gender inequality.
- To analysis the steps taken by the Government for gender equality .
- To identify the gap between sex and gender.
- To analysis the need for gender equality.
- To examine the impact of gender inequality in India society

PROBLEMS

- India has more than 45 lakhs girls under 15 years of age who are married with children out of these 70% of the girls have 2 children (census 2011).
- Cry aims to create a world where the girl child has access to equal opportunity to study to grow and to prosper as her male counterparts. A world where the birth of a girl child is celebrated with equal pomp and festivity as that of a boy child.

Cry's efforts to bring about a change in this situation include:

- Education that helps create attitudinal shifts towards gender bias and activities to spread awareness.
- Continuous effort towards breaking myths and stereotypes around gender.
- Ensuring state accountability to implement various schemes, policies, laws, constitutional guarantees and international commitments.
- Institutionalizing gender sensitive processes within various systems such as law and programs.
- 1 in Every 3 child brides in the world is a girl in India (UNICEF).

SIGNIFICANCE OF THE STUDY

Sex plays an important part in our social and personal lives, the scientific study of sex is important for reproductive health, our psychological well-being and society as a whole.

Sex is something every group of people in the world has in common and plays a universal role in human life it can create and

destroy bonds in an instant and causes some of the most intense feelings of physical and emotional pleasure that we will ever experience.

It is raw from of self-expression and can consume us in a moment this makes sex not only incredibly interesting to research, but also important it change and evolves just like humans do.

Natalie Dinsdale is currently a sectional lecturer at the University of Saskatchewan and is working on a research project about female orgasms, which can be real about Natalia come. Dinsdale believes that researching human sexuality is of great important.

“Sex research is important because sexuality forms the core creative and healthy foundation for many human.” Dinsdale said.

“We have spent many years felling ashamed and confused about our sexual functions, desires and capacities. There are so many cues don’t know and the more we learn, the more humans can understand and appreciate themselves and others”.

4-RESEARCH METHOD

This type follows descriptive and analytical methods. It is mainly relied a secondary sources and other publications related to the topic “gender inequalities in India; sex and gender debate”.

CHAPTER- 2

REVIEW OF LITERATURE

“Impotence of gender in society” this article has been written by Dr. D. Amthu; In this Article the author discussed about Man and women both are equal and play a paramount role in the creation and development of their families in a particular and the society in general. Gendered, the struggle for equality has been one of the major concerns of the women’s movement all over the world. The difference sex and physical from denotes no difference in status. Women is the complement of man, and not inferior. In India, since long back, women were considered as an oppressed section of the society and they were neglected for centuries. The birth of the son is being celebrated while the birth of a daughter is filled with pain. Boys are encouraged to be tough and outgoing but girl’s are encouraged to be homebound and shy. All these differences are gender difference and they created by society. It has adverse impact and development goals and consequently reduces economic Growth. It hampers the overall well-being because blocking women from participation in social, political and Economic activities can adversely is, therefore, a form of inequality which is distinct from other forms of socioeconomic inequalities. Gender Inequalities in India is a crucial reality. In modern times women are performing exceptionally well in different spheres of activities. Stiv majority of India women are facing the problem of gender inequality and discrimination. As per UNDP report India ranks 132 out of 187 countries on gender inequality index (Gii). India ranks low partly because of its skewed ratio, with only 914 females for every 1000 males, according to Indian government data. As per UNDP report only 29% of Indian women above the age of 15 in 2011 were part of labor force, as compared to 80.7% men. In parliament,

only 10.9% of law makers are women while in Pakistan it is 21% . In India, 200 women died for every 100,000 child births and 80% of Indian women didn't have bank account in 2006 as per UNDP report every day 39000 girls are forced for early marriage i.e.27 girls are married a minute. This paper is trying to bring out the factors that are responsible for gender inequality and suggests measures to eradicate this problem.

“women education in Indianan analysis” This Article has been written by Sandy Reni in this article the author discussed about in ‘Asia-pacific journal of social science’. Educational is a reasonably good indication of development and the right of every individual to education is one of the first provisions of the universal declaration on human rights.

“Education status of girls and women: the emerging scenario”. This Article has been written by Subaeshan (2000) in this paper Describe education in India from quantitative to the present; evaluate the status of girls/women and analyzes quantitative data on a range of educational indicators within the context of an evolving educational policy.

Neelam Kumar (2001) published a paper entities “gender and stratification in science; an empirical study in the India setting” in Indian journal of gender studies. ‘The author conducted a study which offers empirical evidence of inequalities in the academic hierarchy as an important aspect of the social organization of India science.

World bank-gender based differences in each of these areas have a profound effect on economic opportunities for men and women, the productivity of men's and women's labor, the performance and women as economic agents.

CHAPTER -3

ABOUT SEX AND GENDER

Defining the concept of sex :

In a very broad way, 'sex' refers to the biological and physiological differences between male and female sex. The term sex is a physical differentiation between the biological male and the biological female. Thus, when an infant is born, the infant comes to be labelled boy or girl depending on their sex. There is a biological difference between the sex and most people are born (except for few ambiguous cases) as one sex or another. Biological males learn to take on masculine roles. Biological female learns to take on feminine roles.

"Sex refers to the biological characteristics that define human as female or male. While these sets of biological characteristics are not mutually exclusive, as there are individuals who possess both, they tend to differentiate humans as males and females"(WHO)." (Sex) in human beings is not a purely dichotomous variable. It is not an evenly continuous one either..... A fair number of human beings are markedly intersexual, a number of them to the point where both sorts of external genitalia appear, or where developed breasts occur in an individual with male genitalia, and so on "(Geertz, clifford).

At birth, besides the basic biological differences in the genitals and reproductive organs, there is not much difference between the male child and the female child society makes the difference between boy and girl through gender construction. The biological differences between the sexes do to some extent explain certain psychological and socially constructed difference. Gender is perceived as a secondary construct

which is imposed over the top of this natural distinction. The scientific, biological meaning and definition of sex is an important source of explanation to point out the basic difference in sex.

Judith butler further explains sex is not just an analytical category. It is a normative category as well. It stipulates what men and women are. It also formulates rules to regulate the behavior of men and woman. The research findings in sociology assume that each person has one sex, one sexuality and one gender. Sometimes sex and gender are used interchangeably. Sometimes sex means sexuality; it may refer to biology or physiology.

In gender studies or women studies the four of concern is on the biological sex-man, woman, all female and the why in which biological differences have been socially gendered in different ways by the patriarchal society. When infants are categorized as a particular sex, they are subject to a range of gendered behavior through gendered socialization. This brings us to the question what is gender?

Defining the concept of gender

Gender refers to the socially construe roles of and relations between men and women. Gender refers to the social attributes and female and the relationships between women and men and girls and boys. In simple terms, gender explains the differences between men and women. The term gender is also used to describe the differences in behavior between men and women which are described as "masculine" and "feminine" some theorists suggest that the biological differences between men and women also result in their mental and physical differences. Other theorists suggest that the biological difference between men and woman are exaggerated. The differences are socially constructed by the

patriarchal system of society by which men are described as superior to women.

The concept of gender as we now use it came into common parlance during the early 1970s. It was used as an analytical category to draw a line of demarcation between biological sex differences and the way these are used to inform behaviors and competencies, which are then assigned as either 'masculine' or 'feminine'. Ann Oakley's path finding text, "sex, gender and society" (1972) lays the ground for further exploration of the construction of gender she notes how western cultures seem most prone to exaggeration of gender differences and argues that the "social efficiency" of our present gender roles centres round women's role as housewife and mother.

The majority of feminists in the 1970s seemed to embrace the notion of gender as 'construct' and popular youth culture seemed to endorse this in the 1970s' passion for 'unisex' clothing. However,ulamith firestone is one exception who suggested in. The dialectic of sex' (1970) that patriarchy exploits women's biological capacity to reproduce as their essential weakness. Moria gatens makes the point that evidence that the male body and the female body have quite different social value and significance cannot help but have a marked effect on male and female consciousnesses. Assuming for the moment the stability of binary. Sex, it does not follow that the construction of "men" will accrue exclusively to the bodies of males or that "woman" will interpret only female bodies.

Gender is defined by FAO as "The relations between men and women, both perceptual and material. Gender is not determined biologically, but is constructed socially. Gender issues focus on woman & on the relationship between men and woman, their roles, access to and control over resources, division of labor, interests and needs. Gender

relations affect use hold security family well-being, planning, production and many other aspects of life Gender is part of the broader socio-cultural context”.

Shulamith firestone in her book, ‘The dialectics of sex’ (1970) suggests that patriarchy exploits women’s biological capacity to reproduce as their essential weakness. The feminists prefer to value and celebrate the mothering role as evidence of women’s natural dispositions towards nurturance and would not like to relinquish even if they could. Ann Oakley says that there is a constant slippage between sex and gender; for example, people are generally asked to declare their ‘gender’ instead of sex on an application form. Movie a ten states that evidence points “ that the male body and the female body have quite different social value and significance and cannot but help have a marked effect on male and female consciousness.” The debates on sex and gender will continue as some will argue in favor of biological differences while other feminist writers will favour the differences as socially constructed, supported by social institutions like religions, caste family marriage and expectations since the 1960s clearly explains that the category of feminine has been rather elastic.

Sex and gender correlation

Biologists and sociologist often contradictable each other on the issue of sex and gender correlation. To them, primary sex characteristics and secondary. To them, primary sex characteristics and reconditions between males and females. Also, according to biologists, sex is inherited (fertilization determines are sex). The biological stand point advances the argument that there are some natural differences in the physical. cognitive and emotional make up of men and woman and accordingly, attitude, perceptions, relationship and activities. The

fundamental biological physical difference between the gender groups are.

1. Genetic difference –girls [“XX”] and boy’s [“XY”].
2. Hormonal difference –testosterone (aggression) and androgen are higher in males while estrogens are higher among females.
3. Gonadal difference-ovaries in females and testes in males.
4. Genital difference-peis/clitoris
5. reproductive capacity by nature. The fundamental cognitive and attitudinal differences between males and females on the basic of biology are:

1. Musculature-women are physically weaker than man.
2. Brain function –women are more verbal, where as men are action oriented.
3. Style-women are more diplomatic; men are more direct.
4. Affection-women are more sympathetic, caring and affectionate, while men are straight, task oriented.

Difference between sex and gender :

The distinction between the words sex and gender was first developed in the 1950s by British and American psychiatrists and other medical personnel working with intersex and trans sexual patients. The term sex, since classical times, has been used to designate matters related to biology. The term gender has generally been used in social or cultural contexts. Sex is a biological categorization based primarily on

reproductive potential, whereas gender is the social elaboration of biological sex.

Margaret mead, an American anthropologist, was one of the first to empirically ground the distinction between the biotical and social characteristics of men and women. Mead's study contributed significantly to the shaping of the concept of gender in the latter half of the twentieth century. The distinction between 'sex' and 'gender', which came to dominate theorization in the sociology of gender in the 1970s, is founded on the idea of universality of 'sex' gender and society' (1972) made the sex – gender distinction very popular in sociology. "Gender", however is a matter of culture, It refers to the social classification into "masculine" and "Feminine"

Sex is a biological categorization based primarily on reproductive potential. Whereas gender is the social elaboration of biological sex. Gender builds on biological sex, But it exaggerates biological deference and it carries biological difference into domains in which it is completely irrelevant. Sex and gender are conceptually distinct from each other Gender is a major social status that organizes almost all areas of social life such as economy, ideology, polity, family and soon. The distinctions between men and women are more social than natural. The conceptual distinction between 'sex' and 'gender' seeks to conceptual distinction between 'sex' and 'gender'. They are not one and the same.

Sex Gender Debates

Gender is an overarching category-a major social status that organizes almost all areas of social life. The need for official categorization in societies of infants into neat legal label 'boy' or 'girl' soon after birth are at the sometime subject to rather arbitrary sex assignment.

A. Sex and Gender as a political idea

Materialist feminists question the very existence of gender categories. Organising that 'women' and 'men' are social categories arguing defined in relation to each other rather than on the basis of a social biological essence. Some have been even gone as far as to suggest that the chain of influence cooks in the opposite direction, so that rather than gender being a social expression based on sex, sex itself is a product of society and culture. Christine delphy suggests that gender creates and topical sex, and that sex has no inherent social implications until transformed by a hierarchical division of humanity into two. There –are parallels here with the pre-1800 situation, in which, laque ur suggests, gender precedes sex'. And delphy claims that recognizing a difference is a social act, as opposed to the difference being a self-evident fact, and she calls into question the very existence of the categories. The container (The category itself, sex) should be treated as a variable like the content (gender). And as a social product.

Thus materialist feminists postulate a Marxist class-like relationship, which patriarchal domination causing a social division rather than following from pre-existing sex differences. Patriarchal society is said to take certain features of male and female biology and turn them into a set of gendered characteristics that serve to empower men and disempowered women, and which are then presented as natural attributes of male and females. Hence a (pouter based) hierarchy is said to precede division. Men and women exist as socially significant categories because of the exploitative relationship that binds them together and sets them apart.

Monique witting 'following Delphi' even argues that those such as lesbians, who opt out of social relations that make us men and women

heterosexual relations and the male/ female marriage contract) are thereby not men and women. This somewhat restrictive view has been criticized but on a theoretical level it opens up the interesting idea of XY individuals with internal testes who are attracted to men being classed as women, where xx female lesbians are not.

B. Cultural mediation and discourse:

As described above, materialist feminists emphasize social structural relations treating men and women as social groups founded upon unequal, exploitative relationships. Post-modern feminists, on the other 'women' as discursively constructed categories. Human beings experience their world through the senses and interpret what they see hear etc.

Using the brain. This 'making sense of things' is mediated or influenced by calderas sociological notions. Sociologists debate whether there is such a thing as an unmediated knowledge of the worlds, coming straight from things in the outside world into our understanding of those things. Perhaps all knowledge is filtered by cultural assumptions and created as a result of discourse (language).

Discourse analysis follows from the 1970/80's turn to language' in sociological thought. There was a challenge to the assumption that language provided a set of unambiguous signs with which to label internal states and describe external reality. language was re-conceptualized as productive i.e. that it constructs versions of social reality and achieves social objectives. The focus shifted away from the individual and his or her intentions, to language and its productive potential. So, in post structuralism or post-modern models, language constitutes rather than reflects and the individual's sense of self. Human beings are said to have no fixed essence: you construct who you are

through discourse. There is no 'I' (and no body) prior to (in the absence of) language and discourse.

The most influential version of the of Michel Foucault¹⁷. For Foucault, discourses are anything's which can carry meaning (languages images, stories, scientific narratives and cultural products) but are also things we do; social practices such as the marriage ceremony. Discourse are not a reflection of an already ordered reality; instead they are that with Which reality becomes ordered. They are the means by which differences between people become produced. for Foucault, discourses are normative carrying with them standards for behavior, defining what is proper and improper. Discourses are said to be historically variable and to be tied up with power. The emergences of certain discourses of sexuality are interdependent with social power exercised by medical, judicial and religious communities. But wherever power is exercised, a resistant discourse arises which is empowering for different groups of people.

From a Foucauldian perspective, all forms of knowledge are constructed through discourse and discursive practices, including scientific knowledge. It can be argued that even scientific/ biological knowledge comes to us through a filter resulting from the scientist's position as an interpreter influenced by sociological concepts, from their used of language etc. Maria gates writes that, the anatomical body is itself a theoretical object, for the discourse of anatomy is produced by human beings in culture. In this way a pre 1800 knowledge system based on religion determined that a one sex arrangement was the basic truth.

This post-modern form of theorizing recognizes the mediated nature of our relation to the world, through the ideas, concepts and so on, by means of which we make sense of it. It also recognizes that these

meaning can vary according to context and over time, such theories reject notions of a coherent unified self, capable of rational reflection and agency, in favor of a model of the self which is fragmented, constantly in the process of formation, constituting itself out of its own understandings. The theorizing of gender in response to these strands of thought comes to emphasize the process whereby subjects become gendered as a process in which subjects form in relation to the meanings that people have available to them. The concept of discourse gives a role to subjects in the making of themselves as gender, via the appropriation of discourse.

C. Performative Issue

A number of post structuralism feminist theorists, influenced to different degrees by Foucault, Jacques Lacan and Luce Irigaray (a French feminist philosopher) and psychoanalyst), have brought to theories the body and its relation to difference and gender subjectivity (sexually specific personality), resulting in concepts of subjectivity as embodied performance. Influential feminist scholar Judith Butler, for example, attempts to theorize the ways in which bodies are materialized as sexed in the light of a critique of hetero-sexism, and bringing attention to a performative aspect of gender. Butler no longer accepts sex as a natural (given by nature) category than gender itself.

Our understanding of material, anatomical difference is mediated through our cultural frame of meaning. Rather than gender following from biology, for Butler, our gender norms are seen as structuring biology. We view biological factors as requiring a binary division into two sexes, male and female, because of a socially constructed gender to

which heterosexuality is central. Heterosexuality. Of course, requires a binary division into male and female.

For butler, than, it is the "epistemic regime of presumptive heterosexually, which drives our division into male and female, and which itself structures our understanding of biology.

Butler posits that if gender does not follow automatically from sex. Then there is no reason to assume only two genders. Questioning the linkage between sex and gender leads to a speculation that sex may be a product of scientific discourses, and may thus be as culturally constructed as gender, Butler says that the body does not have a pre-given, essential sex and that bodies become gendered by means of a continual 'real' woman then goes on to suggest that if gender for the drag artist to parody, so that dary highlights the imitative structure of gender itself. In other words, she explores the way in which certain transgressive performances may subvert the binary logic of gender, the rigid division between masculine and feminine. In focusing on those performances that parody aspects of femininity some essential basis; there is no original 'authentic' femininity or masculinity located in male or female bodies or in our inner selves. In 'Bodies' that matter she explains that this performance is not casual or ad hoc but that we are constrained into gender she also now (in that book) shifts her focus towards the materialization of sexed bodies, in answer to accusations from other scholars of having denied (in earlier works) materiality or the reality of the body. She argues that as an effect of power, sexed bodies are forcibly materialized through time. This is said to occur via linguistic performativity which is citation in nature, making porous cements (eg it's a girl) with reference to existing normative conventions.

So, for Butler, physical sex differences are marked and formed by discursive practices, a productive power that demarcates and differentiates bodies. Sex 'is not a simple fact or static condition of the body, but a process where by regulatory norms materialize 'sex' and ' far from being chosen, femininity is an effect of the forcibly citation of a norm'. Gendered subjectivity is thus acquired through the repeated performance by the individual of discourses of gender. Allied to this is an internalized social surveillance or disciplining, that individuals apply to themselves. Talking about gender as a performance can engage in them, may be choosing which acts to perform. Butler is at points to reset such a construal. There is, she argues, no doer behind the deed. The doer becomes formed from the doing. Her account, as is Foucault's, is an account of the formation of subjectivity. We become subjects from our performances and the performances of others towards us. The gendered performances in which we engage are performances in accordance with a script which provides us with ideals of masculinity and femininity that render certain behavior appropriate and other not. Subjectivity is a process of submitting ourselves to socially constituted norms and practices.

D. A return of "the body"

Following in from the emphasis on the social determinants of gender, and then the turn towards language or discourse in conceptualizing sexual identities, there was a return in the 1990 towards acknowledging the body, or corporeality. As having been neglected or negated. The foucauldian approach had treated the body as an inscriptive surface, a surface given meaning through discourse feminist scholar such as Elizabeth Grosz claim to distrust the representation of bodies which disregard their materiality. There by enabling the dominance of reason and consciousness. These feminists align themselves with an

approach originating in the ideas of Maurice Merleau-Ponty, an associate of Simone de Beauvoir and proponent of a philosophical line of thought known as phenomenology, which sees the body as lived experience, as a corporeal ground of subjectivity.

Merleau-Ponty challenges dominant neo-Cartesian models of subjectivity, by highlighting the a priori coincidence of consciousness and the body that is, abandoning the mind/body dualism in favor of the notion of a body – subject. We experience things through our body, not in a separate relationship to it. It challenges the notion of the human subject as being made up of two modes of existence, the mind and the body, which extricates consciousness from its embodiment in the world. He employs the concept of corporeal schema or body-image to describe the middle space between the Cartesian mind and body.

Feminists such as Rosalyn Diprose, Maria Gayens, Elizabeth Grosz, Ricky Kirby, Gail Weiss and Elizabeth Wilson have built on this phenomenological concept, and on psychoanalytic theories to derive the notion of imaginary bodies. Our identities are formed as ways of giving significance to particular body forms. Gender is “Biology-as-Lived”. This is a potentially useful move in feminist thought as per as Xy-women are concerned because it is all too easy for an over-emphasis on gender to mask a banishing of the inter-sexed body to the realms of shame and stigma. The challenge is to enable Xy-females to integrate the male aspects of their bodily make-up into their sense of self in a more satisfactory way than has hitherto been the case.

Luce Irigaray has promoted the ‘Sexual difference’ approach. This reacts against the feminist thought of the 1970s which said that men and women would be equal in all respects if social abstracts were removed. Women, she said, should acknowledge their fundamental differences

from men, and from their own identity based on the mother –daughter relationship, even develop their own language, and seek a more self-referential identity situated directly in their otherness not only from men, but from women also (Irigaray 1985). In the case of XY-females, this identity might even be a more authority from of the androgyny favored in different ways in the 1970s by feminists such as Gayle Rubin, Shulamith Firestone and Kate Millet, who were seeking at that time to break down gender categories as a socially subversive act.

E. Narratives:

Post-modernism's turn to language and a discursive / performative construction of subjectivity is also pertinent in terms of narratives. Recent years have witnessed an upsurge of interest among theorists and researchers in auto biographical recollections, life stories and narrative approaches to understanding human behavior and experience. Important in this context is Dan P. McAdams, life story model of identity, which asserts that people living in modern societies provides their lives with unity and purpose by constructing internalized and evolving narratives of the self.

Arthur W. Frank, a medical sociologist has published extensively on the subject of patients experience of illness and the value of personal story-telling. Vera Whitman talks, in relation to lesbian and gay life histories, about 'choosing a story' and suggests that the sexual self is a narrative construction. Teresa de LaVerte's tells us that subjectivity is not a fixed entity but a constant process of self-production: narration is one way of reproducing subjectivity.

This is allied to Anthony Giddens' concept of the 'reflexive project of the self' in which the existential question of self-identity is bound up with the fragile nature of the biography which the individual supplies

about herself and in the capacity of keep a particular narrative going. The individual's biography, if they are to maintain regular interaction with other in the day-today world, cannot be wholly fictive. David Gauntlet explains that a stable self identity is based on an account of a person's life, actions and influences which makes sense to themselves' and which can be explained to other people without much difficulty. Mary interm also talks about 'narrative identities' and about exploring different options before committing too an identity.

Gender stratification refers to men's and women's unequal access to power prestige, and property. Gender is especially significant because it is a master status, cutting across all aspects of social life. No matter what we attain in our lifetime we carry the label male and female with us; this label guides our behavior and serves as a basis of power and privilege, sex is biological characteristics distinguishing males and females, inclosing primary sex characteristics (organs related to reproduction). Gender is a social characteristic which varies from one society to another and refers to what the group considers proper for its males and females. The sociological significance of gender is that it is the means by which society controls its members; it sorts us, on the basis of sex, onto different life experiences.

CHAPTER - 4

PROBLEMS

FACTORS BEHIND GROWING GENDER INEQUALITY

There are many factors which are fully responsible for gender inequality in India. These factors are as follows.

1. ECONOMIC FACTORS:

A. Labor Participation :-

There is way inequality between men and women in India. A substantial number of women enter the labour market after thirties , generally after completion of their reproductive rules of child bearing and rearing.

B.ACCESS OF CREDIT :

There are large disparities between men and women in terms access to banking services. Women often lack collaterals for bank loans due to low levels of property ownership and micro-credit schemes have come under crating for co-service lending practices.

C. OCCUPATIONAL INEQUALITY

Women are not allowed to home combat roles in military services. Permanent commission could not be granted to female officers because they neither been trained for command nor have given the responsibility in India.

D. PROPERTY RIGHTS:

Although women have equal rights under the law to own property and receive equal inheritance rights yet in practice, women are at a disadvantage. The Hindu succession Act of 2005 provides equal inheritance rights to ancestral and jointly owned property the law is weakly enforced.

E. WOMEN'S INEQUALITY IN PROPER INHERITANCE :

Women are insignificantly deprived of their proper inheritance culturally and religiously as well. The religious constitution doesn't give women equal inheritance; there is a segregation of giving the property to women as they will not be given the property as men can have. Through Islamic institution permits women having at list half of the property as

men, society is reluctant to give the desired property to women let alone giving the equal share.

F. EMPLOYMENT INEQUALITY :

Some common inequalities that take place in the work place are the gender-based imbalances of individuals in power and command over the management of the organization. Women are not able to move up into higher paid positions quickly as compared to men. Some organizations have more inequality than others, and the extent to which it occurs can differ greatly. In the workplace the men usually hold the higher position and the women often hold lower paid position such as secretaries.

2.SOCIAL FACTORS :

A. Education :

The female literacy rate In India is lower than the male literacy rate. According to census of India 2016 literacy rate of female is 65.46% compared to male which are 82.14%.

B. Health :

On health issue the gender inequality between women's and men's life expectancy and women live compared to men is in good health because of lots of violence, diseases or other relevant factors.

C. Patriarchal Society :

Most of India has strong patriarchal custom, where men hold authority over female family members and inherit property & little .it is the custom where inheritance passes from father to son, women move in with the husband & his family upon marriages include a bride price or awry.

D. Dowry :

The dowry system in India contributes to gender inequality by influencing the preparation that girls are a burden on families. Such belief limits the resources invested by parents in their girls and limit her bargaining power within the family.

E. Gender-Based Violence :

Gender –based violence such as rape, sexual assault, insult to modesty, kidnapping, abduction., cruelty by intimate partner or relatives. Importance or trafficking of girl's persecution for dowry, indecency and all other crimes are practiced on women. These crimes show the high degree of inequality in India.

F. WOMEN'S INEQUALITY IN DECISION MAKING :

In India , women have less authority than men to legal recognition and protection, as well as lower access to public knowledge and information, and less decision-making power both within and outside the home. This is also one of the reasons for inequality in gender.

3. CULTURAL FACTORS :

A key factor driving gender inequality is the preference for son, as they are deemed more useful than girls. They are supposed to support the old age security of their parents.

a. Patrilineality System :

It is a common kinship system in which on individuals family membership derives from and is traced through his or her father's lineage. It generally involves the inheritance of property , name or titles by persons looted through one's male kin.

B. Cods of Sons in Religious Rituals :

Other factors is that of religious practices, which is only be performed by males for their parents life. Son's are often the only person entitled to performing funeral rights for their parents.

C. Son Preference :

Boys are given the exclusive rights to inherit the family name and properties and they are viewed as additional status for their family. Moreover, the prospect of parents, losing daughters to the husband's family and expensive dowry of daughters. There is a long belief that daughter is a liability.

Incorporating new norms and rules that support equal and just relations between women and men. Man and woman are like two wheels of a carriage. The life of one without the other is in complete. The only toll proof method to stop gender inequality is into bring about change in the mind sets of people. This problem can't be sold by few but everyone must join hands to eradicate this inequality.

LEGAL & POLITICAL FACTORS :

According to the constitution of India both men and women are equal .in the eyes of the laws and hence thy have equal rights. But , unfortunately legal & political base has prevented the law to attain the success of equality in gender.

CHAPTER-5

WHAT ARE THE STEPS TAKEN FOR GENDER EQUALITY

1. Talk to women and girls

A fundamental reason we have not yet achieved gender equality in every realm is that women and girl's voices are too often excluded from global and national decision-making. When programmes and policies are

designed without women's needs central to their foundation, we are setting ourselves up to fail. If grassroots women had been adequately consulted undesigning the MDGS, decisions makers would have been able to anticipate that girls would still be held responsible for many home chores, caring for younger siblings and fetching water, and have known that a major obstacle for girl's education is that girl's are at risk of physical and sexual assaults when they have to walk long distances to school.

2. let's girl's used mobile phones

The majoring of girls in India don't have access to using basic technology such as phones and computers because of infrastructure related challenges and economic reasons. Increasingly we see bans on girls using mobile phones. The dialogue on girls access to stem [science, technology engineering and maths] education and women's role in technology has not even started to be acknowledged. Can girls and women access equal resources, opportunities and rights without access to technology.

3. stop child marriage and sexual harassment

In Bangladesh and elsewhere, child marriage is a major impediment to girl's education in Bangladesh more than 50% of girls are married before the age of 18, and about 30% of girl's 15 to 19 already have one child. If we want girls to be able to complete education we have to end child marriage. We also have to seriously is one of the reasons parents give for marring their daughters. It is also a major barrier to girls fall participation in education.

4. Make education gender sensitive

There has been mush progress in increasing access to education, but progress has been slow in improving the gender sensitive of the education system, including ensuring text books promote positive stereotypes. This is critically important for girls to come out of schools as citizens who can shape a more equal society. In some countries, there

is a tendency to assume that things are fine as long as there is equal number of girls in schools.

5. Raise aspirations of girls and their parents

One of the key strategies must be to change how girl's families and society imagine what girls can be and can do. We need to give girls images and role models that expand their dreams. I was at an international women's day event with Bangladesh women in Technology and they talked about needing to build girl's and women's confidence that they could be engineers or entrepreneurs. We also need parents to see that there really are opportunities for their daughters, that their only security is not just to be good wives and mothers.

6. Empower mothers

In Afghanistan. There have been great moves to increase number of girls going through formal education through providing schools for girls in every district. We have learned that through empowering women on the community level you will also enhance girl's education. When mothers are educated and empowered to make choices in their lives. They enable their daughters to go to school.

7. Give proper value to 'women's work'

The unpaid work women and girls do provide the foundation for the global economy. This fact needs to be highlighted more in communities. More research and data for messaging on this point could be use in promoting the key role and contributions women and girls make to the economy and the need for proper recognition and compensation. We also need a concerted campaign for equal pay for equal work.

8. Get women into power

A proven way to overcome many systemic barriers to a woman's success has been increased participation by women holding seats in houses of national parliament in south Asia rose from 7% to 18%. But a global goal of equal representation is still a long way off, with only one woman for every four men in parliamentary houses. A woman's voice

and her ability to become a leader in her community is fundamental to empowering women.

9. Encourage women into non-traditional vocations

Supporting women in non-traditional jobs is crucial in not only making long-lasting change in their lives but also help break social taboos. Brace is skilling women in professions such as motorcycle fixing, driving, hospitality, mobile-phone fixing.

10. Work together

Alarmingly, gender gaps insub-suharan African have widened at higher laves of schooling. This is our verse of the global trend towards greater parity. Between 1999 and 2010, the ratio of girls in secondary school fell from 83 to 82 girls for every 100 boys at the secondary level and from 67 to63 girls for every100 boys at the tertiary level. This is stalled progress and a reversion to the deep gender equalities that characterized previous eras. To address this gap, our efforts cannot be done in silos, but must involve the people (girls in this case). Girls know best what their challenges are in education and it is imperative to involve hem in our discussions to address the gap.

11. Stop the violence :

Gender inequality allows for violence continue unabated. Data has found that globally, one in their women will experience violence in her lifetime, with must violence against women perpetrated by a current or former intimate partner. The world health organization, London school of health and Tropical medicine, and the world Bank group have done a lot to consolidate and expand on what we know about the prevalence of violence against women, and effective prevention and response strategies, but there is still lot we do not know.

12. Beware the Backlash :

One of the realities that we need to remember and address is that, when women “trespass” in spaces that were previously completely male-dominated there is often a penalty. In education and in the work place

that backlash often takes the form of sexual harassment, humiliation, violence, looking at a local level or specific situation we can see how that sector or opportunity. Could that be one contribution to a global set back.

MEASURE OPTED TO REDUCE GENDER INEQUALITY IN INDIA

Since independence India has significant strides in addressing gender inequalities, especially in the area of political participation, education, and legal rights, policies and legal reforms to address gender inequalities have been purchased by the government of India. For instant the constitution of India contains a clause guaranteeing the right of equality and freedom from sexual discrimination. India is also signatory to the convention for the elimination of all forms of discrimination against women.

The constitution of India ensures gender equality in its problem as a fundamental right. Government has adopted many measures of positive discrimination in favor of women through a number of legislations and policy reforms. India has also ratified various international conventions and human rights forums to secure equal rights of women, such as ratification of convention on elimination of all forms of discrimination against women in 1993.

Women have been finding place in local governance structure overcoming gender basic over one million women have been elected to local panchayats as a result of 1993 amendment to the Indian constitution requiring that 1/3rd of the elected seas to the local governing bodies be reserved for women.

The passing of pre-nodal diagnostic Tech Act in 1999 also, is a step in removing gender discrimination. This act seeks to end sex – determination tests and female poeticize and prohibits doctors from conducting such procedures for the specific purpose of determining the sex of the fetus. The government also announced the national policy for the empowerment of women's 2001 to bring out advancement,

development and empowerment of women. The government has also drawn up a draft national policy for the empowerment of women which is a policy statement outlining the states response to problems of gender discrimination. As persistent gender inequalities continue, there is need to rethink concepts and strategies for promoting women's dignity and rights.

CHAPTER-6

CONCLUSION

India must take concrete steps need to reduce the gender inequality continue, there in need to rethink the concepts and strategies

for promoting women's dignity and rights. There is need for new kinds of institutions.

We can see from what is presented above that there may not be any absolute truths about the body, and sex, and gender, because anything that's said about the body, and sex, and gender, because anything that's said about them is a project of human being situated in a particular culture at a particular time; and this includes the way that the body is explained by biologists, anatomists and clinicians. As Alexander howson points out, 'the meaning of the body (including the sex assigned to it and its reliance on distinctiveness, opposition and hierarchy) is greatly determined by the interpretive frame work through which it is viewed'. I want it is viewed'. That could help liberate them extent at least, form the limitations and restrictions of the dominant dimorphic, binary paradigm of the dominant dimorphic, binary paradigm of sex and gender.

The list of legislation as well as types of discriminations or inequality may go on but real change will only come when the male species of human as equal and not subordinate or weaker to them. In fact, not only men but women also need to change their mindset as through cultural conditioning they have also become part of the same exploitative system of the same exploitative system of patriarchy and are playing a supportive role in furthering men's agenda of domination women.

Therefore, what is need is the movement for women's empowerment where women can become economically independent and self-reliant; where they can fight their own fears and go out in the world fearless; where they can snatch them don't have to ask for them; where women have good education, good career, ownership of property and above all where they have freedom of choice to make their own decision without the bondages of age old saying of Manu.

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PROJECT ON " GENDER INEQUALITY IN INDIA "

SESSION-2020-21

DEPARTMENT OF POLITICAL SCIENCE

PATTAMUNDAI COLLEGE, PATTAMUNDAI, KENDRAPARA, ODISHA

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