



GENDER INEQUALITY..... THE CURSE OF SOCIETY

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ABSTRACT

Our father of the nation Mahatma Gandhi remarked that "Womanhood is not restricted to the kitchen", he also told that "Only when the woman is liberated from the slavery of the kitchen, that her true spirit may be discovered". But unfortunately "By and large women staying in rural area are underprivileged and sustain a very pitiable quality of life. The insufficiency of primary education of women is one of the important factors for underestimation. So far as women health is concerned in rural area they are the most deprived population in India. This paper is trying to bring out the factors that are responsible for gender inequality and to understand about the inequality in sharing of ancestral land. Furthermore it has also been tried to find out that how far ritual process of rural area is responsible for gender inequality. This is elementary study conducted only in one village with an intention to carry out the same pattern of research in an immense process in future.

KEY WORDS: Inequality, Gender, Female-oppression, Ancestral-land, Conventional-system.

Introduction

Gender Inequality: 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.

Achieving gender orientation equity is not a simple undertaking in India. From time immemorial, a young female kid has been considered as an undesirable part and a family saddle. Female oppression starts even before her introduction to the world. The female child fetiches frightful disasters and that demonstrate how ruthless the world could be to female entity.

Though 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 rights and opportunities guaranteed to them. Despite the fact that the Indian constitution gives one and the same rights and benefits to men and women and makes parallel procurement to enhance the status of ladies in the social community, notwithstanding that the rights and opportunities ensured to the women by the constitution, 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 diminish their opportunity to flourish. In the present era, few other factors like lowest literacy rate, unemployment, poverty amongst women are very common in India because of gender disparity in society.

The orthodox thinking of the parents is one of the primary causes to start the gender disparity in the family. Since the birth of a girl child, parent considered her as burden of the family in the light of the fact that after marriage she will shift to the different family for household work and accordingly parents are very much reluctant to send them to school for education. They feel that providing education to girl child is nothing but simply misuse of money. Consequently they provide a handsome education to the boy child as compare to girl child. Moreover maximum parents are keeping money separately to meet the dowry demand of the boy's house. So it shows that parents are making up their mind since birth of the child to save good amount of money to handover her to a bright boy and wealthy family. It is exceptionally hard to change this social framework unless parents change their conventional thought.

Women are finding a second place in paternal family i.e. in all area like education, food employment but they always found themselves prime position only in kitchen and household work. Be that as it may shockingly, they get a negligible amount of their own prepared food consistently in light of the fact that lion shares of that are by and large devoured by their male members in the family. That might be one of reasons of women experiencing different sicknesses causing of fewer supplements.

Literature Review

1. Nobuhiko FUWA, Seiro ITO, Kensuke KUBO, Takashi KUROSAKI, and Yasuyuki SAWADA in their empirical research paper 'Introduction to a study of intra-household resource allocation and gender inequality in rural Andhra Pradesh, India', has discussed about three parts i) intra-household

resource allocation rules, ii) incidence of child labor, and iii) the effects of credit constraints on time allocation among household members. It has been used only one of its kind household data, collected entirely for the study in Andhra Pradesh, India.

Three experimental papers of this issue demonstrate the general backing for the collective model against the unitary model of families, cleared up the participation of household structure, and demonstrate the way of moth-child work substitution under a coupling credit requirement. Moreover, a review paper talking about the latest patterns on educational accomplishment and the exact techniques in recognizing the policy effect are incorporated.

2. Seema Jayachandran, Northwestern University, 'The Roots of Gender Inequality in Developing Countries' (Prepared for Annual Review of Economics, November 2014) discussed about gender inequality in education, personal autonomy and many more. Here it is few specific factors that led to gender gap and in many countries few cultural factors play role to skew favoritism towards male. Patri-locality Norms Matter of purity of female has properly explained the male skew sex ratio in India and China. Discussions also made about male skewed sex ratio for the development. Few Policy approaches also pointed out in this paper to talk about gender inequality.
3. Priti Jha, Niti Nagar in their study paper 'A study of gender inequality in India' International Journal of Indian Psychology discussed about the existence of gender inequality in various region in India and has also been centered to understand 'how it stop the growth and economy of India'. In support of that an effort has also been made to unearth few core factors that are accountable for this problem.
4. Berta Esteva Volerat, Yourk University, Department of Economics in his article 'Gender Inequality and Growth: Theory and Evidence from India' analyzed about the exclusion of female from the labour market as well as from managerial position, which is not only misrepresent talent but also decrease per capita GDP. The article also described about the social norm that generate the gender inequality too.
5. A Meta-Analysis of the International Gender Wage Gap, Authors Doris Weichselbaumer, Rudolf Winter-Ebmer, First published: Journal of Economic Survey. Authors have tried to make a Meta analysis and quantitative review about various empirical literatures, where authors have calculated gender wage difference despite equal productivity by men and women. Maximum literatures have been taken from different countries; each and every literature differs from one to another in view of methodology, data and time periods.
6. Aubid Hussain Parrey and Assistant Professor, Islamic University of Science and Technology, Awantipora, Kashmir Dr. Jaya Bhasin Assistant Professor, The Business School, University of Jammu, Jammu discussed in their research paper 'Gender Inequality in Workforce and Discretionary Work Effort-A Prospective Approach' that gender disparity is a common phenomenon in the workplace. It has also been evaluated by the author that women are not recognized in research and labor market despite playing an important role in the workplace. This research paper also discovers the issues of gender

inequality and gave some valuable suggestion in that regards.

7. Berta Esteve-Volart, London School of Economics and Political Science, Gender Inequality and Growth: Theory and Evidence from India, Gender inequality is an acute and persistent problem, especially in developing countries. This paper argues that gender inequality is an inefficient practice. We model gender inequality as the complete exclusion of females from the labor market or as the exclusion of females from managerial positions. The distortions in the allocation of talent between managerial and unskilled positions, and in human capital investment, are analyzed. It is found that both types of inequality lower economic growth; and that the former also implies a reduction in per capita GDP, while the latter distorts the allocation of talent. Both types of inequality imply lower female-to-male schooling ratios. We discuss the sustainability of social norms or stigma that can generate inequality in the form described in this paper. We present evidence based on panel-data regressions across Indian states over 1961-1991 that is consistent with the model's predictions.

Objectives and purpose of the study-

- To examine the gender inequality in sharing of ancestral land.
- To examine the belief of rural people on ritual process and its relation with gender inequality.
- To identify factors compel the people to follow gender inequality.

Hypothesis

H₀1: People are not gender biased.

H₀2: Women are not deprived of ancestral land sharing.

H₀3: Conventional system of the society is not responsible to deprive women from different benefit in the society.

H₀4: A dominating attitude of male fraternity is not expected to be responsible for gender inequality.

Types of research design-

- Cross-sectional study
- Quantitative research methods
- Likert ordinal scale

Unit of Analysis-

- Rural people on random process

Methods of data Collection-

Primary Data: The Primary data was collected from the respondents by administering a structured questionnaire.

Sampling:

DESCRIPTION	TOTAL	SAMPLE
More than 50	210	21
36-50	390	39
26-35	416	42
16-25	230	23

Gender	Respondents	Percentages
Male	58	55.24
Female	47	44.76

- There are totally 1250 residents in two villages. Sample Size: Out of the total strength, the sample taken amongst workers i.e., 125/10% out of total respondents.
- Stratified Purposive Random sampling technique.
- 5% from each area i.e.-

Questions	Frequency distribution amongst 1 to 5 scale						Median
	1	2	3	4	5	Total	
People are not gender biased.	54 (43.2)	47 (37.6)	16 (12.8)	8 (6.4)	--	125 (100)	2
Women are not deprived of Ancestral land sharing	51 (40.8)	50 (40)	13 (10.4)	10 (8)	1 (0.8)	125 (100)	2
Conventional system of the society is not responsible to deprive women from different benefit in the society.	53 (48.4)	48 (42.4)	18 (14.4)	5 (4)	1 (.8)	125 (100)	2
A dominating attitude of male fraternity is not responsible for gender inequality.	68 (54.4)	43 (34.4)	11 (8.8)	3 (2.4)	--	125 (100)	1

LIKERT ORDINAL SCALE-

1 Strongly disagreed	2 Disagreed	3 Neutral	4 Agreed	5 Strongly agreed
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From the above stated table, it has been understood that 70 % people are strongly disagreed with the statement "People are not gender biased". Only 6.4 percent respondents are agreed with the statement.

As far as statement "Women are not deprived of ancestral land sharing" is concerned, approximately 81% respondents are strongly disagreed and disagreed with that, only 8 percent are agreed with that statement.

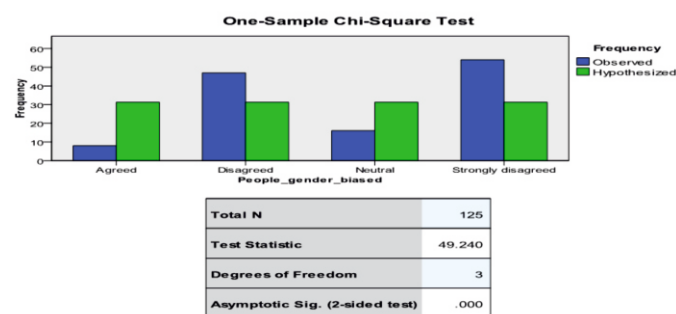
In the statement 'Conventional system of the society is not responsible to deprive women from different benefit in the society'. 48 percent are strongly disagreed and 42 percent are disagreed as well.

At the end 84 % respondents are strongly disagreed as well as disagreed but only 11% are agreed with the statement "A dominating attitude of male fraternity is not responsible for gender inequality."

It is understood from the response against the above stated components that maximum numbers of respondents are inclined towards disagreement side. Moreover it is also significant to realize that the median of the majority components is 2 and less than that out of 5, so it shows that are maximum people invariably inclined towards disagreement side.

Analysis

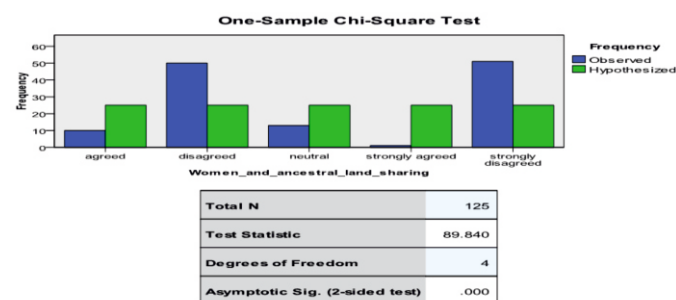
H₀1: People are not gender biased



1. There are 0 cells (0%) with expected values less than 5. The minimum expected value is 31.250.

One sample Chi square test statistics is 49.240 with p value of 0.000(2 tailed), which is significant in 95% confidence interval. So, it is understood from the test that the null hypothesis 'People are not gender biased' is rejected.

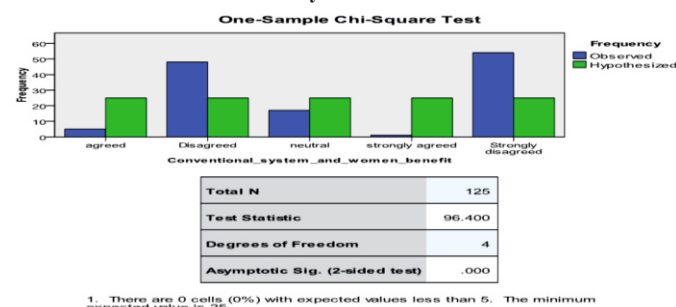
H2: Women are not deprived of Ancestral land sharing.



1. There are 0 cells (0%) with expected values less than 5. The minimum expected value is 25.

The Chi square test statistics is 90.000. Since the two sided value of significance (P value) in the last row is smaller than the prescribed significance level of 0.05, we should reject the null hypothesis. Thus we can conclude that 'women are deprived from Ancestral land sharing'.

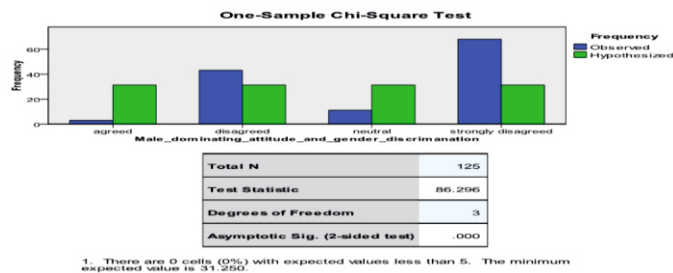
H3: Conventional system of the society is not responsible to deprive women from different benefit in the society.



1. There are 0 cells (0%) with expected values less than 5. The minimum expected value is 25.

Here the Chi square test statics is 96.400, since the two sided value of significance (P value) in the last row is smaller than the prescribed significance level of 0.05, we should reject the null hypothesis. So, it is understood from the test that the null hypothesis' conventional system deprived women from benefit' is rejected.

H4: A dominating attitude of male fraternity is not responsible for gender inequality.



Here the Chi square test statics is 87.960, since the two sided value of significance (P value) in the last row is smaller (0.000) than the prescribed significance level of 0.05, we should reject the null hypothesis. So, it is understood from the test that the null hypothesis' A dominating attitude of male fraternity is not expected to be responsible for gender inequality' is not accepted.

Conclusion and Recommendation:

Some of the key findings in the areas of interest are:

From the aforementioned investigation we may go onto the conclusion that we are as yet experiencing a common and customary social disease of gender inequality. It has been comprehended from the study that maximum numbers of individuals in the country are experiencing gender biasness. The larger part respondents have answered as well as addressed that there is an inequality of land sharing between men and women in the family. As far as distribution of ancestral land is concerned there are many evidences of it have been observed. Ancestral land is one of the important areas where maximum amount of inequality are made between male and female. it is known from the ordinary idea that greater part individuals additionally trust that overwhelming nature of male crew is likewise one of the prime reasons of separation amongst male and female, in this paper it has also been explored from the response of majority people that the dominating nature of male fraternity is also one of the prime reasons of inequality between male and female. Conventional/Traditional system of in Indian society is also one of major cause to suppress the women especially in the rural society.

In India boys are more preferable to grow in wealthier situation as compare to girl. Different legal enactment and its application are invariably essential to keep the entire system on right direction but the most important necessity is nothing but to change the outlook of male fraternity about the female i.e. women are as equivalent and not subordinate or weaker to them.

According to Manusmriti: 3.55. A father, brother, husband or brother-in-law should keep their daughter, sister, wife or sister-in-law happy and pleased through gentle words, respectful behavior, gifts etc. Those who desire prosperity should ensure that women in their family are always happy and do not face miseries.

3.56. The society that provides respect and dignity to women flourishes with nobility and prosperity. And a society that does not put women on such a high pedestal has to face miseries and failures regardless of how so much noble deeds they perform otherwise.

In addition to the behavioral aspect described by Manu, we also require to concentrate in the development of women by strengthening them financially autonomous and self-reliant by which they can grab their rights from the grip of man.

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