

Gender and Sexual Inequalities in the Modern World: A Critical Reflection

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Abstract: Woman is not an ideology. Woman is an expression of long – standing about the place of women in family, society, political, economic and philosophy. The aim of woman is to liberate women from social, political and economic exploitation. Women have been exploited by patriarchy since ancient times. Family, society and the political system in our present society – all aspects to gender discrimination are responsible for women oppressed and exploited status. Patriarchy literally means the role of the father or the rule of men. Men are the creators of the rules by which family, society, politics, economy and culture are governed. Even the world on language is controlled by patriarchy. Women have to express their feelings through language controlled by patriarchy. In this case, I focus our present society women's, sex and gender discrimination. Where, the women are very active for socio-economic development of our present society.

Keywords: Women, Gender Discrimination, Biological construction, Society development, Inequality.

The main goal of women's advocacy is to create a society free from gender discrimination. It is observed in any society. Family, society, politics, economic, gender discrimination determines human behavior in all spheres. The main goal of feminist theory is to explain the causes of this inequality and to define the goal of women in our present society. Women's focuses on how gender arose. Gender inequality is the causes of inequality between women and men. Philosopher has been discussing the relationship between male and female sexuality with this sexism since ancient times, but since the beginning of the 20th century, the discussing about sex and gender has gained a different dimension. Most women's believe that women's contributions are rooted in society's entrenched notions of sex and gender. Generally, sex is seen as natural. The physical nature of women and men determines their sex. Whether a newborn is a boy or girl is determined by physical characteristics. If there is a child in the body of the newborn, he is considered as a boy. On the other hand, if a newborn is born with vulva and vagina, it is considered as a girl. English word 'sex' refers two things. As the term refers to women and sex, it also refers to the nature of sexual activity between women and men. That is, the word sex is an indicator of sexuality in women and men. On the other hand, the word 'sex' is indicative of

male and female, on the other hand, sex is expressive of eroticism. The normal sexual convention of our societies is that men with children will mate with women with vaginas and women with vaginas. That is, attraction to the opposite sex is legitimate sexual behavior. But physiological nature often does not match conventional sexuality. For example, gay women and men's sexuality is incompatible with their bodies. That is, a person can be attracted to another man despite having children. In this case, the physical characteristics are not similar to this sexuality. This also applies to gay women. Women have created various controversies about the relationship of gender with this physiological aspect. Being 'male' and 'female' is a completely biological matter. But the word 'man' and 'woman' are two expressions of gender. In this case, the main goal of the discussion of feminism is to find out whether there is gender or not. In this case, two positions of feminism can be noted. All that, women's theorists think that sex has a direct relationship with gender, they are essentialist. They believe that women's behavior is determined by biological nature. On the other hand, those successful theorists who believe that gender is a social and cultural construct are considered anti-essentialist. Their claim is that gender has nothing to do with sex.

Since ancient times, the concept of biological differences between the men and women has led to gender inequality between men and women. This concept of 'anatomy is destiny' is the cause of gender inequality in our present society. It is assumed that since men and women are physically different, they are also different in behavior, skills, reasoning and abilities. According to the physiological explanation, the biological nature of women is responsible for her lower status than the fat one. Women are generally thought of as irrational, emotional, weak, passive and dependent. And the biological nature of women is responsible for this. Such an essentialist concept is called metaphysical essentialism the biological nature of women is taken to legitimize this metaphysical concept of women irrespective of country, time and context, which is called biological essentialism. This means that physiological nature is the determinate of quality. Essentialism believes that certain physical characteristics or sex bring out certain qualities.

Whether this sexual dimorphism between women and men has any direct link to sex-defining traits is debatable. Those who believe that woman's nature is linked to her biological being, take the biological essentialist position. They believe that nature of men is aggression, pro-activity, competition and rationality. This attribute are male sex-specific attributes that are associated with male physiological characteristics. On the other hand, emotionality, passivity, dependency, jealousy and irrationality are assumed to be feminine traits. Biological essentialists believe that these qualities of women are derived from the physiological causes of women. That is, they think that gender originates from sex. Biology has long been invoked to justify gender inequality between men and women. However, current biologi-

cal research has proven many of the assumptions of the past to be wrong. Yet the patriarchal mentality clings to past ideas. Women's theory aims to destroy patriarchal concepts of the inter-relationship of sex and gender.

The biological interpretation of gender is that women are passive. In this case, first attention is paid to the reproductive function of women. Eggs cannot be fertilized alone in the female reproductive system. She has to rely on male sperm. For this reason, it is assumed that women inactive millions of sperm compete to fertilize the egg. In this case, the function of the egg is to determine which sperm will fertilize the egg. Since 1795, the concept of dormant ovum has originated in biology and it is said that it is the sperm of the man that awakens this dormant ovum. For this reason, women are considered inactive and dormant. A man's job is to wake her up. Moreover, Charles Darwin's theory of evolution is also used as evidence in favor of the inferior status of women. Darwin completely denied the role of women in human evolution. According to Darwin's theory of evolution, women's jobs were child birth, child rearing and food gathering. But the man's job was hunt, protect his wife and children from wild animals and others, and make the necessary tools. By doing these things for long periods of time, intelligence, inventiveness and imagination developed rapidly in primitive man, which was not the case in women. These qualities help the primitive man to become a man. And the absence of these qualities turns primitive humans into women. Many try to portray women as intellectually inferior to men with help of neuroanatomy. It is hypothesized that differences in brain size between men and women cause intellectual differences between them. Many people think that excess estrogen make women less intelligent. On the other hand, men are more sensitive than women to the effects of androgen hormones. Differences in uric acid levels are often excused to establish intellectual differences between men and women. It is said that men are more intelligent than women due to more uric acid in their bodies than women. However, this interpretation of female nature is not supported by sufficient evidence. For this reason, women's theorists criticize modern science as androcentric.

The main claim of the anti- essentialist position on sex and gender is that, while sex is natural, gender is constructed by patriarchal culture. French feminist Simone De Beauvoir whose ideas helped change the way feminist thought. Her book "Le Deuxieme Sex" published in French in 1949, was a milestone in the world of feminist theory. The English translation title of this book is 'The Second Sex'. Beauvior's famous quote is "One is not born a woman but becomes one". That is, one is not born a woman one "becomes" a woman. The essence of his thought was that gender is not a natural characteristic, it is constructed by the culture of society. While Beauvior acknowledges the biological differences between men and women, she criticizes the gender system. According to him, the physiological nature of women is the cause of her alienation. But women are not responsible for women's physiological problems. Beauvior discusses various

physical problems of women in the second sex. For example, a women's menstrual cycle, each month's bleeding shakes the woman physically. Bleeding is preceded by increased blood pressure, lower abdominal pain and other problems.

Gender equality is also called gender egalitarianism, sex equality or sexual equality, condition of parity regardless of an individual's gender. Gender equality addresses the tendency to ascribe, in various settings across societies, different roles and status to individuals on the basis of gender. In the context, the term gender generally refers to an individual's gender identity (e.g., male, female, or neither) or to a person's gender role, which is the manifestation of one's gender identity. Gender is not necessarily associated with the anatomical sex of an individual. Accordingly, the term gender discrimination is sometimes also used to mean "universal equality irrespective of gender, sex, or sexuality." The manifestation of gender inequality is multidimensional. It may be apparent, for example, in employment experience, in educational opportunity, or in health. Interpretations for the existence of such problems span a broad spectrum. They include essentialist arguments including those from biological reductionism and evolutionary psychology, whereby an individual's experience in society is a reflection of discrimination based on innate biological or physiological and psychological sex differences. Cultural accounts of gender inequality generally claim that individuals are herded into different or unequally valued roles because of constructed social norms.

Attempts to address gender discrimination or inequality have focused primarily on equal-treatment policy approaches. Gender mainstreaming, for example, relates to the systematic incorporation of gender issues at both the planning and the implementation stages of organizational policies. For some forms of gender discrimination, such as professional discrimination, the major debate lies in the degree to which individuals should be granted special provisions and exclusive benefits to equalize background conditions. Such provisions may take the form of affirmative action programs that aim to implement specific measures to boost an individual's chances of success in employment and specific protection rights such as paid family leave with a right to return to work. In such approaches, the emphasis shifts from equality of access and opportunity to creating conditions deemed more likely to result in equality of outcome. Skeptics of such approaches grapple with the extent to which exclusive benefits lend themselves to the exacerbation of gender divides without the comparable provision of benefits for persons who identify with a different gender.

We are bound by numerous conventional ideas. Only by knowing the facts can we distinguish between the two—

Conventional idea: I want a boy at any cost, but why should I give birth to four or five girls for him? Raising a daughter is like watering a neighbor's garden. You will raise them, protect them from all kinds of dangers, get them married and dowry but eventually they will leave you. Sons

will protect the lineage on behalf of Niden, look after the parents in their old age and perform the last rites of the parents. There is no reason to teach education to girls. It does not mean giving them freedom or allowing them to do anything they want until they are married. Since this is additional responsibility of the family.

Fact: This is the rule of patriarchal society. Time to protest against it, a common man spends as much on his daughter's wedding as he spends on his son's wedding. But it is cleverly said, we bet on the daughter's marriage. Basically, it is implied to the daughter that you have no right in the parental property. Always remember that betting and taking are both punishable offences. Depriving girls of parental property is also illegal. In any case we have to accept the reality of life. If you go to old age homes, you can understand how far boys take care of their parents. Rather, in many cases, it is seen that girls are taking care of their parents in their old age. Girls have the right to live, the right to thrive, the right to protection and the right to participate, just like boys. Depriving girls of these rights means perpetuating the vicious cycle of gender discrimination and poverty. Education is one of the areas where girls have been subjected to gender discrimination for ages. We always forget the father of our nation, Mahatma Gandhi. He said "Educating one man means educating one person, but educating one woman means educating the whole society". If girls are brought up with opportunities, they can easily understand good and bad and make right decisions about life. But we are afraid to give freedom to girls. There is only one solution. We must firmly believe that the girl child human rights like any human being. If safety and maintenance of girls is an issue, it is important to remember that not empowering girl, increases their vulnerability. According to the 2011 census, there are 940 women for every 1000 men in the country. This gender ratio shows that the situation has improved since 2001. In 2001, the number of females per 1000 males was 933. The number of women in India has decreased over the decades. But the situation has improved little in the last two decades. The number of women per 1000 men has increased from 930 in the last five decades to 940 at present.

Efforts to keep women as women in various institutional systems, rules, customs, etc. have been going on since ancient times. Where to the rights of women or femininity are repeatedly questioned. For example, in Islam, women are created by men attempts to coverings (curtains, veils) are observed. In most cases women are identified only as instruments for producing by children. Nor was there any change in the position of women in Christianity. Where to the women is identified as impure, man-tempting, sin-creating object in the world. But Hinduism seems to have surpassed all, in Mahāpurāṇa, Rāmāyana, Mahābhārata or Vatsayana's Kāmasutra, if women is compared with Durga, Laxmi, Prakṛti, then she is again compared as asati, unlucky. That is; for the purpose of securing the basis of the patriarchal society based on personal wealth, the so-called religious regulations have established the theory of the total superiority of men and the total infe-

riority of women. In this regard, the words of Manu, the chief speaker of Smṛiti shastra, are particularly relevant. His views

“Pitā rakshti komāta, bhartā rakshti youbana.

Rakshanti shabira putrā na stri swātantramartuti..”

It can be also said that in Hindu scriptures girls cannot touch Narayana Shila, but why? If the Gods are worshiped by people, why should the girls remain braty? So, girls are not human. This is why prominent feminist Virginia Woolf wanted an own room for women’s society. Mainly to protect women from the intolerant oppression of gender. Where to women are still known as slaves, consumables. As a result, the discussion about women or women’s society has become a much-discussed topic today. Even through the words masculine are tiny consonants, there is hidden power within them. Therefore, the application of dominance or oppression and explanation has become a daily issue in.

In fact, man is free by birth or accustomed to think of himself as free, but the complex structure of the social structure (man elected) keeps him (mainly woman) bound in the structure of others. Where he does not have a any special role in his success, excellence, development. Because, women are produces to the gender discrimination. In fact, this division of men and women is a system based on power. Where they are control to each other. In other words, the man is his it seeks to define its existence by reserving women in power-centered structures. That is, the establishment of the male through the movement of the female in the male-specific way. In other words, sex is biologically constructed, but gender is culturally constructed. In other words, women’s violence has been established as an ornament of a male driven society. Where is masculinity is revealed as a means of oppressing women. Where, women have to no existence of their own. The purpose of women’s birth is to serve man (child, husband, father). Or to put it another way, his green dream is the Salil Samadhi. Perhaps that is why the German social philosopher Nietzsche said, “God’s second mistake was to send woman into the world as a woman.” There has been no exception to this gender discrimination based on caste, place and time. That is, although the position of women is different in particular fields the image of violence or attack on them is roughly the same and which is still increasing today. India and it is not an exception.

India is the largest democratic country in the world. India’s socio-economic development, political stability, structural infrastructure, etc. have elevated India to the peak of fame, fame and status in the global social system, but even in the first half of the 21st century, the position of women is still a point of unexplored light. Although there is no doubt that India’s history, through ancient, has always sung the praises of humanity. It is true that women have made an unforgettable contribution to India’s national liberation movement or socio-economic development, but over time, we also find a picture of indifference to women’s society, where oppression, humili-

ation, rape, murder, etc. have become a part of the daily life of women's society is standing. In this case, we are Behula, Drapadhi or currently Nirvaya whose flamboyance is proof. That is, we have not taught the full dignity of girls since the earliest times. But that woman holds a new life in her womb. Moreover, the position of women in the socio-economic context is more miserable. In every aspect of life development woman is like a parasitic entity that is not case. Even if the woman is the breadwinner in the family, is not most cases she has to take permission from her father or husband. It is as if the best material of his female being, the best arrangement is the offering dedicated to the purpose of the male master. Moreover, it is better not to reveal about women without income. Because in a male dominated society, prakrti becomes the "jaya-jani" with their place in the kitchen especially for "annapāka kārana" or carrying out important responsibilities such as child rearing. Similarly, the picture is similar in the field of education. Education that makes people liberal, rational, male-chosen education is what keeps women away from modern education in many cases. That may be why the little girl on her way back to school said to her father—

‘Maths, Physics, Chemistry for my brother.

And Bengali, Geography, History in my time.’

Or when a little girl goes to a fair and finds that her father lovingly presents her with a beautiful doll and her brother brings her a toy gun, the girl accepts it with joy, but her little mind may not realize that the gift is a product of gender discrimination. But the real picture is not so? In other words, the attempt to build women or her society, created in the usha lagna of creating society, is still moving forward at a slow pace. It is surprising when we see patra-patri section in Anandabazar Patrika, current or other leading newspapers. There, most of the brides are wanted for doctors, professor or other high- ranking husbands. That is it is like a male determined fancy construction. Where, the female is superior in the structure created by the male. That is why Rabindra Nath Tagore said,

“You are a woman not only created by God.

Man has made you a channel of beauty.”

It can be said that the productive beauty of capitalism in modern globalized society is by teaching women to be sold like any other five commodities of livelihood. Competitions like Fashion Show or Beauty Contest have made women more marketable. Even now women's voices are not left out. If you want to know any information about trains, planes, multinational commercial companies or mobile phones, a melodious, enchanting voice immediately comes from the other side “welcome note”. In the other words, even through the mass media portrays the reality of the society there is a doubt about how much it has been able to erase the gender dividing line. Because, the presentation of juicy topics like gender division creates mass appeal in the public which expands the commercial scope of the media.

So, it must be admitted that the scope of gender discrimination extends even in the unorganized sector today. Therefore, eradicating this disparity

has become a big challenge for the state, the political structure. For example, prenatal sex determination was outlawed in 1994, but not as strictly enforced as the other five laws. As a result of his gender discrimination, the ratio of women to men has fallen immeasurably. Especially in states like Uttar Pradesh, Panjab, Hariyana where there are 700 women for every 100 men. This is destroying the social balance, in addition, it is seen that marriageable men have to move to other provinces to find women which is giving birth to a bad culture. From where there is a danger of creating social discord and unrest. Along, with women trafficking is also increasing. In 2002, the gender discrimination and female feticide act was amended to make sex determination punishable by a fine of 10,000 and three years in prison, and feticide to 5 years and a fine of 50,000, but despite this, the law female feticide is going on freely with thumbs up. It can be said that women today are dying not outside the mother's cell but also inside the mother's cell. Perhaps that is why the eminent social philosopher Plato "thanked God he was not born a woman".

Today, Vishakha, Muktaadharma, or other institutions have taken some positive steps towards women's empowerment and development, but much of it has remained elusive under government red tape. Most recently, an NGO called 'Swayam' in its report 2002 showed the picture of women abuse in India where one bride abuse happens every 11 minutes. And every 66 minutes a women is murdered for gambling. Every 12 minutes a woman is sexually assaulted, every 32 minutes there is a rape. Therefore, it can be said that it is not enough to submit a report, but in the real context, proper steps must also be taken as in immediate solution. According to the Noble economist Amartya Sen, if countries like India and China have about 10 million women in their population, then the equality of women and men will be maintained in the society. It is always true that this society is created by the heart bond between men and women, the development of this society is largely based on the joint efforts of men and women, developing thoughts, or rational thinking. So now we have male and female must be trusted instead of you. Vivekananda said, "The best measure of the progress of a nation is the attitude of men towards women". In fact, the power of men in the midst of education, reforms, poor attitude, Sick mind is turning the human society into a pile of destruction of humanity. As a common human face of the world society, we all should have the responsibility to liberate this oppressed women society. We all eagerly look forward to a non-discriminatory, equal, prosperous society. Finally, I will say—

'8th March is coming.

Take the oath of women's dignity..."

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