

## THE CLASS CONFIGURATION AND GENDER INEQUALITIES IN CONCERT OF HOUSEWORK

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### Abstract

Gender-based inequalities in India translate into greater importance being placed on the health and empowerment of males than of females. In India, health and population indicators that are driven by gender differences include sex ratios at birth, infant and child mortality by sex, and low ages at marriage for women. Since gender inequality and women's disempowerment occur in all the different domains in which women and men interact and function, both concepts are multi-dimensional; consequently, they give rise to a large number of potential indicators. Indicators of gender equality/inequality are typically designed to compare the status of women and men on particular characteristics of interest; whereas, by definition, indicators of empowerment/ disempowerment tend not to be relative. Instead, indicators of empowerment are designed to measure roles, attitudes, and rights of women and sometimes men. This paper scrutinizes the class configuration and gender inequalities in concert of housework.

**Keywords:** empowerment, domains, Indicators, potential.

### I. INTRODUCTION

Gender inequality is the question here. The reality of gender inequality in India, origin of gender inequality and how to deactivate it are discussed in this paper. This starts with the state of gender based inequality in the modern India. It presents some facts and figures representing the inequality practiced in India and its comparison with other Asian and Western countries. The effects of the diversified culture and differences on the inequality in general are explained first. The origin of the inequality and the effect of modern technologies in controlling the gender in population are briefly described. The route to the present scenario is explained to show the importance and influence of the origin of the problem and India's cultural background.

## II. GENDER-BASED INEQUALITIES

Gender-based inequalities translate into greater value being placed on the health and survival of males than of females. In India, examples of health and population indicators that are driven by gender differences in the perceived worth of males and females include sex ratios at birth, infant and child mortality by sex, and low ages at marriage for women. Further, at the household level, disempowerment of women results in their lowered access to resources such as education, employment, and income, and limits their power over decision making and freedom of movement. Men's power over women can be measured, on the one hand, by assessing the level of women's and men's agreement with norms that give men the right to exercise control over women and, on the other hand, by measuring the extent to which women are subject to spousal violence. The different areas where the inequality is felt and problems they face in each of those areas are explained. The strategies and initiatives being done by different groups and society in general are described to show the progress happening in India to reduce the problem of gender inequality.

Firstly, the reality of gender inequality in India is very complex and diversified, because it is present in many ways, many fields and many classes. Fields like education, employment opportunities, where men are always preferred over women. Consider the case a girl taking admission in mechanical engineering. Doesn't it sound a bit awkward because it's always considered a man's field? The gender inequality faced by women was so much that many women claimed May God give sons to all. This is a fact and India has witnessed gender inequality from its early history due to its socio-economic and religious practices that resulted in a wide gap between the position of men and women in the society. Clearly, then gender gaps that are widespread in access to basic rights, access to and control of resources, in economic opportunities and also in power and political voice are an impediment to development.

## III. THE ORIGIN

The origin of this gender inequality has always been the male dominance. At least in India, a woman still needs the anchor of a husband and a family. Their dominating nature has led women to walk with their head down. It was all practiced from the beginning and is followed till date. In the case of woman's reservation in parliament, the opposing party believes that women are born to do household work and manage kids, and not to corrupt the country by taking hold over politics. Here, just as women's domestic work is undervalued, so are their skills in the world of employment. Most are concentrated in the poorly-paid, low skilled women's sectors of the economy. The popular interpretations of Hindu mythology have very fixed views on how women should behave; things like being obedient and being a good housewife and mother. In the Ramayana, Ram is a model for how men should act and Sita is the model for women.

At the core of the sociological analysis of gender is the distinction between biological sex and gender: sex is a property of the biological characteristics of an organism; gender is socially constructed, socially created. This is a powerful and totally revolutionary idea: we have the potential capacity to change the social relations in which we live, including the social relations between biologically defined men and women. Sometimes in the media one hears a discussion in which someone talks about the gender of a dog. The sociological problem, then, is whether or not a society within which deeply egalitarian gender relations predominate is possible. We know from anthropological research that in human history taken as a whole there is enormous variation in the character of social relations between men and women. In some societies at some points in history, women were virtually the slaves of men, completely disempowered and vulnerable. In

some contemporary societies they must cover their faces in public and cannot appear outside of the home without being accompanied by an appropriate man.

Unfortunately, these play a part in perpetuating sexism and violence against women in India today. If we focus on Hindu mythology, because 80% of Indians are Hindus and even non-Hindus are impacted by it, the religions in India view women in a similar light; they are not allowed to be independent. In some ways, these attitudes are used to justify violence against women. They blame the woman by saying she didn't behave like Sita. If she did, she would be fine. In India, a sex-selection phenomenon has been in place since the 1980s, with men born during this period now at marriageable age. People are much wealthier but at the same time there's pressure to produce sons as an heir, so educated, wealthy families are now more likely to have sex selection. All these factors are coming to play and creating this toxic mixture, which has turned violence against women into a bigger issue today.

India's social structure is a unique blend of diverse religions, cultures and racial groups with the great religion of the world, viz, the Hindus, the Muslims, the Christians, etc, are found here. The 18 major literary languages, apart from numerous other languages and dialects add to it. This leads to a striking diversity between various communities and groups in kinships and marriages rites, customs, inheritance and modes of living. Diversity is also seen in the pattern of rural as well as urban settlements, community life, cultural and social behavior as also in the institutional framework. For inclusive development, what could be more crucial input than education for all? Education is the single most effective instrument for social and economic transformation. For horizontal and vertical mobility in society, it is imperative to promote education among all backward sections those have fallen behind the national average in the field of education. A well educated population is not only essential to support economic growth, but is also a precondition for growth to be inclusive since it is the educated and skilled person who can stand to benefit most from the employment opportunities which growth will provide. Education opens up opportunities for individual and group entitlements, productive employment and participation in various arenas of social life. In all, education ignites social changes and catalyses economic growth.

These trends in family formation and family structure are complex and contradictory. Some of the childbirth by unmarried women occurs in stable families of co-habiting heterosexual and lesbian couples who either choose not to get married or who cannot legally marry. A certain proportion of single parenthood is deliberate, reflecting a conscious choice by women who want to have a child to do so on their own. Some divorces, even when there are children in the family, may be the best resolution of a bad marriage. But it is also certainly the case that divorce can be very disruptive to the lives of children, and single parenthood, especially under difficult economic conditions, can be enormously stressful. In any case, our central point here is not to pass judgment on these specific developments, but to emphasize how decisively the United States has moved from a society overwhelmingly dominated by a single model of the family to a much more heterogeneous array of family forms. The family is one of the pivotal sites where gender relations are produced and reproduced. It is a central place where children first learn about the roles connected to gender, and where power relations built around gender are located. "Patriarchy" as an historically central form of gender relations means literally "rule by the father" and was firmly based in male domination inside of families. Gender relations are not formed only within the intimate relations of the family; they are constructed within the public sphere as well. But a good case can be made that the family constitutes the most fundamental arena within which these relations are forged.

#### **IV. GENDER INEQUALITY IN THE FAMILY**

Research has increasingly documented the association between gender inequality within the family and such unfavorable demographic outcomes as early marriage, discrimination against daughters in access to food and health care, poor nutritional status of women, and their inability to seek health care for themselves. Research on the sources of this inequality points to three distinct and qualitatively different sets of antecedents: difference in men's and women's economic roles and power; cultural traditions restricting women's autonomy and physical movement; and marriage and kinship patterns. Gender inequalities, and its social causes, impact India's sex ratio, women's health over their lifetimes, their educational attainment, and economic conditions. Gender inequality in India is a multifaceted issue that concerns men and women alike. Some argue that some gender equality measures, place men at a disadvantage. However, when India's population is examined as a whole, women are at a disadvantage in several important ways. Eliminating gender differences in access to education and educational attainment are key elements on the path to attaining gender equality and reducing the disempowerment of women. In recognition of the pivotal role of education in development and of persistent gender inequalities in access to education, the elimination of gender disparity in primary education is one of the Millennium Development Goals.

The achievement of universal primary education has been a key goal of Indian planning since Independence. However, increasing access to primary schooling still leaves the twin questions of educational quality and school retention unanswered. Continued economic development cannot be sustained with a population that has merely completed primary school; it needs a dependable supply of highly educated and skilled human capital for which a high level of educational attainment of both women and men is necessary. However, ensuring a continued supply of skilled human capital to sustain economic growth is only one objective of reducing gender inequalities in educational attainment: the other is that education, particularly higher education of women, is a key enabler of demographic change, family welfare, and better health and nutrition of women and their families. Higher education has the potential to empower women with knowledge and ways of understanding and manipulating the world around them.

Education of women has been shown to be associated with lower fertility, infant mortality, and better child health and nutrition. Nevertheless, this work is rarely recognized as economically productive, either by men or by women. Additionally, any cash income generated from such activities is usually controlled by men. At the outset it must be stated that the national data available on women and work does not adequately capture the extent of women's participation in the labour market. Apart from undercounting, the failure to define women's work impacts adversely on any authoritative account of Indian women in the labour market. More particularly, surveys have been unable to adequately value and quantify household work and work done for domestic consumption, which is carried out predominantly by women in the country.

Inequalities of power and privilege do not continue out of sheer momentum; they require considerable social energy and resources to be reproduced. If, over time, the interests of powerful people become less tied to a particular form of oppression, they are likely to devote less energy and fewer resources to sustain that inequality, and this makes the oppression in question more vulnerable to challenge. In the case of gender inequality, the interests of men in general, and elite, powerful men in particular, in maintaining certain aspects of male domination and

gender inequality weakened over time. This doesn't mean that men ceased to be sexist. They have all sorts of attitudes and beliefs which impeded and continue to impede gender inequality.

The key idea here is that many men also had interests which weakened their stake in male domination. A good example of this is the economic interests of employers in capitalist firms, particularly once their need for highly educated, literate labor increases. Increasingly in the period after the Second World War, because of technological change and the growth in importance of the service sector in the economy, employers needed to find a new source of educated labor for white collar jobs. Women were an obvious potential largely untapped source of such labor. But to get women into the labor force it was necessary to ease the barriers to their participation. Once in the labor force, employers had interests in promoting talented employees, giving them more responsibilities, and so on. Now, employers were also overwhelmingly men and generally had sexist attitudes, and this continued to interfere with the most efficient hiring and promoting practices, particularly when sexism also allowed them to pay women less than men. For these reasons, male employers were rarely at the forefront of actively challenging sexism. Nevertheless, their interests in profit-maximizing of their capitalist firms and their interests as men in maintaining traditional gender relations often cut in opposite directions. This increasing incoherence of their interests undermined their determination to defend sexist practices when those practices came under challenge. In a world of real gender equality men would have a richer array of life choices around parenting and work. The dominant models of masculinity make it difficult for many men to play a full and active role in care giving activities within the family. It is very difficult for men to interrupt their careers to take care of small children.

The dominant models of masculinity also promote intense forms of competitiveness that make many men miserable, working excessively long hours, losing sight of more important things in their lives. Further advances towards gender equality will potentially involve a significant restructuring of the rules that govern the relationship between work and family, and this would give both men and women greater flexibility and balance in their lives. So, while men do have things to lose from a full realization of the ideal of gender equality, they also have potentially important gains. The inequalities in the gender division of labor, however, have an impact far beyond simply the specific problem of free time available to men and women within families. It also deeply affects inequalities in the labor market and employment. The greater domestic burdens that, on average, married women have compared to married men act as a significant constraint on the kinds of jobs they can seek in the labor market. It also affects the attitudes of all employers towards prospective women employees.

## **V. CONCLUSION**

India needs to deactivate the gender Inequality. The needs of the day are trends where girls are able not only to break out of the culturally determined patterns of employment but also to offer advice about career possibilities that look beyond the traditional list of jobs. It is surprising that in spite of so many laws, women still continue to live under stress and strain. To ensure equality of status for our women we still have miles to go. Man and Woman are like two wheels of a carriage. The life of one without the other is incomplete.

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