CHAPTER - III
THE THEORETICAL AND CONCEPTUAL FRAMEWORK

The word theory has a number of distinct meanings in different fields of knowledge, depending on their methodology and the context of discussion. The word theory is used to signify a conjecture, an opinion, or a speculation. In this usage, a theory is not necessarily based on facts; in other words, it is not required to be consistent with true descriptions of reality. True descriptions of reality are more reflectively understood as statements that would be true independently of what people think about them.

THE EVOLUTIONARY THEORY OF SEX RATIO

Sex Ratio (SR) is one of the main characteristics of sexual population. Generally it is determined by the number of males per 100 females, or in per cents. In relation to ontogenesis stage sex ratio is distinguished as primary (I SR), secondary (II SR) and tertiary (III SR) SR. Primary is zygote SR after fertilization; secondary - SR at birth; and tertiary - SR of mature organisms. The main sex determination mechanism in many animals and plants species is chromosomal. Since the gametogenesis process produces an equal number of X- and Y-gametes, one may consider that this mechanism provides nearly equal quantities of sexes.

According to the new concept, tertiary SR determines the proportion between maintenance and variation tendencies as well as the species evolutionary flexibility. At different stages of evolution, and also in different environmental conditions population needs different evolutionary flexibility (and consequently there exists a definite optimal tertiary SR value for each of these conditions). And this value is not necessarily equal to 1:1. Secondary SR is also a variable dependent on the environment, rather than a constant specific for a species, as it was believed. In stable environment, secondary SR is at its optimum level.
THE GENETICAL THEORY OF NATURAL SELECTION

The solution of the sex ratio problem has traditionally been attributed to Sir Ronald A. Fisher's 1930 classic 'The Genetical Theory of Natural Selection'. But it is now known that a German biologist, Carl Dusing, got the solution more than four decades earlier. Fisher's book was the pipeline through which the theory flowed into the modern era, but his research reputation will now have to rest on other accomplishments, such as inventing the analysis of variance and deriving the fundamental theorem of natural selection. The sex ratio argument, modernized and simplified a bit, goes like this. Natural selection is about reproduction. A gene affecting sex ratio does not affect your number of offsprings; it simply shifts those offspring between the categories of male and female. But this allocation can affect your number of grandchildren if sons and daughters have different average reproduction. Dusing's key insight was that the total reproduction of all sons in the population has to equal the total reproduction of all the daughters, which follows from the fact that each grandchild has a father (one of the sons) and a mother (one of the daughters). If we let the total number of grandchildren, sons and daughters in the population are G, S and D, respectively, then the average reproduction of a son is G/S and the average reproduction of daughter is G/D. This means if there are more daughters than sons in the population (D > S), the average daughter will be less successful and mothers will be selected to make more sons. Conversely, if there are more sons than daughters (S > D), their average success will be lower, and selection will favour mothers that produce more daughters. Because the total reproduction of each sex is equal, individuals of the rarer sex have greater average success, and parents who produce more of the rare sex will have more grandchildren. This produces a stable equilibrium at S = D and accounts for the widespread occurrence of 1:1 sex ratio in nature.

Dusing's result eventually became important for social evolution in two ways. First, it showed how to handle cases in which individual fitness depends on what other individuals are doing. The value of producing a daughter is high if the population is male-biased and low if it is female-biased. Dusing showed that one
could solve for an equilibrium point at which no alternative strategy would do better. The work of W.D. Hamilton and John Maynard Smith later formalized this approach as evolutionary game theory, which has been very widely and successfully applied to understanding other social behaviours.

Second, by showing how individual selection operates on the sex ratio, Dusing set the stage for fruitful tests on the level of selection. In principle, selection could work on genes, individuals, groups, or species. Each such unit can possess the properties of reproduction and heritability that make evolution work, but which is most powerful? One way to decide is by seeing what unit is adapted. It is instructive to revisit Darwin's thinking on the subject. In 'The Descent of Man', he wrote: “I formerly thought that when a tendency to produce the two sexes in equal numbers was advantageous to the species, it would follow from natural selection, but I now see that the whole problem is so intricate that it is safer to leave its solution to the future”. Apparently Darwin was uncomfortable with good-of-the-species theories, and with good reason. Sex ratios now provide some of the best evidence against species-level selection. A species might sometimes do best with a 1:1 sex ratio, as when both a male and a female are needed for adequate parental care. But in the majority of species, females do all the heavy lifting of nourishing the next generation. Males provide only sperm and put most of their effort into competition with other males that is unproductive for the group or species. Under these conditions, species reproduction would be increased by having many of the productive females and just enough of the males to provide sufficient sperm. And yet sex ratio in polygamous species tends to be about 1:1, just like in monogamous species. This failure of the species selection model also applies to group selection, but the result is exactly as predicted by Dusing's individual-selection model.” (cf. Anju Bala, 2000).

THE FEMINIST THEORIES
A MICRO-MACRO SYNTHESIS

Feminist theory is that part of the new scholarship on women that implicitly or formally presents a generalized, wide-ranging system of ideas about the basic features of social life and of human experience as these can be understood from
a woman-centered perspective. Feminist theory is woman oriented in three ways. First, its major "object" for investigation, the starting point of all its investigation, is the situation (or the situations) and experiences of women in society. Second, it treats women as the central "subjects" in the investigative process; that is, it seeks to see the world from the distinctive vantage point (or vantage points) of women in the social world. Third, feminist theory is critical and activist on behalf of women, seeking to produce a better world for women — and thus, it argues, for humankind.

Feminist theory, however, differs from most sociological theories in a number of ways. First, it is the work of an interdisciplinary community, which includes not only sociologist but also scholars from other disciplines, such as anthropology, biology, economics, history, law, literature, philosophy, political science, psychology, and theology; people best recognized as creative writers; people who see themselves primarily as political activities; spokespersons for women of colour; and writers from various European or Third World intellectual communities. Second, feminist sociologists, like other feminist theorists, orient their efforts only in part to extending their discipline of origin. Much more central to all feminist scholarship is the development of a critical understanding of society intended to change the social world in directions deemed more just and humane. Third, most sociologist have been particularly hesitant to incorporate feminist theory into their sociological work, in part because that theory seems so new and radical, in part because so many of its creators are not sociologists, and in part because of suspicions about the scientific credentials of a scholarly undertaking so closely linked to political activism. Fourth, feminist theory is not anchored in any one of the three paradigms that have long patterned sociology's orientation to its subject matter- the social-facts paradigm, the social-definition paradigm, and the social-behaviour paradigm. This is because feminist theory has gone a long way toward effectively integrating, and thus transcending, the micro-social versus macro-social debate, which is one of the major causes of this paradigmatic division. This transcendence of the macro versus micro issue may make it difficult for sociologists based in one of the discipline's long-standing
theories to work out their relation to feminist theory. Yet at the same time, this transcendence is one of the most exciting implications of feminist theory for those working on the frontiers of contemporary sociological theory (Ritzer, 1990).

**THE BASIC THEORETICAL QUESTIONS**

The impetus for contemporary feminist theory is a deceptively simple question: “And what about the women?” In other words, where are the women in any situation being investigated? If they are not present, why? If they are present, what exactly are they doing? How do they experience the situation? What do they contribute to it? What does it mean to them?

The consequences of trying to answer feminism’s basic question – “And what about the women?” – have been revolutionary. Dramatically, the contemporary scholarly community discovered that what it had assumed to be the universe of experience was really a particularistic account of male actors and male experience. The recognition of a whole new set of actors called for a reworking of our understanding and patterning of every social situation. Women, feminists exulted, could lay claim to “half the firmament”. And indeed, the effect was rather like discovering, through the lens of a new telescope, a multitude of hitherto undetected stars in the universe, a fundamentally new configuration for each constellation.

Twenty years of posing this question have produced some generalizable conclusions. Women are present in most social situations. Where they are not, it is not because they lack ability or interest but because there have been deliberate efforts to exclude them. Where they are present, women have played roles very different from the popular conception of them (as, for example, passive wives, and mothers). Indeed, both as wives and as mothers and in a series of other roles, women have, along with men, actively created the situations being studied. Yet though women are actively present in most social situations, scholars and social actions themselves have been blind to their presence. Moreover, women’s roles in most social situations, although essential, have not been identical to those of the men in those situations. Overall, their roles have
been different from, less privileged than, and subordinate to those of men. Their invisibility is only one indicator of this inequality.

As the women's movement has expanded, the circle of feminists exploring issues raised by feminism's basic question has become larger and more inclusive. A consequence of this has been close scrutiny of the monolithic sameness implied in the phrase the women and a deepening awareness of the theoretical significance of differences among women — in class, race, age, affectional preference, religion, ethnicity, and global location. In answering the question “And what about the women?” feminists now know not only that women are invisibly and unequally present in social situations, and that they are in roles significant but different from those of the visible and privileged men, but that the particularities of invisibility, inequality, and role are profoundly affected by a woman's social location, that is, by her class, race, age, affectional preference, religion, ethnicity, and global location.

All this leads us to feminism's second basic question: “Why then is all this as it is?” As the first question calls for a description of the social world, this second question requires that one develop an explanation of that world. Description and explanation of the social world are two faces of any sociological theory. Feminism's attempts to answer its two central questions have, therefore, produced a theory of universal importance of sociology.

VARIETIES OF CONTEMPORARY FEMINIST THEORIES:

Contemporary feminist theory forms the literature base for the development of any feminist sociological theory. Feminist theory, that system of general ideas designed to describe and explain social life and human experience from a woman-centered vantage point.

Contemporary feminist scholars have produced a rapidly growing, extraordinarily rich, and highly diverse collection of theoretical writings, a demonstration of effective intellectualism that Jessie Bernard labeled “the feminist enlightenment.” The range and continuous expansion of this literature makes trying to map it challenging, rewarding, and sometimes a little confusing.
The “map” of feminist theory presented here is one construct, or ideal type, for patterning this complex body of intellectual work.

Our typology of feminist theory is based on the two basic questions that unite all these theories; the descriptive question, what about the women? And the explanatory question, why is this situation as it is? The pattern of response to the descriptive question generates the main categories for our classification. Essentially we see three answers to the question “what about the women?” The first answer is that women’s location in, and experience of, most situations is different from that of men in that situation. Investigation then focuses on the details of that difference. A second answer is that women’s location in most situations is not only different from but less privileged that or unequal to that of men. The focus of the ensuing description then is on the nature of that inequality. A third answer is that women’s situation also has to be understood in terms of a direct power relationship between men and women. Women are oppressed, that is, restrained, subordinated, moulded, and used and abused by men. Descriptions then focus on the quality of the oppression. Each of the various types of feminist theories can be classified as a theory of difference, or of inequality, or of oppression.

There are distinctions within these basic categories – difference, inequality, and oppression – in terms of their differing answers to the second or explanatory question, “Why is this as it is?”

This classificatory method has an important function: it allows us to pattern not only the general body of contemporary feminist theory but also the expanding literature, particularly the theoretical literature on gender that has developed within sociology since 1960s. The burgeoning of this literature reflects not only the reactivation of visible feminist protest in the society but also the unparalleled movement of women into higher education, as under-graduates, graduates, and faculty, between 1960 and the present (Lengermann and Wallace, 1985; Vetter et al., 1982). Feminist questions have by this latter means been injected directly into the university-based, academic discourse of professional sociology. But as sociologists have turned their efforts to an exploration of gender issues, they
have typically used some portion of the existing body of sociological theory as a point of departure.

**TABLE 3.1: Overview of Varieties of Feminist Theories**

<table>
<thead>
<tr>
<th>Basic varieties of feminist theory-answers to the descriptive question, “What about the women?”</th>
<th>Distinctions within theories – answers to the explanatory question, “Why is women’s situation as it is?”</th>
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<tr>
<td>Theories of difference</td>
<td>Distinctions within theories – answers to the explanatory question, “Why is women’s situation as it is?”</td>
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<tr>
<td>Women’s location in, and experience of, most situations is different from that of men in the situation.</td>
<td>Biosocial explanations of difference institutional explanations of difference social-psychological explanations of difference</td>
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<tr>
<td>Theories of inequality</td>
<td>Liberal feminist explanations of inequality Marxian explanations of inequality Marx and Engel’s explanations Contemporary Marxian explanations</td>
</tr>
<tr>
<td>Women’s location in most situations is not only different from but less privileged than or unequal to that of men.</td>
<td>Psychoanalytic explanations of oppression Radical feminist explanations of oppression Socialist feminist explanations of oppression Third-wave feminist explanations of oppression</td>
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In the discipline the sociology of gender. Although the term gender is often used euphemistically in sociology for “women,” the sociology of gender is, more precisely, the study of socially constructed male and female roles, relations, and identifies – a somewhat different subject from feminism’s focus on women. This focus on the interrelationship of men and women is not equivalent to a feminist theory. Feminist theory seeks to present a woman-centered patterning of human experience. As we shall show later, a feminist sociology can describe the social world from a woman-centered standpoint. Overall the sociology of gender simply treats gender as one variable among many within social relations and structures. Nevertheless, some sociologists who begin from a sociology-of-gender standpoint have produced works of significance for feminist theory (and many sociologists are directly involved in producing feminist theory).
The feminist theories of difference, of inequality, and of oppression, describing in each case the general features of the approach, some key lines of variation within it, and its recommendations for change are discussed below.

THEORIES OF GENDER DIFFERENCES:

Although a focus on gender difference is a minority position in contemporary feminism, some influential contributions to modern feminist theory do take this approach (Bernikow, 1980; Kessler and McKenna, 1978; J.Miller, 1976; Gilligan, 1982; Ruddick, 1980; Snitow, 1979). There also have been research documents (Hite, 1976; Masters and Jonson, 1966) with findings on male-female difference that have deeply affected contemporary feminist thinking. In addition, a great deal of the recent sociological literature on gender has gender difference as its topic. Included here are theoretical works anchored in an essentially institutional, quasi-functionalist view of society (J.Bernard, 1982), biosocial writings (A. Rossi, 1977, 1983), symbolic-interactionist statements (Best, 1983; Lever, 1978), phenomenological works (Berger and Kellner, 1964), and ethno methodological statements (Garfinkel, 1967). Indeed, if we add to this basic core of theoretical statements the vast empirical literature by sociologist that now factors in “sex” or “gender” as a key independent variable, the focus on gender differences may be the dominant one in sociology (Huber, 1976; Stacey and Thorne, 1985).

The central theme in the contemporary literature on gender difference is that women’s inner psychic life is, in its overall configuration, different from that of men. In their basic values and interests (Ruddick, 1980), their mode of making value judgments (Gilligan, 1982), their construction of achievement motives (Kaufman and Richardson, 1982), their literary creativity (Gilbert and Gubar, 1979), their sexual fantasies (Hite, 1976; Radway, 1984; Snitow et al., 1983), their sense of identity (Laws and Schwartz, 1977), and their general processes of consciousness and selfhood (Kasper, 1986; J. Miller, 1976), women bring a different vision and a different voice to the construction of social reality. A second theme is that the overall configuration of women’s relationships and life experiences is distinctive. Women relate differently than men to their biological
offspring (A. Rossi, 1977, 1983); boys and girls have distinctively different styles of play (Best, 1983; Lever, 1978); adult women relate to each other (Bernikow, 1980) and to the women subjects they study as scholars (Ascher et al., 1984) in unique ways. Indeed the overall life experience of females from infancy to old age is fundamentally different from that of men (J. Bernard, 1981). In combination, this literature on differences in consciousness and life experience presents one unique answer to the question “what about the women?”

Raising the second question, “Why?” identifies the key lines of variation within this overall focus on gender differences. Explanations of the psychological and relational differences between women and men are essentially of three types: biological, institutional, and broadly construed, socio-psychological.

THEORIES OF GENDER DIFFERENCES:

BIological EXPLANATIONS: Biological explanations have been the standby of conservative thinking on gender differences. Freud traced the different personality structures of men and women to their different genitals and to cognitive and emotional process that begin when children discover these physiological differences. Contemporary sociobiologists Lionel Tiger and Robin Fox (1971) write of variable “biogrammars” laid down in early hominid evolution that lead women to bind emotionally with their infants and men to bond practically with other men. But the biological argument also has been used in writings much more sympathetic to feminism. Masters and Johnson’s exploration of the anatomy of female sexuality has given feminist theorists basic facts for rethinking the whole question of the social patterning of sexuality, and Alice Rossi (1977; 1983) has given serious attention to the biological foundations of gender-specific behaviour. Rossi has linked different biological functions of males and females to different patterns of hormonally determined development over the life cycle and this, in turn, to sex-specific variation in such traits as sensitivity to light and sound and to difference in left and right brain connections. These differences, she feels, feed into the different play patterns in childhood noted by Carol Gilligan (1982), Janet Lever (1978), and Raphaela Best (1983); the well-known female “math anxiety”; and also the apparent fact that women are more predisposed to care for
infants in a nurturing way than are men. Rossi's feminism leads her to argue for sociocultural arrangements that make it possible for each gender to compensate, through social learning, for biologically "given" disadvantages, but as a biosociologist she also argues for rational acknowledgement of the implications of biological research.

INSTITUTIONAL EXPLANATIONS: Institutional explanations of gender differences often also lay great stress on women's distinctive functions in bearing and caring for infants. This responsibility for mothering is seen as a major determinant of the broader sexual division of labour that links women in general to the functions of wife, mother, and household worker, to the private sphere of the home and family, and thus to a lifelong series of events and experiences very different from those of men. In this setting, women develop distinctive interpretations of achievement, distinctive interests and values, characteristic but necessary skills for openness in relationships, "caring attention to others," and particular networks of support with other women (mothers, daughters, sisters, cowives, and friends) who inhabit their separate sphere. Although some of the institutional theorists of difference accept the sexual division of labour as socially necessary (Berger and Berger, 1983), others are aware that the separate spheres for women and men may be embedded within broader patterns of gender inequality (J. Bernard, 1981; M. Johnson, 1989; Kelly-Godol, 1983) or even of oppression (Ruddick, 1980). The writings cited in this section, however, focus primarily on gender difference and its institutional roots.

SOCIAL-PSYCHOLOGICAL EXPLANATIONS: Social-psychological explanations of gender differences are of two types: phenomenological and poststructuralist theories on the one hand and socialization theories on the other. Phenomenological and poststructuralist theories (Butler, 1990; Cixous and Clement, 1986; Flax, 1990; Garfinkel, 1967; Goffman, 1977; Kessler and McKenna, 1978; Laws and Schwartz, 1977; Moi, 1986; Staton, 1985) focus on the pervasive patterning of our culture, language, and everyday reality by concepts derived from male experience and by the simple dichotomous categories or 'typifications" of maleness and femaleness. They emphasize the
interactional and conceptual work we all do to maintain these typifications and the ways in which this collective work determines, through definition, the distinctive spheres, and psychological profiles of women and men. The problem of language as an essentially male province has been discussed by many theorists, including Dorothy E. Smith and Audrey Lorde (discussed below), but it has been the particular focus of a group of French feminists — Helene Cixous, Luce Irigaray, Julia Kristeva. These thinkers, trained in a rigorous philosophic tradition, have taken as a starting point an idea central to French psychoanalysis, that is, that all presently existing language are phallocentric — anchored in a reflective of the experiences and conceptualizations of dominant males- and that this relation between language and maleness is structured by the child’s discovery of both language and identity through learning the patronymics of its society. Beginning with this idea, and accepting it, they have posed in the most dramatic form in feminism the question: How then can women ever give voice to their experience?

Socialization theory complements institutional analysis by exploring the social learning experiences that mold people in general but particularly young children for the separate roles and institutional spheres of maleness and femaleness.

Except for conservative, nonfeminist theorists who argue simply for the inevitability of difference and, therefore, for the need to yield to its demands, the recommendations about women’s situation that flow from these theories of gender difference center on the need for respect. Theorists of difference typically demand that women’s distinctive ways of being recognized not as departures from the normal but as viable alternatives to male modes and that public knowledge, academic scholarship, and the very patterning of social life adjust to take serious account of female ways of being. Indeed at the most militantly feminist end of the continuum of this theoretical approach, we find a centuries-old claim of feminism: that when a major infusion of women’s ways become part of public life, the world will be a safer, more humane place for all of us.
THEORIES OF GENDER INEQUALITY:

Four themes characterize theories of gender inequality. First, men and women are not only differently situated in society but also unequally situated. Specifically, women get less of the material resources, social status, power, and opportunities for self-actualization than the men who share their social location – be it a location based on class, race, occupation, ethnicity, religion, education, nationality, or any other socially significant factor. Second, this inequality results from the organization of society, not from any significant biological or personality differences between women and men. The third theme of all inequality theory is that although individual human beings may vary somewhat from each other in their profile of potentials and traits, no significant pattern of natural variation distinguishes the sexes. Instead, all human beings are characterized by a deep need for freedom to seek self-actualization and by a fundamental malleability that leads them to adapt to the constraints or opportunities of the situations in which they find themselves. To say that there is gender inequality, then, is to claim that women are situationally less empowered than men to realize the need they share with men for self-actualization. Fourth, inequality theories all assume that both women and men will respond fairly easily and naturally to more egalitarian social structures and situations. They affirm, in other words, that it is possible to change the situation. In this, theorists of gender inequality contrast with the theorists of gender difference, who present a picture of social life in which gender differences are, whatever their cause, durable, deeply penetrative of personality, and only partially reversible.

Explanations of gender inequality vary around this common core of interpretation. Two major variants of contemporary feminist theory that focus on and try to explain gender inequality are reviewed here: liberal feminism and Marxian feminism.

THEORIES OF GENDER OPPRESSION:

All theories of gender oppression describe women’s situation as the consequence of a direct power relationship between men and women in which men, who have fundamental and concrete interests in controlling, using,
subjugating, and oppressing, women, effectively implement those interests. Women's situation, then, for theorists of gender oppression, is centrally that of being used, controlled, subjugated, and oppressed by men. This pattern of oppression is incorporated in the deepest and most pervasive ways into society's organization, a basic structure of domination most commonly called patriarchy. Patriarchy is not the unintended and secondary consequence of some other set of factors – be it biology or socialization or sex roles or the class system. It is a primary power structure sustained by strong and deliberate intention. Indeed, to most theorists of oppression, gender differences and gender inequality are by-products of patriarchy.

Whereas earlier feminist theorists focused on issues of gender inequality, a hallmark of contemporary feminist theory is the breadth and intensity of its concern with oppression (Jaggar, 1983). It is probably fair to say that a majority of contemporary feminist theorists are oppression theorists and certainly that the richest and most innovative theoretical developments within contemporary feminism have been the work of this cluster of theorists. The theoretical works on gender oppression constitute the cutting edge, the dynamic and expanding frontier of contemporary feminist theory. In contrast, although, as we shall see, a few sociologists have made important contributions to this literature, sociologists who deal with gender issues are not, as a community, strongly attracted to theories of oppression. It is probably this divergence of theoretical orientation to women's situation, with sociologists favouring theories of difference and inequality and feminist theorists favouring theories of oppression that explains the on-going disagreement between the two communities about whether sociological theory has taken any serious account of the implications of issues raised by feminist scholarship.

SOME CONCEPTS IN SOCIO-DEMOGRAPHY:

A concept is an abstract idea or a mental symbol, typically associated with a corresponding representation in language or symbology, that denotes all the objects in a given category or class of entities, interactions, phenomena, or relationship between them. Concepts are abstract in that they emit the
differences of the things in their extension. Concepts are also the basic elements of propositions, much the same way a word is the basic semantic element of a sentence. Unlike perceptions, which are particular images of individual objects, cannot be visualized. Because they are not, themselves, individual perceptions, concepts are discursive and result from reason. They can only be thought and designated by name.

Concepts used in the present study are as follows:

**SEX RATIO:**

Sex ratio is the ratio of females to males in a population. The primary sex ratio is the ratio at the time of conception, secondary sex ratio is the ratio at the time of birth, and tertiary sex ratio is the ratio of mature organisms. In humans the secondary sex ratio is commonly assumed to be 105 boys to 100 girls (which by convention is referred to as a ratio of 105). In human societies, however sex ratios at birth or among infants may be considerably skewed by sex selective abortion and infanticide.

In biology, sex ratio is defined as the proportion of males in the population. Even in the absence of sex-selection practices, a range of 'normal' sex ratio at birth of between 103 to 107 boys per 100 girls have been observed in different societies, and among different ethnic and racial groups within a given society. Darwin in his 'The descent of Man, and selection in Relation to Sex', cites a sex ratio of 120 boys to 100 girls for Jewish Communities in 19th century Linoma, where infanticide is not historically documented, and the means for prenatal sex determination did not exist, still more extreme ratios documented in same populations should be attributed rather more to cultural preferences, than to biological variation to the propensity to bear boys or girls.

**SEX DISCRIMINATORY SELECTION:**

Human sex discriminatory selection can be accomplished several ways, both embryos as well as at birth. It has been marketed under the title family balancing.
PRE-IMPLANTATION METHOD: Two major types of pre implantation methods can be used for sex-selection.

SPERM-SORTING: The separation of X chromosome sperm from Y chromosome sperm. The resulting sorted sperms are used in either artificial insemination or in-vitro fertilization (IVF) procedures.

PRE-IMPLANTATION GENETIC DIAGNOSIS (PGD): In sex discriminatory selection cases, embryos resulting from IVF procedures are genetically tested for IVF or Y chromosomes. The embryos of desired sex are then implanted.

POST-IMPLANTATION METHODS: Pre natal diagnosis – Amniocentesis and/or ultrasound is used to determine sex of an offspring, leading to subsequent abortion of any offspring of the unwanted sex.

POST-BIRTH METHODS:

INFANTICIDE: The killing, exposing or otherwise disposing of an offspring of the unwanted sex. It is noted that this is not legal in most parts of the world, but is still a common practice in many parts of the world.

ADOPTION: The voluntary surrender of offspring of the unwanted sex. Less commonly reviewed as a method of sex selection, adoption affords cultures that have a gender preference, a legal means of choosing offspring of a particular sex.

SEXUAL DISCRIMINATION:

The idea that if one sex is preferred over another, those individuals in the non preferred sex would be at a disadvantage, opponents of the sex selection argue that the procedure would artificially un equalize the ratio of females to males, leading to discrimination, potential violence and abuse of the smaller group. Indeed China has a significant gender imbalance due to the cultural preference for the boys and the one child policy. There are already many millions more men than women and the problem is likely to get worse. Huge number of men with no chance to marry has severe negative social implications such as an increase in rape, prostitution, bride selling, and men being forced into abstinence.
Prenatal diagnosis:

It is the diagnosis of disease or condition in the foetus or embryo, before it is born. The aim is to detect birth defects such as neural tube defects, chromosome abnormalities, genetic defects and other indications. It can also be used to determine the gender of the unborn baby. There are both invasive and non-invasive methods of diagnosing a problem before birth. Examination of the mother’s womb through ultrasonography is routinely done to check for any abnormalities in the pregnancy. If an abnormality is indicated by a non-invasive procedure, a more invasive technique may be employed to gather more information. Invasive techniques include amniocentesis, which can be done after 14 weeks gestation, and usually up to about 20 weeks, and chronic villous sampling which can be done earlier (between 9.5 to 12.5 weeks gestation) but it is slightly more risky to the unborn child.

Prenatal diagnosis- reasons for the couples to go for it: Knowing a foetus which may be is abnormal before birth allows parents to plan for any health needs of their baby in advance of it being born. It can also prepare them for the birth, enabling them to receive counseling before birth, reducing the shock and other reactions when the baby is born. As well as, it gives the option of abortion of the foetus. Healthcare staff can also prepare for the delivery, and have suitable treatment ready for when the baby is born.

The type of prenatal diagnosis done depends on the situation of the parents. In an older mother (for instance over 35 years of age), or a parent with an inheritable genetic disorder, an invasive technique is often more favourable. This can detect various chromosomal abnormalities (such as Down’s syndrome) which are more common as women’s age increases, or a specific genetic problem that might run in the family. Genetic Counseling is often offered to help parents decide what type of testing is right for their situation. An estimated 50-70% of expectant parents would like to know the gender of their child ahead of the delivery of the baby, which can be also determined through pre-natal testing. This practice is very common these days.
POSTNATAL: It is the period beginning immediately after the birth of a child and extending for about six weeks thereafter. This period is also known as post-partum period. Biologically it is the time after birth, a time in which a mother’s body, hormone level and womb size, return to pre pregnancy conditions and levels. During the first stages of this period, the newborn also starts his or her adaptation to extra uterine life, the most significant physiological transition until death. Postnatal could also be used to describe the period of adjustment in the mother’s daily life caused by the birth of the child.

SEX-DISCRIMINATORY ABORTIONS:

A discriminatory abortion, sometimes referred to as prenatal discrimination, refers to the phenomena of selectively aborting a foetus based upon factors such as gender, eugenic concerns, or disability status. Sex discriminatory abortions are a prevalent example of prenatal discrimination, especially in some places where cultural norms value male children over female children.

Sex discriminatory abortion is the practice of aborting a foetus after determination of sex (usually by ultrasound but also rarely by amniocentesis or any other procedure) and learning that the foetus is of an undesired sex.

Sex discriminatory selection is most common in societies where a large dowry must be paid in marriage. In these societies, families will favour males, as they do have to pay a dowry on marriage of their females. Some hunter gatherers also practice female infanticide, as males have a higher death rate than females. Male de selection is less than female de selection, but it would be expected to be seen most amongst poor people and in cultures with high bride price. Societies that practice sex discriminatory selection in favour of males (sometimes called sex preference and female de selection) are quite common, especially in Asia; sex selection in favour of females appears to be rare or non existant. Sex discriminatory abortion was rare before the 20th century because of the difficulty of determining the sex of the foetus before birth, but ultrasound has made such selection easier, prior to this, parents would alter family sex composition through infanticide. It is believed to be responsible for at least part of
the skewed birth statistics in favour of the males in mainland China, India, Taiwan, and South Korea. Although the practice is often illegal, laws against it are extremely difficult to enforce because there is often no practical way to determine the parents' true motivation for seeking an abortion. This also makes the issue a difficult one to study as people will rarely discuss the issue openly with strategies. They basically try to keep this within the family.

**FOETICIDE:** Feticide or foeticide as a legal term refers to deliberate or incidental killing of a foetus due to a human act, e.g. a punch or a kick to the abdomen of the pregnant woman. It does not refer to the death of a foetus from entirely natural causes or through the spontaneous abortion of a pregnancy where the life of the foetus could not be maintained artificially. Foeticide is permissible as a crime in many jurisdictions. In U.S.A., more than half of the states have criminalised foeticide. Although foeticide associated with a legal induced abortion is not a crime. In India the term is used to refer to the widely condemned practice of killing female foetus in an effort to secure male offspring while not having too many children.

**INFANTICIDE:** In sociology and biology, infanticide is the practice of intentionally causing the death of an infant of a given sex, by members of the family—often by the mother. More recently in criminology, it includes various forms of non-maternal child murder. In many past societies, certain forms of infanticide were considered permissible, whereas in most modern societies the practice is considered immoral and criminal. Nonetheless, it still takes place—in the Western world usually because of the parent's mental illness or violent behaviour, and in some poor countries because of tacit social acceptance. In U.K., the Infanticide Act defines infanticide as a specific crime that can only be committed by the mother during the first 12 months of her infant's life.

**DISCRIMINATION:** The word discrimination comes from the Latin word "discriminaire" which means to "distinguish between". However, discrimination is more than distinction or differentiation; it is action based on prejudice resulting in unfair treatment of people. To discriminate socially it is to make a distinction between people on the basis of class or category without regard to individual
merit. Examples of social discrimination include social, religious, sexual, weight, disability, ethnic, height-related, employment discrimination, sexual orientation discrimination and age related discrimination. Distinctions between people which are based just on individual merit (such as personal achievement, skill or ability) are generally not considered socially discriminatory.

**GENDER DISCRIMINATION:**

It is discrimination against a person or group on the grounds of sex, sexual orientation, or gender identity. Socially, sexual differences have been used to justify societies in which one sex or the other has been restricted to significantly inferior and secondary roles. While there are non-physical differences between men and women, there is little agreement as to what those differences are. Unfair discrimination usually follows the gender stereotyping held by a society. In Western societies, while women are often discriminated against men in the workplace, men are often discriminated against women in the home and family environments.

The United Nations had concluded that women often experience a “glass ceiling” and that there are no societies in which women enjoy the same opportunities as men. The term “glass ceiling” describes the process by which women are barred from promotions by means of an invisible barrier. In the United States, the Glass Ceiling Commission has stated that between 95 and 97% of senior managers in the country’s biggest corporations are men.

**DEMOGRAPHY:**

It is the statistical study of the human populations. It can be general science that can be applied to any kind of dynamic population, that is, one that changes over time or space. It encompasses the study of size, structure, and distribution of populations, and spatial and/or temporal changes in them in response to birth, death, migration, and ageing.

Human demography is the most well-known discipline of demography and typically what people refer to when using the term demography. Demographic analysis can be applied to whole societies or to groups defined by criteria such as education, nationality, religion, and ethnicity. In academia, demography is often
regarded as a branch of either economics or sociology. Formal demography limits its object of study to the measurement of population processes, while the broader fields of social demography population studies also analyse the relationship between economic, social, cultural and biological process influencing a population.

The term demographics is often used erroneously for demography, but refers rather to selected population characteristics as used in government, marketing or opinion research, or the demographic profile used in such research.

COMMUNITY:

A community usually refers to a sociological group in large place or collection of plants or animal organisms sharing an environment. Human communities, in which intent, belief, resources, preferences, needs, risks, and a number of other conditions may be present and common, affecting the identity of the participants and their degree of adhesion.

The word community comes from the Latin communis, meaning "common, public, and shared by all or many." The Latin term "Communitalus" from which the English word ‘community’ comes is comprised of three elements, “Com” a Latin prefix meaning with or together, "Munis" – ultimately. Proto-Indo-European in origin, it has been suggested that it means “the change or exchange that link” and “talus” a Latin suffix suggesting diminutive, small, intimate or local.

LINEAGE:

A lineage is a descent group that can demonstrate their common descent from an apical ancestor. Lineage can be matrilineal or patrilineal, depending on whether they are traced through mothers or fathers, respectively. Whether matrilineal or patrilineal descent is considered most significant difference from culture to culture

BILINEAL:

It is a society which reckons descent groups bilineally or bilaterally (such as the Eskimo system), descent from both father and mother is equally important.
DESCENT GROUP: A descent group is a social group whose members claim a common ancestor.

FAMILY:

A family consists of a domestic group of people (or a number of domestic groups), typically affiliated by birth or marriage, or by analogous or comparable relationship— including domestic partnership, cohabitation, adoption, surname (in some cases) ownership (as occurred in the Roman Empire). Article 16(3) of the universal declaration of Human Rights says “The family is the natural and fundamental group unit of society and is entitled to protection by society and the state” A classic definition of family, according to anthropologist George Murdock, is “a social group characterized by common residence, economic cooperation, and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved relationship, and one or more children, own or adopted, of the sexually cohabiting adults”

The Census of India defined a family as “two or more persons related by birth, marriage, or adoption who reside together”. Thus a family can be two or more siblings living together, a parent and child or children, two adults who are related by marriage but have no children or adults who adopt a child.

The Merrian-Webster definition of a family is: The basic unit in society traditionally consisting of two parents rearing their children; any of various social units differing from but regarded as equivalent to the traditional family.

THE NUCLEAR FAMILY: The model of a nuclear family consists of a couple and its children. The nuclear family is ego-centered and impermanent, while descent groups are permanent (lasting beyond the life spans of individual constituents) and respond according to a single ancestor.

THE HINDU JOINT FAMILY: A unique family grouping prevalent among Hindus of the Indian sub-continent, consisting of many generations living under the same roof. All the male members are blood relatives, all the women are wives, unmarried daughters, sisters, or widow relatives. The family is headed by a patriarch, usually the oldest male, who makes decisions on economic and social matters on behalf of the entire family. The patriarch’s wife generally exerts
control over the kitchen, child rearing and minor religious practices. All money goes to the common kitty and all property is held jointly. To handle this complex situation elders keep hold of the family. Familial ties are given more importance than martial ties. A unique sociological phenomenon, it affords social security although in a familial atmosphere. Acculturation and indoctrination is strong in such families although probably at the cost of individuality.

**Patriarchy:** It is a word used to describe the cultural expectation that fathers have primary responsibility for the welfare of the families (in ancient cultures, this included management of household slaves). The word is often used, by extension, to refer to societies where men are expected to take the primary responsibility for the welfare of the community as a whole, and hence take on the duties of public office. The adjective is patriarchal and patriarchalism refers to the practice or defence of patriarchy.

**Patrilocal:** A patrilocal residence or patrilocal society is where the family unit lives near the male relations. The concept of location may extend to a larger area such as a village, town, or clan area. For example, when a man marries, his wife joins him in his father’s house or compound, where they raise their children. These children will follow the same pattern: sons will stay, and daughters will move in their husband’s families.

**Woman:** A woman is a female human. The term woman (irregular plural: women) usually is used for an adult, with the term girl being the usual term for a female child or adolescent. However, the term woman is also sometimes used to identify a female human, regardless of age, as in phrases such as “Women’s rights”.

**Child:** A child (plural: children), has two distinct meanings: the offspring, of any age, of two people, or an individual who has not yet reached puberty, though there might be a differing legal definition. The term “child” is also a counterpart of parent: adults are the children of their parents despite their maturation beyond infancy.
FEMALE CHILD (Legal definition of child): The legal definition of "child" is interchangeable with minor and varies according to each country's own individual interpretation. The Convention on the Rights of the Child defines a child as "every human being below the age of 18 years unless under the law applicable to the child, majority is attained earlier".

DAUGHTER: A daughter is a female offspring; a girl, woman, or female animal in relation to her parents. The male equivalent is a son. Analogously the name is used on several areas to show relations between groups or elements.

FEMALE OFFSPRING: In patriarchal societies, daughters often experience different or lesser familial rights than sons. A family may prefer to have sons rather than daughters, with the daughters subjected to female infanticide. In some societies it is the custom for a daughter to be 'sold' to her husband, who must pay a bride price. However, this can take many forms. Islamic law for example, the prospective husband pays a bride price to the woman, not to the woman's family. The reverse of this custom, where the parents pay the husband a sum of money to compensate for the financial burden of the woman, is found in societies where women do not labour outside the home, and is referred to as dowry. In many cases, daughters in a family where there is a son do not inherit property. In British heraldry, women with brothers could not inherit their father's coat of arms; though they could display it and impale it with their husband's, they could not pass it to their children. If there were no surviving brothers, all the daughters in the family inherited the coat of arms, becoming heraldic heiresses in their own right. Their marital achievement would then feature the wife's arms on an in escutcheon of pretense, and they could transmit their arms to their children as a quarter.

SON: A son is a male offspring; a boy, man, or male animal in relation to either or both of his parents. The female equivalent is a daughter. Every male is a son, since all males have parents, whether the parents are no longer living or are living somewhere else. In many pre-industrial societies and some current countries with agriculture-based economies, a higher value was, and still is, assigned to sons rather than daughters, giving males higher social status,
because males were physically stronger, and could perform farming tasks more effectively. In China, a One-child Policy is in effect in order to address rapid population growth. Official birth records have shown a rise in the level of male births since the policy was brought into law. This has been attributed to a number of factors, including the illegal practice of sex-selective abortion and widespread under-reporting of female births. In some societies that practice primogeniture, sons will customarily inherit before daughters.

DOMESTIC VIOLENCE:

Domestic violence is physical, sexual, economic, or psychological abuse directed towards one’s spouse, partner, or other family member within the household. CAFCASS in the United Kingdom in its "Domestic Violence Policy" uses domestic violence to refer to a range of violent and abusive behaviours, defining it as: Patterns of behaviour characterised by the misuse of power and control by one person over another who are or have been in an intimate relationship. It can occur in mixed gender relationships and same gender relationships and has profound consequences for the lives of children, individuals, families, and communities. It may be physical, sexual, emotional, and/or psychological. The latter may include intimidation, harassment, and damage to property, threats, and financial abuse. The New York State Coalition defines domestic violence as "abusive behaviour - emotional, psychological, physical, or sexual - that one person in an intimate relationship uses in order to control the other. It takes many different forms and includes behaviours such as threats, name-calling, preventing contact with family or friends, withholding money, actual or threatened physical harm and sexual assault. Stalking can also be a form of domestic violence.

DOWRY:

A dowry (also known as trousseau) is a gift of money or valuables given by the bride’s family to the groom’s at the time of their marriage. It has been regarded as contribution of her family to the married household's expenses. In societies where payment of dowry is common, unmarried women are seen to attract stigma and tarnish the family reputation, so it is in the bride's family’s
interest to marry off their daughter as soon as she is eligible. In some areas where this is practiced, the size of the necessary dowry is directly proportional to the groom's social status, thus making it virtually impossible for lower class women to marry into upper class families. In some cases where a woman's family is too poor to afford any dowry whatsoever, she is either forbidden from ever marrying, or at most becomes a Concubine to a richer man who can afford to support a large household. Dowries have been part of civil law in almost all countries, Europe included. Dowries were important components of marriages. The opposite direction, property settled on the bride by the groom, is called dower. Normally the bride would be entitled to her dowry in event of her widowhood, prior to the evolution of her dower rights; so common was this that the terms "dowry" and "dower" are sometimes confused.

The practice of dowry exists across India. Despite laws against dowry, the practice continues. The girl child's dowry and wedding expenses often sends her family into a huge debt trap. As consumerism and wealth increase in India, dowry demands are growing. The dowry trap pushes many families into debt. In rural areas, families sell their land holdings, while the urban poor sell their houses. The practice of the bride giving a dowry to the groom is said to have originated in the system of recognition that not only the husband was responsible for providing for his wife, but her father shared this responsibility. It is not clear when the practice began in India. In the recent times, as women have better economic opportunities, this tradition no longer holds valid. While the burden is removed from a woman's father and brothers, it still remains with the husband. In India, the practice of giving women a dowry on breakage of marriage by husband still holds and is assisted by the judiciary and the police through threat of imprisonment. Many times the transaction never ends; the women can come back to the courts for more dowries if she feels it necessary. What began as a sharing of the economic burden of protector and provider role between the two families in an essentially agricultural economy has degenerated into gifts of gold, clothes, consumer durables, and large sums of money, in a few rare cases impoverished or heavily indebted poor families. The dowry is often used by the receiving family
for business purposes, family members' education, or given to the husband's sisters, mostly as dowry in their marriage. Unfortunately, many times the bride's family is unable to continuously provide such gifts to the groom's (depending on whether or not the groom will continue to ask for gifts) after the wedding. Therefore, the bride's family will disown her because they cannot afford her and eventually, the groom will no longer "want" her. In some cases, this results in the death of the bride, either by suicide or murder.

Dowry related deaths are still on the rise in the rural areas. To curb the practice of dowry, the government of India made several laws detailing severe punishment to anyone demanding dowry and a law in Indian Penal Code (Section 498A) has been introduced. While it gives boost to a woman and her family, it in the same time also put a man and his family in a great disadvantage. Misuse of this law by women in urban India and quite a few incidents of extortion of money from the husband done by the wife and her family have come to light. The law states jailing of any per the wife names in a written complaint. Old people and children have been jailed by the misuse of this law. The law has a misandry tone to it. The Indian government's main motive for ensuring that removing evidence requirement (under section 113B) which is required in other penal cases is currently not clearly understood. There are reports of domestic violence associated with dowry related demands, these include homicide, dowry death & bride burning.