2.1: Introduction

Gender Inequality is a universal experience. Every country of this world has experienced it in one or the other way. Though the nature and scope of inequality differs from country to county and from time to time, but its existence is indisputable. The variation in inequality is mainly due to the country’s standard of living, educational level, culture, customs and traditions. Earlier, women did not question the practice of ‘Gender Inequality’. They accepted it as the way of life. They were made to believe that women do not deserve freedom; they are born to obey the men; they should always be protected by men; their duty is to carry out household works, give birth to children and bring them up; they must always remain as faithful subordinate and so on.

It was ‘Industrialisation’ of eighteenth century that brought many socio-economic changes in the world. The suppressed women’s ability came into limelight. ‘Industrialisation’ and ‘Urbanisation’ gave her scope to prove herself in educational, economic, political, social, scientific and all other fields. She became aware of her rights and capability. By this time ‘Gender Inequality’ has got the attention of both the sexes. Many studies have been done on this issue and still it is attracting many researchers due to its versatile nature. The review of literature is done thematically.

- Religion and Caste System
- Status of Women in Society and Religion
- Educational and Occupational Mobility
- Gender Inequality: Different Facets
  - Gender Inequality in Education
  - Gender Inequality in Employment
  - Gender Inequality in Income
  - Other Facets of Gender Inequality

2.1.1: Religion and Caste System

Just as man is social by nature, he is also religious. Interest of Social Scientists in understanding the concept ‘religion’ is not recent; it was the area under discussion from the era of Karl Marx and Max Weber. Since then the students of social sciences are making sincere efforts to examine the role of religion and different aspects associated with it. Like religion, ‘Caste’ system and its manifold factors has been the
subject matter of studies. Literature and articles abound with regard to the uniqueness of religion and caste. While various efforts have been made in almost all countries, the main concern of the present research is with Indian studies. Since brief understanding of the studies done in other countries help us to give a proper perspective of the Indian situation, studies in the context of countries other than India are also briefly reviewed in the following paragraphs.

Farquhar (1967)\textsuperscript{28} studied the modern religious movements since the effective introduction of Western influence in India, covering the period between 1800 A.C. and 1913 A.C. The movements chosen were fairly representative. He made a comprehensive survey and gave attention to the larger and more influential movements on a national scale, as well as to the smaller and less influential local movements. He found that socio-religious movements in India are distinguished in relation to their openness to Western culture. In the end, he has made an appraisal of the areas of social service and an evaluation of the significance of the movements. Author’s assessment of the modern religious movements in India thus provided a new occasion to re-examine the central message of Indian religions and to measure the extent to which the modern movements reflect the spirit of Indian culture or depart from it.

Mattison (1972)\textsuperscript{29} examined the nature of caste organisation within the Muslims, and compared Muslim systems of stratification with the ubiquitous Hindu caste system. He found that despite close similarities between Muslim and Hindu stratification in India, there are some differences. Muslim stratification is looser, purity considerations are less important, and social mobility is easier than they are among Hindu castes. The basis for these differences is found in the structure of Muslim stratification and in the Muslim view of social order.

The controversy centering on the distinction between the concepts of caste and sub caste is one indication of difficulty in the understanding the structure of caste system. The relevant studies fail to clarify the issue because of inadequate theoretical models and the lack of suitable tests. Victor (1972)\textsuperscript{30} attempted

\textsuperscript{28} Farquhar J. N., Modern Religious Movements in India, Munshiram Manoharlal Publications, Delhi, 1967
\textsuperscript{29} Mattison Mines, “Muslim Social Stratification in India: The Basis for Variation”, Southwestern Journal of Anthropology, Vol. 28, No. 4, 1972, pp. 333-349
a different theoretical model, and some of the hypotheses derived from his model are empirically tested. In the process, the distinction between caste and sub-caste is shown to have empirical reference. However, the empirical reality is of such a fluid and tentative a nature that it cannot easily be grasped with the usual conceptual apparatus. To remedy this handicap, the application of some ideas from set theory is suggested, with illustrations by the author.

The Muslim Tamils have lived in harmonious syncretism with their Hindu neighbors for centuries, but in recent years, many have sought to differentiate themselves culturally. In the process they have undergone a process of Islamisation and have emerged as a distinctive ethnic community in Tamilnadu’s northern cities. Mines (1975)\(^1\) examined the structure of Muslim ethnicity in South India and explained why they are undergoing a process of Islamisation in Tamilnadu’s northern cities despite their close identification and integration into local society.

Jacob (1978)\(^2\) described the politico-economic environment and the ethnicity (cultural orientations about peoplehood) of a Tamil-speaking Muslim group known as Labbai. The group has historically maintained its distinctiveness and continues to maintain its boundary vis-à-vis other Muslims and non-Muslims in a multi-caste village. The author has also discussed Labbai ethnicity with reference to Hindu concepts of social hierarchy and ritual purity. Data presented were collected in the village of Pulicat, Tamil Nadu, during 1970-1971.

The late twentieth century has seen far-reaching changes in the translocal cultural regimes known as world religions. Hefner (1998)\(^3\) examined the new anthropology of religion from the perspective of modern change in Christianity, Islam, and Hinduism. He highlighted three central questions: first, the nature of the forces reshaping religious meanings and authority; second, the processes promoting conversion and religious standardisation; and, third, the implications of these religious refigurations for the understanding of late modernity itself. Though modernity is multiple and every tradition is unique, this study suggested that all contemporary


religions confront a similar structural dilemma, related to the globalisation of mass societies and the porous pluralism of late modernity.

India is a multi-ethnic, multi-cultural and multi-linguistic country. People belonging to many religious faiths live side by side. Muslims are one of them who constitute the largest minority of the country. Mondal (2000)\textsuperscript{34} attempted to present a demographic and socio economic profile of the Muslims in India. He observed that India is having second largest Muslim population in the world. Islam entered India in the 7th century A. D. It is difficult to find out the exact date of growth of Muslim population before beginning of the census operation in 1881. The author has recognised three major factors for the growth of Muslim population in India, i.e., immigration of Muslims from other countries, conversion of people belonging to other religious groups into the fold of Islam and finally the natural increase of this population have contributed to their growth.

Jaffery (2001)\textsuperscript{35} explored the spatiality of caste and power in contemporary rural north India. The author aimed to introduce the social institution of caste to a non-specialist audience and illustrated how caste is changing. The paper is based on Pierre Bourdieu's notions of social capital and habitus and the India-based research of Srinivas and Mendelsohn. Further, the author has argued that while caste as a religiously sanctioned system of resource transfer is in decline, caste organisation and identity are important forms of social or symbolic capital for rural elites. Drawing on detailed empirical research in western Uttar Pradesh, the author demonstrated the continuing importance of caste dominance in the reproduction of social inequality and related caste to other axes of power.

George (2001)\textsuperscript{36} investigated the nature and place of religion in global civil society by analysing models of religious freedom. After briefly presenting the basis for inferring the emergence of a global civil society, he noted the importance of individual and collective conversion in modern civil society envisioned as a moral

\textsuperscript{34} Mondal S.R., “Muslim population in India: Some Demographic and Socio-economic Features”, \textit{International Journal Of Anthropology}, Vol. 15, No. 1-2, 2000, pp. 91-107
Peter (2002)\textsuperscript{37} studied the religions of South Asia, in particular of India, from the angle of postcolonial criticism. He argued that the study of state formation provides a crucial perspective for the unraveling of the multiple transformations of religion in the colonial and postcolonial public sphere. This study was based on a postcolonial critique of the very category of "religion" while acknowledging the centrality of that category in colonial and postcolonial politics. The author found that religion is one of the defining elements in the politics of belonging and identity in modern South Asia.

Ali Syed (2002)\textsuperscript{38} explored how the significance of ethnic identity can vary within a stable population, using caste among Muslims in Hyderabad, India as a case study. He found that while some Hyderabad Muslim are still surrounded in ethnic networks, most experience ethnicity as elective and do not rely on a corporate caste group for their social connections. This reflects a decline in the value of caste identities, which no longer provide economic or political resources. Thus, the author has discovered that increasingly, Muslims seek status through education, profession, or income. Most Muslims in Hyderabad experience caste membership, identity, and networks in a weakened or attenuated way.

Prema (2004)\textsuperscript{39} pointed out that Hinduism has undergone several modifications in interpretation, practice, and organisation in the United States in the process of being institutionalised as an American religion. While Hindu American spokespersons advocated a proper pluralism and attempted to use Hinduism to secure a place at the American multicultural table, they also used the ideology of multiculturalism to justify and legitimize a militant Hindu nationalism. Drawing on this contradiction, the author has developed a theoretical model to explain why multiculturalism often seems to worsen Émigré nationalism, and why religion is often involved directly or indirectly in this process.

Struggle against caste and the caste system have a long history. In modern times, the contributions of B.R. Ambedkar and E.V. Ramaswami (popularly known as Periyar) are particularly significant. Ambedkar, hailing from an untouchable caste background, was the pioneer in teaching the untouchables the art of using political weapons for the betterment of their conditions. The imprint of Periyar’s struggles is to be found in the social and political spheres of Tamil region in Southern India. His challenge to Brahminism was sought to be posited through an alternative, democratic culture. While the ideas and movements of both Ambedkar and Periyar have been separately studied by many scholars, there was a dearth of comparative material. It is this area of comparative study that this work of Debi Chattarjee (2004)40 dealt with. In her book she analysed the relevance of their struggle in the context of contemporary conditions, noting the diverse trends in the post-Ambedkar and post-Periyar or dalit struggle.

Lori (2005)41 explored the process of religious identity formation and examined the emergence of religion as the most salient source of personal and social identity for a group of second-generation Muslim Americans. Drawing on data gathered through participant observation, focus groups, and individual interviews with Muslim university students in New York and Colorado, three stages of religious identity development are presented: religion as ascribed identity; religion as chosen identity; and religion as declared identity. He illustrated how religious identity emerged in social and historical context and demonstrated that its development was variable rather than static.

Many nations today struggle with problems of social exclusion along ethno-religious lines and face demands for some kind of affirmative action by disadvantaged ethnic, racial and religious groups. In India, caste inequalities among Hindus have long been recognised and substantive measures for redressing disadvantages of lower castes have been in place for decades. Since India’s Muslims, too, are faced with various types of social exclusion, there have been ongoing debates about the necessity of state intervention in the form of affirmative action for Muslims. Mohd. Sanjeer

40 Chattarji Debi, Up Against the Caste: Comparative Study of Ambedkar and Periyar, Rawat Publication, Jaipur, New Delhi, 2004


chronological and thematic and provided a detailed picture of the various social, cultural and economic status of women in India at different times. Moreover, the work presented some hypotheses regarding the gradual decline in the status of women over a period of time. The description was based on a careful research of Sanskritic texts and a deep knowledge of Indian cultural histories. It included a comparative study of the status of women in various civilisations of the world at a particular point of time. The scope was however limited, as the analysis of the status of women was restricted to the selective sections within the Vedic Aryan traditions. Being clearly a study of upper caste, the author made no attempt to take into account the regional variations and class/caste differences.

Karen (1979)\(^{45}\) has pointed out some of the major problems for women in India today. A major source of information in this regard was the ‘Toward Equality: Report of Committee on the Status of Women in India’, the best single research and advocacy work available which was published by Department of Social Welfare in 1974. The author has reviewed other current research on women in India, pointing to areas where scholarly debate was vigorous or where further research and clarification were needed. The conclusion assessed current thinking in India about the nature of the problems for women and the solutions sought for those problems.

The Muslim population of the world is in excess of one billion and approximately one-half of this number, or five hundred million, are female. Nayer (1988)\(^ {46}\) studied about women's rights in Islamic societies, a relatively insignificant subject to the people who live in those societies. The author wanted to acquaint the reader with conditions as they existed in pre-Islamic Arabia and at the inception of Islam. The main purpose of this study has been to give the reader an overview of the effects of the Islamic reform on the position of women in Muslim societies, specifically, to show the legal status of these women. The author found that Islam did not have a uniformly positive effect on the life of all women.

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Helen Ralston (1991)\textsuperscript{47} in her paper narrated the status of Indian women in religious movements. She opined that status of women in India is a contradiction. Although a woman is respected and revered as a housewife and mother, there is a general acceptance of her subordinate status relative to man at all stages and in all areas of life. Further, she has explored how various socio-religious movements indicated specific concerns about the status of women in historical, social and political context. The author has restricted her discussion to women belonging to dominant religion, Hinduism, and a minority religion, Christianity.

Tripta (1992)\textsuperscript{48} in her book has given the reader an overview of the Indian women from ancient times to the present day. The first part dealt with the historical status of the women to the middle of the nineteenth century when India became a colony of the British crown. The second part presented the native Indian organisations which emerged in the first half of the nineteenth century to meet the challenges of the British missionaries. Then the focus is shifted to the Five Year Plans in the post independence period with special reference to programmes for women. The third part of the book discussed history of women from the early nineteenth century to the present day with a special coverage of the All Indian Women Conference or AIWC. The conclusions revealed the personal observations of the author who was born in India and migrated to U.S.A. in 1960 at the age of 21. Her cross-cultural background has enabled her to provide a unique perspective about the present position of the Indian women.

Mansoor (1998)\textsuperscript{49} explained two diverse religious discourses (i.e. modernism and fundamentalism) on Muslim women. The author began the discussion by a brief discussion of the nineteenth-century social transformation in India and Egypt that led to the decline of the Islamic orthodoxy and the emergence of a pluralistic cultural environment. Then he furnished the formation of the modernist discourse on women within the context of the existing ideological debates and religious disputations. Subsequently, he argued the emergence of a bureaucratic-authoritarian state in Iran in the post- 50s, and the development of Islamic oppositional discourse in reaction to the

\textsuperscript{48} Desai Tripta, Women in India, Munshiram Mohanlal Publishers, New Delhi, 1992
ideology of the State. Finally, the author presented a broad theoretical issue on the relationship between religion and women.

Using the 1992-93 National Family Health Survey data, a close scrutiny of selected indicators which reflect the status of women in India was undertaken by Tara and Malika (2000). This was done for important states as well as urban areas of India wherever possible. The indicators used were: literacy and education, exposure to mass media, work status, age at marriage, fertility and use of family planning methods. The analysis revealed that women in two states, one in extreme north (Himachal Pradesh) and the other in extreme south (Kerala) enjoy better status as per the indicators used. Rajasthan has the dubious distinction of occupying the last rank. Present analysis has also shown that economically progressive states need not be socially progressive. Maharashtra occupies first rank as far as economic indicators are concerned, however, it does not fare well on other aspects of social development.

What is a woman in Indian society - a second class citizen in a tradition-bound male dominated society? It may not be the same all over the world. In many countries, women have liberated themselves by means of education and by acquiring skills, eliminating by hard and prolonged struggle, the discriminations and injustice created by an exaggeration of biological differences. The circumstances and conditions vary from country to country. A book edited by Raj Kumar (2000) was unique amidst the existing literature, which provided a panoramic survey of women studies, based on latest research. It contained thought provoking articles, on the topic such as, Women’s lot in the East and West, Conditions of Women in Tamil Nadu, Women and Social Structure, Women and Hindu Tradition, Women’s role in Society, Women and the Society through the ages, Socio-economic Status of Women in Pakistan, Women in Bangladesh, Siamese Women, Cuban Women and Society, etc.

In his book Mohd. Shabbir Khan (2001) threw light on the status of women in Islam. It has been divided into two parts – the first dealt with the status of women as per tenets of Islam in the family structure and in the society and economy; and the second, with the status of Muslim Women in our country. The discussion on the status

51 Raj Kumart(Ed), Women and the Society, Anmol Publication, New Delhi, 2000
of women in the family structure dealt with the status of a daughter, the right given to a girl to choose her spouse, the right of the mother and the right of a wife vis-à-vis her husband. The important issues like dowry as a free gift by the husband to the wife and his responsibility to pay maintenance for the family and the children, the problem of inheritance by the woman and the controversial issues like, polygamy, family planning and concubines have been discussed. About the status of women in the society and economy different views of scholars of Muslim Theology, Islamic Studies and Islamic Shariah on the problem of veil (purdah) have been discussed with a view to find out the role of women in the society and economy beginning from the rise of the Islam to the present time. The problems specifically highlighted were; the acquisition of knowledge by Muslim Women, their participation in the process of consultation, their rights and obligations in regard to social relations, their participation in building up the social life of Muslim community and their role in economic activities. The second part was related to the status of Muslim Women in our country as supported by the data generated from several surveys conducted in different parts of the country by competent scholars and findings of the Core Groups appointed by the Government of India, Ministry of HRD, Department of Women and Child Welfare.

Aravind Sharma (2002)\textsuperscript{53}, in his book, made an attempt to describe the historical roots of the various issues concerning women in the different religious traditions found in India, which sometimes get buried out of weight by the shifting sands of political storms. He discussed the status of women across various Indian religions, keeping in sharp focus the various religions practices that concern them. Nine distinguished women scholars addressed issues pertaining to the position of women in Hinduism, Buddhism, Jainism, Sikkism, Christianity, Islam, and Zoroastrianism and tribal religions. Some of the issues included female foeticide, ordination, salvation, divinity and acceptability of children of mixed parentage. The essays - threaded tighter by an underlying need to dismantle gender stereotypes within a religious framework - also discussed marriage reform laws, exclusion of female from important memberships and the politics of conversion.

\textsuperscript{53} Sharma Aravind, \textit{Women in Indian Religions}, Oxford University Press, New Delhi, 2002
In her article, Elizabeth (2003)\textsuperscript{54} explored the linkages between women’s status and marriage in the southern Indian state of Kerala. Widely known as a progressive region, with high levels of social development despite poor economic growth, Kerala also fares exceptionally well in terms of standard indicators of female position. However, the author argued that a close scrutiny of prevailing cultural mores, particularly in relation to marriage practices and family structure, revealed a less promising picture of deep-rooted inequality in relationships between women and men. The author opined that discriminatory inheritance rights, the widespread practice of dowry, and increasing violence against women all challenge the women’s status in Kerala.

The impact of feminism, education and urbanization has produced tremendous change in the religions practices of Indian women and has affected their religious status too. Madhavi (2003)\textsuperscript{55} aimed at a systematic discourse on women and religion; showed how another male bastion has fallen with Maharastrian women taking enthusiastically to ‘Pourohitya’ – priesthood. As many as 1,600 women actively conduct all the rituals connected with birth, marriage and death. The author found that women priests are being increasingly preferred by the younger generation because they are more easily accessible, very sincere and less money-minded. The author has not only described the dissatisfactory role of religion in women’s life but also presented a clear picture of women’s life, her perseverance in continuing with religious practices despite having to play a secondary role. The study included a survey of three hundred Brahmin women from Pune. This showed the impact of feminism, education and urbanisation which produced tremendous changes in religious practices.

Line Nyhagen Predelli (2004)\textsuperscript{56}, in her article, explored variations in how immigrant Muslim women in Oslo, Norway, interpreted and practiced gender relations within the framework of Islam. Religion, family and work are important sites for the formation, negotiation and change of gender relations. The article, therefore, discussed the views and experiences of immigrant Muslim women concerning wife-husband relations and participation in the labor market. The analysis suggested that

\textsuperscript{54} Elizabeth Chacko, “Marriage, Development, and the Status of Women in Kerala, India”, \textit{Gender and Development}, Vol. 11, No. 2, 2003, pp. 52-59
immigrant Muslim women use Islam as a flexible resource for interpreting gender relations. It also showed that while women generally uphold a religious ideal of complementary gender roles, their actual practice often contradicts with and contests this ideal.

There is a strong correlation between low status of women and low cultural level of society. Wherever, in the Muslim world, women education progressed, Muslim culture too advanced from tradition to modernity. Archana (2004)\(^\text{57}\) made an attempt to study the progress in the status of Muslim women in her study. Whose objective was to provide essays which will show how Muslim women status has changed from that of tradition of Quranic teaching to modernity.

Shanti (2005)\(^\text{58}\) in her book used official data, for the period 1950 to 1999, to assess the quantitative dimensions of women development supplemented by quantitative information so that the analysis is objective. She highlighted the discrimination suffered by women from womb to tomb starting from the declining sex ratio due to female foeticide and infanticide and ending with the pangs of elderly women. Male-female comparison enabled to give insights into the magnitude of the gap. The socio-economic and cultural factors which impinge on women’s education, the gross underestimation of women’s work due to inequalities in the definitions of concepts like ‘work’ and ‘labour’, the high opportunity cost of seeking health care by women in view of their subordinate position in the family and the violence suffered by them because they are women - were the subject matter of this book. The book entirely dealt with women’s problem in a quantitative way, that too for All-India, across the States (with interstate comparisons) and for Tamil Nadu (with inter-district comparisons).

In his work Ravikumar (2006)\(^\text{59}\) attempted to bring to the fore various issues faced by women like gender and caste bias, immoral traffic; discrimination in division of labour, education and welfare, sexual behaviour and harassment, sensitivity, justice and atrocities and came out with detailed discussion of various enactments by the government to remove these evils against women. In this endeavor, the book included

\(^{57}\)Chaturvedi Archana (Ed), *Muslim Women; From Tradition to Modernity*, Commonwealth Publishers, New Delhi, 2004  
\(^{58}\)Shanti K., *Women in India*, Anmol Publications New Delhi, 2005  
\(^{59}\)Ravikumar S.K., *Indian Women; Status, Role and Empowerment*, Mangaldeep Publications, Jaipur, 2006
laws and provisions benefiting women in Indian Constitution, against discrimination on gender basis, on immoral trafficking, division of labour and labour policy, education, welfare activities, sexual harassment and atrocities. The book also covered social legislation like marriage and divorce laws, dowry; prostitution, social security, wage policy, property rights, occupation rights, and human rights enshrined and enacted as law for the benefit of women.

The universal discourses produced on globalisation in the 1990s singled out Islamic societies and Muslim women as obstacles, threats, or exceptions to this new world, subjecting them to withering intellectual and physical attacks. Hatem (2006)\(^6^0\) has reviewed some of these discourses, produced in the United States, as powerful examples of global intolerance of multiculturalism and its drive to homogenisation in the first half of essay. In the second half of the essay, the author showed how these discourses have provoked unexpected state and nongovernmental responses. Finally, the author has examined the multiple voices of Muslim women who have used the new global context to reexamine their cultural traditions from within, to redefine the relations between the West and other cultures, and offered meaningful solutions to the problems facing these women.

Religion has always been the most important part of every civilization. There are many religions in the world; some very old ones while some comparatively new. But one thing is common that women occupy important place in every religion. Women are a part of religious rituals especially in Hinduism where women are treated equally with men. Women take part in every religious ritual. Women constitute almost half of the world population, so it is very important to know about women in society and especially in different religions.

Sunita (2007)\(^6^1\) made an attempt to cover the religious aspect of women in her book. She has tried to give a view on different religions and how they treat women. Contemporary women from every religion are trying hard to make their own place in society. The book also covered this aspect of women.

\(^{60}\) Hatem Mervat F., “In the Eye of the Storm: Islamic Societies and Muslim Women in Globalization Discourses”, *Comparative Studies of South Asia, Africa and the Middle East*, Vol. 26, No. 1, 2006, pp.21-35

Neera (2008)\textsuperscript{62} in her work focused on the various problems of women which are deep-rooted in the strong patriarchal traditions in Indian society. Subjugation of women, regardless of their religion, caste or creed, is embedded to such an extent that goes largely unseen, unexamined and unquestioned. The articles in the book highlighted the serious and deliberate deprivation of women of their basic rights of life and living and all the sectors of society symptomatically and systematically contribute toward this deprivation. Women, despite being equipped with the rights, lack the will or power to use them. A forecast of the research articles contributed by authors highlighted the atrocities and lacunae in the system. Articles also drew attention to economic viewpoint and impact of use or non-use of the rights by women. Women empowerment can be achieved only by granting women the primary rights of expression, autonomy and decision-making.

Biswajit and Tanima (2011)\textsuperscript{63} focused on the nature and dimensions of change in the lives and status of tribal women in Tripura. They argue that rural tribal women stand marginalized in the growing modern economy of the state. Socio-economic changes during the last few decades have introduced new gender and class issues into the purportedly egalitarian society of the tribal. The authors found that though urban tribal women have lost some of their traditional rights, the gains they have made in spheres of education, employment of personal mobility are significant compared to rural tribal women.

2.1.3: Occupational and Educational Mobility

There is no dearth of literature on ‘Occupational and Educational Mobility’ in India. The theme has attracted a large number of scholars and many excellent studies have come out from time to time. In the subsequent paragraphs an attempted is made to summaries few studies concerned to mobility in the form of education and occupation.

Edwin (1958)\textsuperscript{64} described the relation of caste to occupational structure in urban and rural Central India. Data were obtained by interview during 1958 with one


\textsuperscript{63} Ghosh Biswajit and Chowduri Tanima, “Gender, Space and Development: Tribal Women in Tripura”, \textit{Economic and Political Weekly}, Vol.XLIV, No.16, April 16-22, 2011, pp.74-78

\textsuperscript{64} Driver Edvin D., “Caste and Occupational Structure in India”, \textit{Social Force},Vol.41, No.1, 1962, pp29-31
percent of the male heads of households in Nagpur District. The author measured the
relation between caste and occupational position by comparing the percentage
distributions of the caste in the occupational classes. He found that intergenerational
occupational mobility is frequent in both the rural and urban areas, but it is generally
restricted to occupations of comparable rank. Hence, its effect upon the traditional
association between positions in the caste and occupational hierarchies is quite
minimal.

On the basis of study of a North Indian village and other rural studies made in
India, Sharma (1961) 65 made an effort to explore the nature of occupations and their
association with castes in the modern social context. The author found that there is
restricted movement toward occupations which are quite close to one's own traditional
calling or which do not involve any substantial gain or loss of status, or which are
secular in character, e.g., weaving. Agricultural, commercial, and urban occupations
are not caste-bound and therefore are open to all castes. He argued that there is every
possibility that opportunities for occupational mobility throughout rural India will be
equalized in times to come.

Today the educational system is secularised and open, and new social strata
have availed themselves of its benefit. Jately (1969) 66 analysed one such stratum in a
village, viz. Seon, in eastern Uttar Pradesh, which has used to advantage its
educational attainments in varied ways: for entry into diverse occupations, for
acceptance of the application of new scientific knowledge in agriculture and, finally,
as a complementing factor to retain its political and social influence. Census schedule
supplemented with group discussions with village youth and personal interviews with
influential persons in the village provide the data for this paper. The objective of the
author was to study structure vis-a-vis the course of change desired to be
accompanied into rural society through development programmes under execution.
He found that occupational diversification has not, however, been accompanied by
spatial mobility.

65 Sharma K.N., “Occupational Mobility of Castes in a North Indian Village”, *Southwestern Journal of
Vol. 4, No. 17, April 26, 1969, pp. 725-727
In spite of the crucial importance of occupational mobility not only as an indicator of social change but also as a transmitting agent of new attitudes and behaviour, it is a neglected field of study in India. Nijhawan (1971)\textsuperscript{67} attempted to make a beginning by focusing on the relationship between occupational mobility and political attitudes. This involved, first, identifying the social sectors that are prone to be occupationally mobile and, second, examining whether or not there are significant differences in political attitudes and behaviour between the occupationally mobile and the non-mobile.

Patric (1974)\textsuperscript{68} proposed a conceptual framework and an associated technique for the interpretation and analysis of intergenerational occupational mobility. The particular data employed here are drawn from a socioeconomic survey of Poona, collected in 1954. He found it rather clearly that the structure of occupational mobility in Poona is not one-dimensional. Prestige is not the sole basis for intergenerational movement between occupations; the caste-based factors have an effect on mobility patterns of the same order of importance as prestige, even under the conservative test procedures employed.

Occupational mobility patterns are assumed to be an accurate description of the process of social structuration. By a canonical analysis of occupational mobility tables from nine countries, Henryk and Zbigniew (1987)\textsuperscript{69} made an attempt to reveal dominant patterns of intergenerational movements. Their findings show that, as indexed by mobility patterns, basic aspects of social structuration are cross-nationally invariant. Further, they found three dimensions of occupational mobility which prevail across the countries examined: the first indicates a division between agricultural and non-agricultural categories; the second reveals differences in mobility opportunities within the non-agricultural sector; and the third expresses the distinctive placement of non-farm proprietors.

\textsuperscript{67} Nijhawan N. K., “Occupational Mobility and Political Development-Some Preliminary Findings”, \textit{Economic and Political Weekly}, Vol.VI, No. 3-4-5, January 16, 1971
\textsuperscript{68} Horan Patrick M, “The Structure of Occupational Mobility: Conceptualization and Analysis”, \textit{Social Forces}, Vol. 53, No. 1,1974, pp. 33-45
Animesh and Vijay (1988) examined the occupational patterns and mobility among pavement dwellers in Calcutta. The authors reveal the existence of several segmented markets in the city's informal sector. The segments are not necessarily resistant, but usually access is dependent on contacts, and acceptability by dominant groups controlling access routes. Further, they found a steady inflow of the rural poor from eastern India, their destinations are well defined, and are usually based on information obtained from relations and kinsmen of the village.

Maria (1997) in her article aimed to empirically explain as to how and why rural transformation has a differential impact on various rural groups in terms of employment and income diversification. She surveyed 218 households in four villages in Tiruchirapalli district of Tamil Nadu. She showed that since the income benefits of rural transformation are related more with asset ownership than with employment shares, employment diversification, though necessary, is not sufficient for income diversification among the rural poor. While occupational diversification does contribute to income stability, its role in income enhancement is severely constrained by lower wage rates in rural occupations where the poor groups participated the most.

Rajeshari and Suhas (2008) reports the findings of a study conducted in 2007 on the relationship between caste and occupation in Pune and investigates the patterns of intergenerational occupational mobility across four generations and different caste groups in the city. It finds that while caste is not strongly associated with occupational mobility in general, it is certainly important for upward mobility though the extent of mobility is different among different castes. The authors found that the maratha-kunbis and dalits are the greatest beneficiaries of upward mobility though there is a difference in the mode of their journey. The Other Backward Classes lag behind these two and some castes among them even show stagnation as far as mobility is concerned.

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In his work, Karade (2009)\textsuperscript{73} has made a systematic attempt to establish an already acknowledged positive co-relation between education and occupational mobility. He focused on the nature of occupation and factors which are more related to Inter-generational as well as Intra-generational occupational mobility in the society. He found that the members of the Buddhist community are well ahead in securing higher, professional and technical education compared to the other non-Buddhist SC communities. So far intra-generational occupational mobility is concerned; the author rightly observes that the successive generations of the SC communities aspire for still better occupational positions as these impart social prestige along with material empowerment.

Jilam and Rajarshi (2010)\textsuperscript{74} examined the extent of intergenerational mobility in both educational and occupational attainments for diverse ethnic groups in India to understand the inertia of the prevalent discrimination. The results indicate strong intergenerational stickiness in both educational achievement and occupational distribution among the SCs and STs, who have been discriminated against historically. Further, it was found that occupational mobility is lower that educational mobility, indicating that educational progress is not being transformed into occupational improvement and brings up the possibility of discrimination in the labour market.

2.1.4: Gender Inequality: Different Facets

‘Gender Inequality’ is of versatile nature; one can observe its shadow in every sphere of human life. In relation to other forms of inequalities such as class, caste, race, etc., gender inequality is distinct; it dwells not only outside the household but also centrally within it. The phenomena of ‘gender inequality’ and its manifold factors have been the subject matter of study in India and abroad. Though it is difficult to study all aspects of gender inequality, what follows gives a brief review of some of the studies connected with this subject. First the review will be restricted to gender inequality that exists in the form education, employment and income. Next, the


review includes different facets of gender inequality in general, where an attempt is made is to study all sides of gender inequality.

2.1.4.1: Gender Inequality in Education

The period 1921-1996 was an eventful period for women’s education. Literacy was spreading and norms governing education of women were changing. More and more avenues of learning were thrown open to women, after a lot of debate on the type of education necessary for women. Lakshmi (1996) provided the necessary historical data regarding the growth of women’s education in her book. This book gave us the background material on the conditions and forces that influence the education before 1921. There is also a detailed statistical account of progress of education for women. It also touched on the contemporary forces mouldings women’s education. The author discussed the basic problems and issues of women’s education – a useful addition to the discussion on the persistent inequality in education between men and women.

Nelly (1992) compared the literacy rate between men and women. She found that in almost every country, illiteracy rates are higher among women than among men. She has explained this gender disparity in terms of (1) the sexual division of labor that assigns women many domestic tasks, especially, among poor and rural families, time-consuming chores, and (2) men's control of women's sexuality, which creates both physical and psychological constraints in women's lives. Further, she found that although women could use literacy to increase their access to new knowledge, most literacy programs do not encourage this because their curricula are still designed along sexually stereotyped lines that emphasize women's roles as mothers and household managers.

Karuna (1993), in her paper, focused on the growth of higher education within the framework of preferential treatment and supportive measures for the benefit of different social groups, namely, the Scheduled Castes, the Scheduled Tribes, minorities and women. She also reviewed the educational policy discourse

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which assigns several functions to higher education. Some of these are: equity for the Scheduled Castes and Tribes; mainstreaming for the minorities and equality for women. Further, she has embedded the discussion of educational growth and expansion within the social context and tried to substantiate the point that the former is closely interlinked to and interdependent on the latter.

Jacobs (1996) reviewed a diverse literature on gender and higher education. Rather than review every study that considers the question of sex differences, he has focused on those issues that are central to the question of gender inequality. The author has examined areas that have been vigorously debated—such as the effects of the single-sex colleges on women’s achievements. Further, he has highlighted topics that call for more careful scrutiny—such as why women’s achievements in higher education in the United States surpass those in many other industrial countries. The analysis made a distinction between—1) access to higher education; 2) college experience; and 3) post collegiate outcomes. The author found that women do relatively well in the area of access, less well in terms of the college experience, and were particularly disadvantaged with respect to the outcomes of the schooling.

An attempt was made by Balatchandirane (2003) to study the gender equality in education, particularly basic education, and the price of a society paid for discriminating against women in education in cases of South Korea, China and India. Japan’s historical experience, which predates that of these three, was used as a benchmark and comparisons were attempted. The discrimination against women in education was seen through Backer’s coefficient, subject to data availability. The author noticed that almost every country in the world discriminates or has discriminated against women in providing them education.

The book edited by Sharma (2005) dealt with the potentialities of education in general and the role of education in improving the conditions of women the world over. Education of women has been considered to be of great value which leads to social development. The author attempted, at least partly, to fill the gap that exists in general knowledge and consciousness of the actual and of the desired, character of the

B.M.Sharma (Ed.), Women and Education, Commonwealth Publishers, New Delhi, 2005
education of girls and women and the situation of girls and women in education today. This book provided an idea of women and education at a holistic level.

Education becomes an instrumental asset for low income rural women only when other assets or opportunities are also available. Improvement of women’s access to education, and particularly their access to non-formal training and education, needs to be done in conjunction with improving their access to other assets and opportunities. Singh (2006)\(^ {81} \) in his book described the role of education in empowering rural women. He analysed various development schemes for women’s education and their impacts on rural women.

Indian society suffers from substantial inequalities in education, employment and income based on caste and ethnicity. Compensatory or positive discrimination policies reserve 15 percent of the seats in institutions of higher education and state and central government jobs for people of the lowest caste, the Scheduled Caste; 7.5 percent of the seats are reserved for the Scheduled Tribe. These programs have been strengthened by improved enforcement and increased funding in the 1990s. This positive discrimination has also generated popular backlash and on-the-ground sabotage of the programs.

Sonali and Veena (2008)\(^ {82} \) examined the changes in educational attainment between various social groups for a period of nearly 20 years to see whether educational inequalities have declined over time. They used data from a large national sample survey of over 100,000 households for each of the four survey years—1983, 1987–1988, 1993–1994, and 1999–2000—and focus on the educational attainment of children and young adults aged 6–29. The results show a declining gap between dalits, adivasis, and others in the odds of completing primary school. Such improvement is not seen for Muslims, a minority group that does not benefit from affirmative action. The authors found little improvement in inequality at the college level. Further, they did not find evidence those upper-income groups, the so-called creamy layer of dalits and adivasis, disproportionately benefit from the affirmative action programs at the expense of their lower-income counterparts.

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\(^ {81} \) Singh B.N, *Rural Women and Education*, Vista International Publishing House, Delhi, 2006
Shushmita (2010) examined the efforts being made by the government and others concerned about the education of adolescent girls left out of the formal educational system in India. The Alternate Learning Systems (ALS) has proved more useful and relevant than the regular government elementary school because there are transformatory inputs that helped to shape the girls’ thinking, analytical skills and confidence. Yet, even this did not ensure that girls convert their educational resources into tangible gains. Searching for solutions, the author then examined the Capability Approach (CA) that conceptualises education as enhancing individual capability. Girls would require support from an inclusive economic environment, enabling social attitudes and effective governance structures. The author, therefore, urged that unless state and society proactively work to put these supports in place, girls will be unable to convert their knowledge and skills toward achieving a better quality of life.

2.1.4.2: Gender Inequality in Employment

The reason for the invisibility of women in modern professions does not lie in their poor academic achievement, or in their lack of motivation. It is rooted in the overall social structure and societal processes where women have been assigned inferior positions and where roles of women are strictly defined and prescribed. Jaiswal (1993) made an exploration into a broader area of sex inequality in two of the male dominated professions, namely, science and engineering. Here, an attempt has been made to examine the nature and extent of women’s unequal participation and discrimination against them in these professions through a comparison of the socio-economic background, academic achievement, occupation career, job satisfaction, career commitment and family organization of the men and women respondents.

Suhail Ahmad (1996) argued that social background play an important role in determining women’s access to education and her subsequent employment. To support this argument he has interviewed two hundred working women belonging to Hinduism and Islam. He found that majority of women came from those families in which fathers were educated and were senior administrative, managerial and white-collar professionals. There was no significant difference between the Hindu women and the

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Muslim women in so far educational background of their parents is concerned. Further, the author found that more Muslim respondents in the study came from prestigious occupational background and were relatively economically better off families than Hindu women.

A gendered deep structure of power in organisational processes and corporate governance that was rationalised or normalised as a natural replica of the broader social system has now become glaringly practitioners. The need to go integrated as the most urgent imperative, a competitive necessity for organisations that intend to survive in the next millennium. Nalini and Subrata (2000)\(^86\) shared their unique insights about women employees that evolved through research and practice during the later half of the twentieth century in their book. The articles here are provocative, and at times controversial, nevertheless, however else is the reader likely to find them all under one cover. This book offered global perspectives, much beyond narrow national domains, on women at work in three broad areas. Firstly, it raised macro level issues pertaining to women employees. Secondly, it dealt with the dual role of women employees viz., work and family. Lastly, it discussed the integration of women employees into the corporate structure.

Neelam Kumar (2001)\(^87\) offered empirical evidence of gender inequality in academic hierarchy as an important aspect of the social organization of Indian Science. While there were no statistically significant differences in terms of writing books, articles and presenting papers at conferences, the two groups (men and women scientists) differed in terms of academic rank. Discrimination is one obvious explanation, and gender stratification can be proposed as a perspective to explain this phenomenon. Research performance appeared to be unrelated to the differential ranking of men and women scientists – it pointed toward a lack of universalistic factors in promotion. Another finding was that there is no difference between men and women scientists in terms of recognition measures, such as awards and membership of professional organization. The results revealed: (a) the role of gender, an ascriptive factor, as a reference point from which differentiation did take place within Indian

\(^86\) Shastry Nalini and Pandey Subrata (Eds), *Women Employees and Human Resource Management*, University Press, Hyderabad, 2000

scientific institutions; and (b) the association between scientific careers for the women and class structures.

People are not defined solely by their work, nor is it possible to ignore the effects of factors outside the workplace on a person’s status at work. To seek equality at work without seeking equality in the larger society at home is illusory. Thus, an examination of the issues surrounding women, gender and work must be holistic. It means considering the role of productive work in life as a whole and the distribution of unpaid work as well as numerous questions related to employment. The important anthology of Martha (2001) brought together the thinking of leading philosophers, economists and lawyers on this complex subject. This anthology is a selection of twenty two articles that have been published in ‘International Labour Review’ between 1996 and 2000 on many dimensions of women, gender and work. The selected articles set the framework in terms of the value of work, rights and goals. Articles then examined the meaning of equality between men and women, measurement and indicators of inequality and equal opportunity, occupational segregation and differences in earning, part-time work and parental leave, the distribution of unpaid work caring labour, social protection, affirmative action, the emergence of supranational law, managerial styles, sexual harassment and the changing nature of family.

Women are the worst sufferers of the economic and social problems in any country due to a tendency of sex discrimination toward them and there is need to focus attention on the evaluation and solution of this problem. Many government policies are being made and implemented for the betterment of women. Their success or failure stories also need examination. Women’s share in the labour market and women’s standing and status in the capital, organization and entrepreneurship market also demand comparison. Murty and Gaur (2002) made an attempt in these directions. The study included twenty-seven chapters on the various aspects and aspirations of women in emerging labour market. It made into account women work participation and inter-state variations of women work participation. It concentrated on problems and prospects of women workers in various economic activities. It also

88 Martha Fetherolf Loufli (Ed), Women, Gender and Work: What is Equality and How do We Get There? Rawat Publication, New Delhi, 2001
took into consideration opportunities for women and challenges before women. Many other miscellaneous issues related with women were covered in the book.

Analyses of the work environment in any professional organisation in terms of western conceptual categories remain incomplete, in the case of a developing country, without an understanding of the social context in which the organisation is placed. Gupta and Sharma (2003)\textsuperscript{90} analysed the problems faced by women academics and scientists in the work environment at four institutes reputed for excellence in teaching and research in science and technology in India. The authors have examined the rule-related aspects referred to as the ‘formal environment’, and the ‘informal’ interaction in the work situation. The findings revealed that social stereotypes infiltrated the workplace and that there were latent aspects in the work environment that place women academic scientists at a disadvantage. These disadvantages were a function of a ‘patrifocal’ structure of Indian society, a general ‘lack of critical masses of women scientists and a lack of ‘universalism’ in science.

Gender in employment is one of the most sensitive issues due to inequalities between male and female workers and discrimination against women in the world of work. Only a few countries can claim gender equality in terms of opportunities, wages and promotions. The issue has been sensitized not only by NGO’s concerned with women’s development but also by international organizations such as the United Nations and the ILO.

Siddiqui (2004)\textsuperscript{91}, in his book, attempted to highlight persisting dissimilarity and discriminating attitude toward women in employment. He has focused on women \textit{per se} the subject matter but in the context of the world of work. The present book largely focused on working women at large and it also included a case study which was a detailed analysis of women at work in a least developed country. It threw light on the region where women were at the centre of economic activity and also added a new chapter to women studies. The book has two parts. First part dealt with the status of women across the globe and then led to employment of women in various regions.

\textsuperscript{90} Gupta Namrata and Sharma A. K., “Gender Inequality in the Work Environment at Institutes of Higher Learning in Science and Technology in India”, \textit{Work, Employment \\& Society}, Vol. 17, No.4, 2003, pp. 597–616

\textsuperscript{*} ‘Patrifocal’ refers to the kinship and family structures and ideology that give precedence to men over women.

\textsuperscript{91} Siddiqui M.I., \textit{Women Workers}, Anamika Publishers, New Delhi, 2004
of the world. Second part consisted of the case study which presented a detailed account of working women in Eritrea. The endeavor had been to give sketch of working women in various regions of the world.

Sona (2006)\(^{92}\) analysed the all-India trends in the rate of growth of employment of urban women, especially in manufacturing, services and trade, based on four employment-unemployment NSS surveys (1983 to 1999-2000) and the census estimates. The increased rate of growth of output in this period has not been translated into increased employment opportunities for urban women workers. She has also analysed the sectoral shares of employed females, the annual average rate of growth of employment for urban women and the employment patterns. It showed an increase in the regular but subsidiary activities of urban women workers along with rising open unemployment rates and deteriorating work conditions in terms of lower wages and lack of non-wage remuneration.

Large-scale surveys show that while rural women’s employment has grown over the decades, women are still largely self-employed or employed as casual labour in agriculture. They face various forms of discrimination, including job-typing that pushes them into low-paying jobs. Nisha and Ravi (2010)\(^{93}\) argued for policy interventions to increase work opportunities and enhance wages for rural women workers in their paper. The paper is organised into five sections. In the first section the authors have analysed work participation rates for women by socio-economic characteristics such as caste, religion, education, and economic status. In the second section they have discussed the participation of women in the agricultural and non-agricultural sectors and their categorisation by employment status. Third section examined some of the correlates of workforce participation including education and poverty. The determinants of women’s work participation and the factors that influence their participation in different kinds of employment were explored by means of regression analysis in section four. The last section concluded with an overview and suggestions for improving the position of women workers in rural areas.


Prem (2010)\textsuperscript{94} studied the position of women in Indian army, especially in higher cadre. He found that the Indian army continues to define itself along gendered lines; women constitute barely 2.5 percent to 7 percent of the officer cadre. He found that there is a strong belief that combat, by nature, is male occupation and the entry of women in the army is considered a threat to both femininity and masculinity and a serious challenge to well established familiar values.

Kuar and Kaur (2011)\textsuperscript{95} have analysed the gender specific pattern of employment at all India level, focusing on gender disparities in the country. The study brought out that labour force participation rate has shown an increasing trend in 2004-05 but gender discrimination against women was also found increasing. Within this bleak employment situation, women were paid lower wages as compared to their male counterparts. The unemployment rates were also found to be higher in case of females than males. The authors opined that if the gender disparities need to be ameliorated then females have to upgrade themselves with latest technological know-how through vocational training camps and implementation of equal pay equal work policy.

In their paper, Indrani and Neeta (2011)\textsuperscript{96} examined some of the explicit as well as not-so-explicit trends in women’s employment from 1993-94 to 2009-10 and argued that they indicate a continuing crisis in this domain under liberalisation-led growth. Trends in the distribution of male and female workers in terms of employment status and broad industrial categories for the same period are also outlined. The paper shows how specific attention to unpaid work in the National Sample Survey (NSS) data can overturn standard assumptions regarding women’s employment, and is relevant to more general discussions on employment growth in India. Further, the authors argued that the time has come to constantly and explicitly make a clearer distinction between income-earning or paid employment and unpaid work while analysing employment trends.

\textsuperscript{94} Choudhary Prem, “Women in the Army”, \textit{Economic and Political Weekly}, Vol.XLV, No.31, July 31-August 6, 2010, pp.18-21

\textsuperscript{95} Parminder Kaur and Arijinder Kaur, “Pattern of Rural Workforce Participation in India: Gender Inequalities”, \textit{Kurukshetra}, Vol59, No.3, Jan-2011, pp.6-9

2.1.4.3: Gender Inequality in Income

The international Women's Year, planned much earlier in 1969 by the United Nations, has served to highlight the women's question in India. What for so long had been the concern of left and democratic parties, and social welfare organizations, suddenly received unprecedented attention in government and academic circles. In his paper, Kumaresh (1975)\(^7\) made analysis of several official publications, and particularly the rather voluminous report “Toward Equality, Report of the Committee on the Status of Women in India” published in 1974 by Ministry of Education and Social Welfare. He has pointed that all these studies reveal an increasing recognition of economic inequality between men and women in participation rate, wages, and conditions of work. Further, he argued that although the conventional and popular approach to the problem as one of cultural backwardness, casteism or communalism is going out of fashion, the primary task of comprehensively defining the women's question in India is still to be accomplished.

While there have been much recent empirical investigations of the relationships between economic development, dependence and income inequality, the issue of gender inequality has received less systematic attention. An exploratory study is done by Susan (1885)\(^8\). It was a cross-sectional investigation of the effects of the industrialization and investment, debt, and export dependency on levels of female education, and on rates of female economic participation, both absolutely and relative to male in sixty less developed countries. Although some of the macroeconomic indicators emerged as significant predictors of gender inequality in several of the regression questions, the most important explanatory variable is cultural region. These findings failed to lend strong empirical support to either the modernization or the dependency/world-system theoretical perspective. The concluding discussion speculated on the interpretation of the research findings, offered some observations on the conceptual distinctions between class and gender stratification, and suggested some directions for future research.

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Sudha (1987) studied the status of female agricultural labourers (FALs) in rural India in terms of the nature and type of work performed by them in agriculture in the post-Green Revolution period. A study of FALs can be conceived as a study of women at a level where class and gender inequalities coincide. The author has made an attempt to throw light on this topic in her work. The paper is divided into two parts. In the first part, the concepts of class and gender as used in the study were briefly discussed; in second part, some empirical studies on the effect of the Green Revolution technology on women, work, and status in agriculture were examined. The study showed that the new technology has by-passed them, it does not offer anything to women in agriculture either in terms of increase in employment opportunities, better jobs, higher wages or standards of living. The author found that Green Revolution technology has pushed FALs out of even the lesser important jobs they performed, thus increasing the number of women seeking work. Further, she strongly suggested that as long as women remain in unskilled and unimportant jobs, wage differentials will be difficult to remove.

Rekha Mehra (1997) argued that development policies and programs tend not to view women as integral to the economic development process. This is reflected in the higher investments in women’s reproductive rather than their productive roles, mainly in population programs. She pointed out that though women throughout the developing world engage in economically productive work, their earnings, however, are generally low. They work primarily in agriculture and in the informal sector and, increasingly, informal wage employment. since 1950s, development agencies have responded to the need for poor women to earn incomes by making relatively small investments in income-generating projects, but the author observed that often such projects failed because they were motivated by welfare and not development concerns, offering women temporary and part-time employment in traditionally feminine skills such as knitting and sewing that have limited markets.

The identification of economic inequality with income inequality is fairly standard, and the two are often seen as effectively synonymous in the economic

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literature. Amarty Sen (1997)\textsuperscript{101}, in one of his distinguished guest lecture, precisely made the difference between economic inequality and income inequality. He presented some empirical examples, involving United States as well as other countries, to illustrate the force of this distinction.

Paula (2002)\textsuperscript{102} examined the contribution of a sectoral approach to understanding gender constraints on economic success in the informal sector, using the example of self-employed women in home-based garment production in Ahmedabad, India. She assessed whether all the constraints laid out in the gender and micro enterprise development literature affect women in this sector and, if not, suggested how theory on gender inequality in the micro enterprise sector needs to be rethought to address variation by sector. Constraints were disaggregated into women intensive, women exclusive, and sector specific. The results of this study illustrated that both women-exclusive and women-intensive constraints are important in assessing gender inequality in the informal sector.

Laveesh and Mridusmita (2006)\textsuperscript{103} studied the determinants of personal income, including the returns to education. In the process they estimated how incomes were affected by characteristics such as gender, caste, language, etc. Using a maximum likelihood probability model, private returns to education are estimated; it emerged that greater levels of education increased both the likelihood of being employed as well as the income earned from work. However, the returns from elementary (primary and middle) education were quite low. Also, ceteris paribus, women, lower social groups, rural residents, non-English speakers have both significantly lower incomes and a lower likelihood of being employed. The results indicated that quality of education delivery and ensuring that the child remains in school should form important elements of education policy.

Women are now increasingly found in the teaching profession. There is considerable anecdotal information that in most professions, women face a glass ceiling and are also under-compensated when compared to their male counterparts.

\textsuperscript{101} Sen Amartya K., “From Income Inequality to Economic Inequality”, \textit{Southern Economic Journal}, Vol. 64, No. 2, Oct., 1997, pp. 383-401


\textsuperscript{103} Bhandari Laveesh and Bordoloi Mridusmita, “Income Differentials and Returns to Education”, \textit{Economic and Political Weekly}, Vol.41, Issue No.36, 2006
Gagan (2008) examined, with the help of mathematical model, live statistical data from The Cochin University of Science and Technology (CUSAT), whether there is male–female income disparity, in a context where the men and women have essentially the same background in terms of educational level, nature of job, working time, etc. CUSAT is a leading research university in Kerala, with 202 male and 74 female faculty members. By working with a sample where men and women have nearly identical backgrounds, the author found that between the ages of 30 and 40 years, women actually have a positive gender pay advantage and lose this only after 40 years of age. Qualitative evidence suggested that two reasons for men more than making up for this early disadvantage in later years is that women were likely to take time off to start families and become home-makers, and were also less likely to pursue and earn PhDs. This will translate into a glass ceiling of sorts, as current practices (UGC and AICTE norms) require a Ph.D. for promotion to Reader and Professor grades.

The interrelationship between economic development and gender relations has been found to be multidimensional and complex. Deepak and Vandana (2012) attempted to analyse the changing gender relations in Arunachal Pradesh, a state that has seen rapid economic transformation in the past few decades, on the basis of women’s relative position in a few socioeconomic spheres. Although Arunachal Pradesh, like other north-eastern states, is generally described as having healthier gender relations than in many other states of India, such a general portrayal, the authors have attempted to argue, not only hides the wide variations that exist among the north-eastern states, but also does not pay adequate attention to the continuing and emerging disparities in various dimensions of well-being and empowerment. While in terms of some indicators, women in Arunachal Pradesh have better status in relation to the males in the state as well as women in the country as a whole, clearly there are old and new spheres of marginalisation, segregation and discrimination. The most serious mismatch that emerges from the analysis of secondary data is the divergence between economic and political participation.


2.1.4.4: Other Facets of Gender Inequality

Ramesh Subramaniam (1996)\textsuperscript{106} examined the issue of gender-bias in intra-household allocation of resources from the perspective of the modern theories of inter-temporal allocation. The empirical analysis was based on a panel of household level consumption data from India. Invoking the assumption that households seek to equalise the marginal unity of wealth when they allocate the resources over the life-cycle, the paper provided a rationale for parental behaviour pertaining to inter-temporal allocation of goods among children. The results indicated that, once allowance was made for fixed effects, there was no longer any gender-differential in the allocation of resources. The results do not directly imply that female children received fewer resources within the household (as the bulk of the intra-household literature suggests), but female children may receive fewer resources as a result of their negative wealth effect.

There is a large research literature on socio-economic inequalities on health (and explanations for these inequalities); there is also a large literature on gender differences in health (and explanations for these differences). However, the two bodies of research rarely integrated. Sally and Kate (1997)\textsuperscript{107} reviewed the intersection of socio-economic position and gender, and argued for more systematic and symmetrical examination of the interaction between socio-economic position and gender in the social patterning health. They outlined recent thinking about socio-economic inequalities in health and reviewed socio-economic gradient in mortality and morbidity between men and women. Further, authors discussed the problems, opportunities and questions involved in bringing together research on socio-economic status and gender.

In his work, Peter (1999)\textsuperscript{108} reviewed some of the principal lines of explanation advanced for India’s low sex ratios. He found two central deficiencies, one of method and the other of fact, in existing literature on India's sex ratios and offered an alternative analysis. He proposed that, to be considered satisfactory, any

explanation of India’s masculine bias in sex ratios should address these two concerns, which he termed as ‘the historical test’ and ‘the mortality paradox’. The findings suggested that it is not appropriate to use sex ratios or trends in sex ratios as indicators of women's relative position in society; one should rely instead upon direct measures of education, employment, mortality, life expectancy, and so forth.

Although the effect of son preferences in sex composition of children ever born is undetectable in national-level estimates that aggregate across all families, Shelley Clark’s (2000)\textsuperscript{109} study provided empirical evidences from India that preference for son has pronounced and predictable family-level effects on the sex composition of children ever born. First, data from India showed smaller families have significantly higher proportions of sons than larger families. Second, socially and economically disadvantaged couples and couples from the northern region of India wanted to have more number of sons.

Rohini (2003)\textsuperscript{110} examined the role of the sex composition of surviving older siblings on gender differences in childhood nutrition and immunisation, using data from the National Family Health Survey, India (1992-1993). Logit and ordered logit\textsuperscript{*} models were used for severe stunting and immunisation, respectively. The results showed selective neglect of children with certain sex and birth-order combinations that operate differentially for girls and boys. Both girls and boys who were born after multiple same-sex siblings experience poor outcomes, suggesting that parents want some balance in sex composition. However, the author found that the preference for sons persists and boys who were born after multiple daughters have the best possible outcomes.

Although twentieth century has brought a great change in the lives of women all over the world but gender gap is not diminished and more complex types of problems are arising out of application of modern and sophisticated technology in all fields. A large number of gender issues continue to determine the nature and shape of our society. There has been a tremendous concern on these issues during the last few

\textsuperscript{109} Clark Shelley, “Son Preference and Sex Composition of Children: Evidence from India”, \textit{Demography}, Vol. 37, No. 1, 2000, pp. 95-108
\textsuperscript{*} The logit model estimates the conditional mean value of a dichotomous outcome. The ordered logit model is used when the outcome variable is categorized on an ordinal scale, ordered by some conceptual or subjective criteria
decades as reflected in the number of studies on the construction and representation of gender roles and gender identities in South Asia. The essays in the volume edited by Yadav and Datta (2003)\(^\text{111}\) made a unique attempt to investigate into gender dynamics in India with particular attention to the intersection of gender, law, society, religion, culture, economy and democratic policy. There is an effort in these essays to move beyond a mere focus on gender issues to explore solutions that would lead to harmony – social, national and global. Analysing the gender issues from various perspectives in the Indian context, the volume provided a fresh perspective on the sensitive and delicate yet the most topical and relevant social issues.

Excess female child mortality in India varies considerably from one region to another, reaching its highest levels in the north. On the basis of extensive data for 1992-1993 National Family Health Survey, which includes the birth histories of mothers and information on child health care provision, Perianayagam (2004)\(^\text{112}\) made a comparative analysis of child mortality in the different regions of the sub-continent. Moving beyond a mere description of the problem, the author used the survey data to explore the dynamics of gender bias in child mortality, focusing on the effects of birth order and lower immunisation coverage rates as factors of excess female mortality. The author assessed the regional influences of culture versus the development context of women's status on discrimination against female children and excess female child mortality.

Preet Rustagi (2004)\(^\text{113}\) highlighted the importance and significance of gender related development indicators for assessing relative levels of progress or backwardness of women’s status across the states of India. She illustrated the complexities of gender-related development through an analysis of individual indicators covering issues of women’s work, education, health, survival, safety and participation in public/private decision-making. State level comparisons based on selected individual gender-related indicators revealed divergent patterns of development, highlighting the problems of complexity and non-linearity in measuring gender development. In the absence of unilateral patterns of gender development

\(^{111}\) Yadav Sushma and Datta Anil, \textit{Gender Issues in India}, Radha Publications, New Delhi, 2003

\(^{112}\) Arokiasamy Perianayagam, “Regional Patterns of Sex Bias and Excess Female Child Mortality in India”, \textit{Population}, Vol. 59, No. 6, 2004, pp. 833-863

\(^{113}\) Rustagi Preet, “Significance of Gender-related Development Indicators: An Analysis of Indian States”, \textit{Indian Journal of Gender Studies}, Vol.11, No.3, 2004
across Indian states, she has highlighted the significance of non-composite indicators and their importance for problem identification and effective intervention.

A focus on gender issue means looking at both men and women, whilst recognising that it is women who suffer from gender inequality and discrimination. Nowadays greater emphasis is being put on empowering women so that they can develop and realise their full potential and contribute to the society and nation as well. Usha (2004)\textsuperscript{114} in her book paid attention to the burning issues of gender inequalities in almost all walks of life and emphasised the importance of planning and implementation process of gender mainstreaming programmes for effective human development.

Kumarlingam (2005)\textsuperscript{115} examined domestic violence laws in two Asian jurisdictions and highlighted the importance of using a gender analysis to create an alternative narrative of, and different solutions to, the problem. He reviewed some of the theoretical analyses of domestic violence and drew on international human rights discourse to supplement domestic developments. He considered the tension between cultural norms and international norms and suggested that certain universal norms need to be championed—in this case the right of women to be free from domestic violence.

Ramaswami and Janine (2005)\textsuperscript{116} studied whether a combination of intersectionality and hybridity perspectives will be sufficient to develop a feminist gender psychology of immigrant women that escapes the pitfalls of gender essentialism. Analyses of interviews with Indian immigrant women and self-descriptions of Filipina mail-order brides (MOBs) suggested that intersections of identity can ironically contribute to the essentialisation of ‘self’ as well the ‘other’. The authors argued that essentialist representations among these women mask the role of power between various social intersections of gender. Further, they argued that the cultural psychological study of gender should examine the costs and benefits of such idealized representations.

\textsuperscript{114} Sharma Usha, \textit{Gender Mainstreaming and Women’s Right}, Authorspress, Delhi, 2004
\textsuperscript{116} Mahalingam Ramaswami and Leu Janine, “Culture, Essentialism, Immigration and Representations of Gender”, \textit{Theory & Psychology}, Vol. 15, No. 6, 2005, pp.839–860
Bhat and Namita (2006)\textsuperscript{117} have studied the sex ratio in India. They found a declining sex ratio particularly in the 0 to 6 age group. The phenomenon has become particularly disturbing in some northern states of India. It appears that the growth in incomes and education of women, variables that would grant women an equal status in society, have actually worked in a reverse direction in states like Punjab, Haryana and Himachal Pradesh. Discrimination against females is engineered even before birth through female foeticide. The authors have come across the truth that education and incomes, which were supposed to result in the emancipation of women, have actually increased, not lowered, the bias in favour of the male child.

Various national and international communities have addressed women’s issues and taken various efforts to empower them so as to enhance their social and health status and involve them in developmental activities. The Indian DHS survey (National Family Health Survey, 1998–1999) provided an opportunity to study women’s empowerment in India. Kamla and Princy (2006)\textsuperscript{118} collected information on several dimensions of women’s empowerment from 90,303 ever married women (ages 15–49), from all the states of India. Utilising these data sets, four indices, viz., household autonomy index, mobility index, attitude toward gender index and attitude toward domestic violence index – were constructed to measure the different dimensions of empowerment. Using these indices, the spatial and socioeconomic and cultural disparities that exist within India were analysed. Finally, an attempt is made to identify some important determinants for women’s empowerment using multiple logistic regression analysis. The results showed that at the national level, 43% of the women have high household autonomy; 23% of the women have high freedom to move outside their home; 40% of the women have no gender preference attitude; and only 43% of the women defy domestic violence. Nevertheless, there were significant divergences in these indices of women’s empowerment across the different states and socio-economic and cultural settings within India. Women’s educational levels emerged as an important predictor for all the four dimensions of women’s empowerment. Additionally, media exposure and age have emerged as the important predictors for some dimensions of woman’s empowerment.


Rathindra Nath and Ashim Kumar (2006)\textsuperscript{119} made an attempt in their book to highlight the discrimination against women and removal of discrimination through empowerment of women. The book is largely the outcome of one-day regional seminar on Gender Inequality held at the Department of Social Studies and Rural Development (Palli Charcha Kendra), Viswabharati, Shantiniketan in February, 2004. The authors dealt with aspects of gender inequality both in text and context, process of women’s empowerment the accessibility of women to development facilities as well as their actual power positions in the society and state. Problems of the Gender Empowerment Measures in the context of rural India have been noted and a set of indicators has been suggested to confront the reality.

Women’s status in India is mixed, with many positive and negative indicators. The devaluation of daughters leads parents to resort to sex-selective abortions and infanticide—practices currently spreading to previously unaffected areas. In relation to this negative picture, interviews with women employed in the Information Technology (IT) sector in Bangalore suggest its opposite: a partial reversal of daughter devaluation is currently emerging in the families of young women in India’s high-tech sector. Studies on employment in the IT sector in India have not adequately considered important long-term, intergenerational impacts of this new development on the whole culture of daughter devaluation. Alice and Sekhar (2007)\textsuperscript{120} strived to fill this gap by illustrating that when young women find opportunities to improve their financial autonomy, mobility and social acceptance in a male-dominated society, there are far-reaching implications for social demographic change, and also for gender equality, through the evolution of the two-income family model departing from the concept of the male breadwinner. This change may have wider social impact, upgrading the image of daughters in the minds of their parents, creating a different family model with important demographic implications and outcomes. All these feed into a current debate about the role of labor force participation in women’s empowerment.

\textsuperscript{119} Pramanik Rathindra Nath and Adhikary Ashim Kumar (Eds), \textit{Gender Inequality and Women’s Empowerment}, Abhijee Publications, Delhi, 2006
Pallavi (2008)\textsuperscript{121} wrote that the substantial growth in women members of self-help groups has not meant any major change in the access of women to banking. This brief note showed that women at large remain significantly deprived of banking services. By any criterion number of accounts, amount of loans, credit in agriculture, banking across socio-economic groups, and rural and urban area- women remain far more disadvantaged than men. In recent times, there has, in fact, been a worsening of access to banking services for women from rural areas, for women from economically backward regions and social groups.

The last few census reports in India increasingly indicate a high male sex ratio among children in different parts of the country. Joe, Vijay and Panniyammakal (2008)\textsuperscript{122} conducted a study to examine the trends in the sex ratio at birth (SRB) of hospital deliveries in the state of Delhi, and their relation with various demographic and socio-economic factors. The study was based on the data available with the birth records of eight large hospitals in Delhi. Birth data of one of the hospitals was analysed in detail. Births were the unit of analysis and SRB based on hospital birth was the indicator for sex-selection practices. A 10-year study of SRB of hospitalised deliveries showed sharp increasing trends in masculinity from the beginning of the study period. Results also indicated intense son preference, resulting in sex selection, particularly if earlier children were girls.

Gender inequality is pervasive in most countries of Asia. Santosh and Sushma (2009)\textsuperscript{123} reviewed the status of gender discrimination in Asia as reflected in various human development outcomes. In the first section the authors reviewed aspects of gender discrimination in Asia as revealed from empirical information for indicators such as health, education and fertility. In second section they examined a particular demographic phenomenon which is systematically found in many parts of Asia, but especially in its larger and more populous ones – the imbalance in the sex ratio of the population, a phenomenon that reflects deep-seated discrimination and profoundly problematic gender relations rarely found in other regions of the world. In the third

\textsuperscript{121} Chavan Pallavi, “Gender Inequality in Banking Services”, \textit{Economic and Political Weekly}, Vol.XLIII, No.47, Nov 22-28, 2008
\textsuperscript{122} Varghese Joe, Aruldas Vijay and Jeemon Panniyammakal, “Beyond the Numbers: Factors Distorting Sex Ratio at Birth”, \textit{Indian Journal of Gender Studies}, Vol.15, No.1, 2008, pp. 115–125
\textsuperscript{123} Mehrotra Santosh and Kapoor Sushma, “Gender Discrimination in Asia: A Regional Perspective”, \textit{Global Social Policy}, Vol. 9, 2009, pp. 197–205
section the authors examined the severe under-representation of women in political decision-making bodies – and thus mirrored the voicelessness of women in Asia. The paper concluded with some policy implications and remarks on the impact on gender-related issues of the Global Economic Crisis that started in 2008.

2.2: Research Gaps

A thorough observation of review of literature indicates certain research gaps which are listed as follows:

1. From the above review it is noticed that many researchers have studied ‘religion’ and ‘gender inequality’ as independent issues; due importance is not given to study the interrelationship among them.

2. Majority of the researchers examined ‘gender inequality’ from sociological point of view. As gender inequality is considered as a socio-economic issue, they have not adopted ‘economic’ approach to study this problem. Hence, only a few number of reviews are available in case of gender inequality in employment and income.

3. There is a dearth of studies that discover the ‘inequality’ between men and women who have same educational background, working environment and earning capacity.

4. The above review reveals that ‘gender inequality in education’ has been studied by many scholars in India and abroad; but majority of the researcher have used either ‘literacy level’ or ‘basic education’ to measure the gender inequality in education. There is a dearth to examine gender inequality in education that exists in higher educational level.

5. Some of the studies reviewed above have focused on ‘gender inequality in income’. In majority of the studies the researchers have used ‘earning capacity’ to measure income inequality; but they have not considered other related aspects of income inequality such as differences in saving-borrowing practices, investment trend, ownership of different fixed and monetary assets, etc.

6. The focus of none of the above reviews is exclusively to study intra communities gender inequality that exists in the form of education, employment and income.
7. None of the available studies are conducted in the present area of study i.e. Bijapur.

2.3: Conclusion

‘Gender Inequality’ is omnipresent; its existence can be witnessed not only in developing or least developed countries but also in so called developed countries. A cursory look at the above ‘review of literature’ brings home that gender inequality has grabbed the attention of many economists, sociologists, social workers, psychologists and many other human service professionals. This multifaceted concept has been extensively studied by many scholars all over the world and still it is one of the most sought after topic for the researchers. The reason being that the nature and intensity of gender inequality differs from country to country at a particular time and it differs from time to time within a country.

Though gender inequality has been studied by many scholars but as pointed out in the research gap, there are some gaps that need to be filled. Hence, the present study strives to fill that research gap and hopes to add to the existing knowledge.