UNIT6:GENDER DIFFERENCES AND INEQUALITIES

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6.1 LEARNING OBJECIVES

In this unit you will be able to,

- know about the Gender differences and inequalities prevailing in various aspects.
- understand how Gender differences and inequalities prevail in the class and caste system
- understand the prevailing gender inequalities in family and work place.
- understand about the property rights of women.

6.2 INTRODUCTION

Inequality and differences are tightly linked, but they are not the same process. Gender inequalities have become less pronounced over time in many respects. There has been a rise in egalitarian beliefs about gender, and gaps between women and men have diminished in areas such as educational attainment, participation in the paid labor force, the household

division of labor and more. Despite these changes, however, gender differentiation remains and has intensified in some respects. Gender distinctions and inequalities produced at one level of the social world are often reinforced by social processes operating at other levels. Inequality is reproduced through two interrelated processes : institutionalization and legitimation. Institutionalization refers to the processes through which social relationships take on the qualities of an institution and Legitimation refers to the processes through which inequalities are justified- that is, they are understood in ways that make them fair and reasonable.



CHECK YOUR PROGRESS

Q1. Name any two areas in recent times where gap between men and women have diminished.

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Q.2 What are the two interrelated processes through which inequality isproduced?

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6.3 CLASS AND GENDER

Class and Gender can be related. The class distinctions permeate gender distinctions in a manner that may sometimes obliterate the possibility of gender consciousness to rise above class conciousness.Now the question is how women as a class is being oppressed. In this context we can refer to Engel's who in 1884 published *"Origin of the family, private property and the State"* where he stated that the shift from feudalism to private ownership of land has had a huge effect on the status of women. In a private ownership system, individuals who do not own land or other means of production are in a situation that Engels(1884) compares to enslavement- they must work for the owners of the land in order to be able to live within the system of private ownership. He argues that a women's subordination is

not as a result of her biological disposition but of social relations. Men's effort to achieve their demands for control of women's labor and sexual faculties have gradually become institutionalized in the nuclear family. Through a Marxist historical perspective, Engels(1884) analyzed the widespread social phenomena associated with female sexual morality, such as fixation on virginity and sexual purity etc. The rise of capitalism, in separating the family household from the commodity production further solidified the control of men over women when the latter become economic dependents of the former in the male breadwinner- female housewife nuclear family form. Importantly capitalism also creates the possibility of women's liberation from family-based patriarchy by creating possibilities for women to work in wage labor. However Engels stresses that because of the problems of unpaid housework a private task allocated to women in the sexual division of labor of capitalism, full women's liberation can only be achieved with the development of socialism and the socialization of housework and childrearing in social services provided by the state.

Thus, gender as an oppression is closely related to class oppression, so the oppression of women is similar to that of the relation between proletariat and bourgeoisie. Though women play a major role in production and reproduction process their role is hardly being recognized.

In the 20th century also Women as a class is oppressed everywhere. Even in the workplace women are seen being oppressed and injustice is done to them in every aspect.



CHECK YOUR PROGRESS

Q 3 What reason does Engel give for subordination of women?

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Q 4 With what is the oppression of women similar to?

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6.4 CASTE AND GENDER

Caste and Gender : Indian Hindu population follows a rigid caste system which divides people into a hierarchy that governs the distribution of power, status, and identity in society'(Macwan,2006). In no other society the inequality is so graded that it gives no opportunity for the oppressed to rise against the oppressor in unison, in no other society it is sanctioned by the religion so that it prevents the freedom of mind to strive for liberation. Caste affects Women's lives and Gender relations. It views women as conscious acting subjects of social relationships and processes that constitute, reproduce and modify the social system characterized by the institution of caste In this context mention can be made of noted historian Uma Chakravarty who in her pioneering essay *"Conceptualising Brahaminical Patriarchy in Early India'*, inspired by Gerda Lerner's *The Creation of Patriarchy*, argued that patriarchy in the Indian context has to be situated in its relationship to other structures and within a historical context. Taking her cue from Lerner's observation regarding modes of control over women's sexuality in societies that were emerging into highly stratified and closed structures, she makes the following arguments:

- Gender roles and identities emerge from and, in turn, constitute the social context of caste society: 'A marked feature of Hindu society is its legal sanction for an extreme expression of social stratification in which women and the lower castes have been subjected to humiliating condition of existence'.
- Caste society followed earlier and more egalitarian social formations, for instance, hunting-gathering societies, which predated caste society valued women's productive labor and held in awe women's capacity to produce.
- The gradual emergence of a hierarchical caste and property order and its consolidation marked a distinctive shift in social attitudes to women. For now, in these new social formations, not all women were engaged in production. Women belonging to families that were wealthy or owned land found their labor restricted to housework.

They were enjoined to be mere mothers. At about the same time, women's sexuality, once evocative of reverence and fear, now came to be viewed as wild energy that must be carefully controlled and husbanded. To enable this process of control and husbandry, women's movement within the social order came to be restricted.

Women are regarded as gateways-literally points of entrance to the caste system. The lower caste male whose sexuality is a threat to upper caste purity has to be institutionally prevented from having sexual access to women of the higher castes, so women must be carefully guarded.

- The guarding of women required that their sexuality be channelized into legitimate channels, "into legitimate motherhood within a tightly controlled structure of reproduction which ensured caste purity (by mating only with prescribed partners) and patrilineal succession (by restricting mating only with one man).'
- The control of women was secured through a mixture of coercion and consent-coercion exercised through her husband, the king's laws and the priest's dictums, whereas she consented to be her own moral guard. Her consent was obtained through an elaboration of virtues that she was enjoined to make her own. Chastity was the most prized virtue of all. It was declared to be her given ethic, her dharma, some thing that she should strive to sustain.
- Women had to observe their dharma, failing which their essential animality, their wild nature, would take over their lives.

Thus in the light of this points the relationship between gender and caste can be analyzed.



CHECK YOUR PROGRESS

Q 5 What marked a distinctive shift in the social attitude of women?

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Q 6 How was the control of women secured in the past?

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6.5 RACE AND GENDER

Race is one of the reason for inequality and Gender is another, they are not mutually exclusive forms of discrimination. Indeed, too often they intersect, giving rise to compounded or double discrimination. For many women factors relating to their social identity such as race, colour, ethnicity and national origin become “differences that make a difference”. These factors can create problems that are unique to particular groups of women or that disproportionately affect some women relative to others.

Mention may be made of the societal roadblocks experienced by a Roman woman living in Eastern Europe. As a member of the Romani population, she has few advocates and is the target of constant hostility. She is marginalized within her community because of her minority status and within her family because of her gender. The same can be said of an aboriginal woman living in Australia, a Dalit woman living in India, a female asylum seeker living in England and so on. These women live at the crossroads of gender and racial discrimination. In the matter of racial discrimination and gender mention may also be made of the 2007 Guwahati, Beltola incident where a tribal girl named Laxmi Orang was stripped naked and brutally beaten while she was visiting the city to attend a rally organized by All Assam Adivasi Students’ Association (AAASA) against the delay in granting of ST status to tea plantation workers of Assam.

Without taking race into account, the statistics on the status of the world’s women show that women have a long way to go before achieving equality with men. According to a recent report by the United Nations Development Fund for Women (UNIFEM), women fall short in many of the main indicators that measure progress towards gender equality and women’s empowerment.

The literacy rate for women worldwide is 82.7% percent, compared with 90.0% per cent for men. Of the 960 million illiterate adults, two-thirds

are women. The gender gap in earning persists, with women employed in industry and services typically earning 78 per cent of what men earn in the same sector. Women's share of decision-making positions reached 30 per cent in only 28 countries in the 1990s. Additionally, of 1.3 billion people living in poverty, 70 per cent are women.

A woman's race also determines her experience, the double burden of gender and racial discrimination and related intolerance becomes evident. Areas of particular concern include the disadvantages faced by minority women in the labour market, trafficking of women, and race-based violence against women.

Minority, immigrant and indigenous women in many societies have limited employment opportunities and are often at the bottom of the labour market. Many of these women hold jobs in free trade zones, the informal economy or unregulated sectors. Maurice Glegle-Ahanhanzo, the special investigator or rapporteur on the subject of contemporary forms of racism of the UN Commission on Human Rights, , studied the situation of minority women in the labor market when he visited Brazil in 1995. He concluded that "black women receive the lowest salaries (four times lower than those of a white man), are employed in the most unhealthy locations, work a triple working day and face threefold discrimination."

Another serious aspect of compounded discrimination, trafficking women, was addressed in a report presented to the Commission on Human Rights by Radhika Coomaraswamy, the special rapporteur on violence against women. In her report she states that the exploitation of migrants by traffickers "place women in situations in which they are unprotected or only marginally protected by law. Overt forms of violence, including, but not limited to rape, torture, arbitrary execution, deprivation of liberty, forced labour and forced marriage, are perpetrated against women who seek to exercise their freedom of movement".

Ms. Coomaraswamy makes a direct link between anti-immigrant policies, the absence of equal opportunities for women and the phenomenon of trafficking women. Her report states that, "restrictive and exclusionary immigrant policies serve as important causative factors in the persistence

and prevalence of trafficking." When women do not have rights or when such rights are not respected by the State and in the absence of equal opportunities for education and employment, they are made more vulnerable than their male counterparts.

Ethnic or race-based violence against women is considered the most recognizable example of intersectional discrimination. Incidents of rape in Bosnia, Kosovo, Burundi and Rwanda represent race-based targeting of women for an explicitly gender-based violation. Additionally, ethnic conflict produces a large number of female refugees who then become vulnerable to sexual violence and gender-related issues. Raping women because of their ethnic or religious origin has now been recognized as a weapon of war by both International Criminal Tribunals for Rwanda and Yugoslavia, and prosecuted accordingly.

Until recently, the intersection of gender and racial discrimination and its consequences had not been subject to detailed consideration. The problems were categorized as manifestations of either one form of discrimination or the other, but not both. Ultimately, this allowed the full scope of the problem to escape analysis, which then lead to ineffective or inadequate remedies. This is now changing. Through its "gender mainstreaming" policy, the United Nations, for example, is acknowledging the different ways in which gender roles and gender relations shape women's and men's access to rights, resources and opportunities. The ultimate goal is to achieve equality. The World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance held in Durban, South Africa from 31 August to 7 September 2001 addressed many of these difficult issues directly. The Secretary-General for the Conference, High Commissioner for Human Rights Mary Robinson, told a European regional meeting held in Strasbourg last October in preparation for the Durban conference that, "patterns of modern racism are worryingly different. We need to pay particular attention to gender and racism, and recognize the double discrimination which can occur".

Thus Gender issues and gender discrimination particularly the multiple jeopardy which occurs when gender and race intersect must be taken into concern.



CHECK YOUR PROGRESS

Q 7 What is the most recognizable example of intersectional discrimination?

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Q 8 Give example of race based violence on Women.

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6.6 FAMILY AND GENDER

Gender, work and family are inextricably intertwined; changes in work and family give rise to changes in gender relations and give rise to changes in family and work. As women's and men's lives have changed , so too have work and family. Work and Family are gendered institutions.

Through history and the world, division of labor have developed along the lines of sex. Hence, while work is an activity performed historically both by men and women, sex in virtually all societies has been an important basis of societal organization. The sexual division of labor thus refers to the process through which tasks are assigned on the basis of sex. This division of labor is one of the most fundamental ways that sex distinctions are expressed in social institutions. Even at the beginning of the twenty-first century, women and men continue to do different kinds of work. Within families, the sexual division of labor is reflected most directly in women's and men's differential responsibilities for child-rearing. Women(and not men) give birth-a biological fact-but women in most societies have primary responsibility for children's care and rearing. Gender differences in the responsibility for children are an important component of family as a gendered institution, and shape many aspects of women's and men's work and family lives. In the paid labor force, the sexual division of labor is expressed in the sex segregation of employment at all levels.

6.6.1 FAMILY AND WOMEN'S EMPLOYMENT CHOICES

Theories relating to the significance of individual choice with regard to women's employment can be categorized within two conflicting traditions.

First, there are neo-classical economic theories of the family, which argue that a traditional gendered division of labor is the most rational as far as the family is concerned.

Second there are sociological theories that argue that individual norms or preferences are more significant in determining women's employment patterns.

Drawing on the theories of 'human capital' economists have argued that women's choice to specialize in domestic work and men's 'choice' to specialize in market work are economically rational as far as the family unit is concerned(Mincer and Polachek,1974). As women are likely to suffer employment breaks as a consequence of their caring responsibilities, it is not rational for them to invest their 'human capital' in the paid workplace and this reasoning will be reflected in their employment experiences. Gary Becker(1991) also assumes that the family unit will, as a rational 'actor', behave so as to maximize its utility. Within the family however, Becker assumes that the motives of altruism prevail, in some contrast to the competitive market context within which it is embedded. Thus, family members will act so to maximize the utility function of the senior altruist(or benevolent patriarch). Neo-classical family economies therefore argues that decisions as to allocation of household and market work between women and men(and thus the women's employment patterns) are guided by rational maximization principles that benefit the family as a whole.

Feminist economists have developed an extensive critique of neo-classical feminism One may argue that so far as work participation is concerned, women often voluntarily "prefer" particularly in such traditional societies as ours, part time jobs or

even may like to remain outside the labor force, permanently or temporarily. In fact many women derive pleasure in keeping themselves engaged in domestic work, many others like to have greater flexibility in their participation in the labor market. In addition, historically speaking women also bear the primary responsibility for children. However to the extent that there are biological constraints or voluntary withdrawls, one cannot complain of any discrimination. But when one observes that women alone face some specific taboo or are prevented from and/or dissuaded by some social,cultural or other constraints in entering into the labor market or confronted with hindrances while competing for jobs owing to occupational or industrial segregation of the market or deprived deliberately of equal payment despite exhibiting no observable difference with regard to age, experience, education, skill, productivity etc. compared to the opposite gender .then, there is 'gender discrimination'. In other words, when non-participation of females in the labor market crosses the limits of natural or voluntarily imposed constraints or there are observed differences in the treatment of the two genders, in a deliberate manner in the labor market, the matter becomes a problem for social and economic significance.

The reflection of bias in the labor market discussed above viz, work participation, wage-differential, occupational and/or industrial segregation could be related to each other. It could very well be possible that women opt for some specific types of occupations (industries), even if interested in work participation particularly those which allow for greater flexibility but perhaps carry lesser wages. This leads to occupational (industrial) segregation by gender as well as earning for the women. This kind of earning differential should, not be described as 'discrimination' since it does not violate principle of 'same pay for same work'. The possibility of functioning of the labour market in this fashion calls for deeper studies in respect of labour supply and labour demand. Factors related to labour supply focus on why women 'prefer' certain types of jobs or economic

sectors (occupation or industries). On the other hand, studies on labour demand focus on why employers generally 'prefer' to have women or men particular occupation (industries). In fact, the very word 'preference' seems to be influenced by the existing social and cultural 'norms' and the 'values' determining gender stereotypes in the labour market.

Apart from gender discrimination in the labor market in respect of work participation, employment oppurtunities, segregation, wage-differential etc, we discussed above , there is discrimination against females in other spheres of life also. It is well documented that discrimination against them exists in education, nutritional support and health care besides income. It is still true in our country that a female child is not considered as a potential source of future income, which essentially gives rise to an anti-female bias.



CHECK YOUR PROGRESS

Q 9 How division of labor have developed throught history?

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Q 10 What does sexual division of labor refer to?

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Q 11 What are the two theories of conflicting traditions relating to the significance of individual choice with regard to women's employment?

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6.7 WORK AND GENDER

Gender shapes societal expectations of jobs and workers, and it affects how we understand the relations between jobs, including the hierarchical relations between jobs, the hierarchical relations that underlie

vertical segregation and the informal relations that reinforce horizontal segregation.

In matter of Gender and Work we shall try to analyse the parallel changes that have taken place over the last thirty years in gender roles and attitudes and in paid employment. Women, particularly mothers have taken up paid employment in ever increasing numbers, and employment itself has become more flexible and less secure. Although women have gained full rights to equality in the workplace, they remain under-represented in higher-level jobs, and there is a persisting wage gap between men and women. There are a number of explanations for this continued pattern of disadvantage for women. The major explanation lies in the ideology of domesticity, which still allocates the major responsibility for caring work to women. This ideology in particular that of 'moral motherhood' self-sacrificing, passionless and devoted to the maintenance of a 'haven in a heartless world'- was crucial to the process of creating claim for women's moral superiority to men. In the late twentieth century, Joan Williams argues that 'domesticity did not die, it muted'(2000.3). Although women(particularly mothers) have increasingly taken up continuous employment, they still retain the primary responsibility for childcare and the organization of domestic life. Employer's continue to require 'ideal worker's', that is full-time employees who can be presumed to have an immunity from family work(Williams,2000:20). Domesticity's capacity for mutation was enhanced by the transformations that were taking place in the world of paid employment at the same time as, with the advent of second-wave feminism, women claimed equality of access to and entry into paid work. The growth of flexible employment has seen an expansion of marginalized jobs that do not necessarily require 'ideal workers'; at the same time, the demands made of 'ideal workers' have increased. De-industrialization and a shift to service-sector jobs have produced increasing flexibility in employment. The growth of service employment supposedly has advantages for women. Stereotypically feminine attributes such as empathy and the capacity to form and nurture relationships, are key attributes for workers in the service economy. In the flexible, individualized

working environments of 'reflexive modernity', it is argued, gender differences will increasingly be eroded.

6.7.1 FAMILY, WORK AND GENDER IN THE INDUSTRIAL AGE

The twentieth century was a time of dramatic change in work and family life across most industrialized nations. The forces of industrialization were in full swing at the beginning of the century, but by the end, we were in the midst of what some call "the second industrial revolution'' and the rise of the "global economy''. Industrialization profoundly altered the nature of work and family life. With the creation of factories, goods production moved out of the home, and families began sending , one or more of their members to work in these industrial settings. As industrialization unfolded, it was associated with other important societal changes, such as urbanization. In Durkheim's terms the society transformed from mechanical to organic solidarity. For the growing middle class of managers and professionals, urbanization meant that work and family continued to grow apart, both geographically and symbolically. This separation was facilitated by zoning laws and various architectural arrangement that created clearly defined boundaries between industrial and residential areas. These physical boundaries between work and family were further reinforced by a gender division of labor. Among the middle class, the workplace became men's domain, while families were seen as populated by women and children. Because middle-class wives cooked, cleaned, raised children, provided emotional support, entertained and sacrificed their own ambitions for their husband's careers, it was as if married, middle -class men brought two people to work, rather than one. Accordingly despite the geographical separation of work and family, middle-class marriages and family lives during the industrial era were shaped by the demands of the middle-class work.



CHECK YOUR PROGRESS

Q 12 What does the ideology of domesticity allocate?

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Q 13 What profoundly altered the nature of work and family life?

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6.8 PROPERTY RIGHTS AND WOMEN

Improving the property rights of women is a matter not only of human rights and gender equality; it is a fundamental principle that underlies economic development for all people. There is an abundance of research showing that when women's incomes go up, the additional income goes directly to increasing household consumption and therefore into the overall economy; men on the other hand spend much of their income on personal items. In addition, women's lack of property rights has been increasingly linked to other development-related problems, including low levels of education, hunger, and poor health. For women, there is a linkage between rural and urban poverty. Rural women's incomes could increase if they own or control land, individually or jointly, and have the benefit of legally recognized use and inheritance rights. Ongoing exclusion of women from rural land rights pushes them toward the cities, where they often join the increasing ranks of women-headed or women-only households in slum areas where inadequate housing is the norm and homelessness is all too common.

Women's Access to Land for Housing and Property for Entrepreneurial Activities, numerous international legal instruments and declarations have recognized the importance of equal access to property rights, such as the UN General Assembly's Universal Declaration of Human Rights, passed in 1948, the Platform of Action adopted at the Beijing World Conference on Women in 1995, and the Millennium Development Goals,

established in 2000.Women's right to property has been substantially improved by the Hindu Succession Act 1956. The concept of women being entitled to a limited estate when they acquire property by inheritance is abolished and women are entitled to an absolute estate like men when they inherit any property. Again the daughter of a predeceased son and the daughter of a predeceased daughter are raised to a higher rank. They became Class – I heirs and get a share along with the son, and other Class – I heirs. The daughters are included in the Class – I in order to remove the discrimination on the basis of sex. Similarly succession to a women's property or stridhanam is made uniform irrespective of the nature of stridhanam. In the same way the distinction between male and female heirs in the case of succession has been taken away and now they are treated on equal basis if they belong to the same degree of relationship. Women will no longer be disinherited on the ground of unchastity. Nevertheless, females continue to own only about 1-2 percent of land and other real property throughout the world. How has this gross disparity come to be, and what perpetuates it? Throughout history, numerous cultural, legal, political, and social factors have systematically impeded or barred access to property rights among women.

Much like those of women of any other country, property rights of Indian women have evolved out a continuing struggle between the status quoist and the progressive forces. And pretty much like the property rights of women elsewhere, property rights of Indian women too are unequal and unfair: while they have come a long way ahead in the last century, Indian women still continue to get less rights in property than the men, both in terms of quality and quantity.

Home to diverse religions, till date, India has failed to bring in a uniform civil code. Therefore every religious community continues to be governed by its respective personal laws in several matters – property rights are one of them. Infact even within the different religious groups, there are sub-groups and local customs and norms with their respective property rights. Thus Hindus, Sikhs, Buddhists and Jains are governed by one code of property rights codified only as recently as the year 1956, while Christians are

governed by another code and the Muslims have not codified their property rights, neither the Shias nor the Sunnis. Also, the tribal women of various religions and states continue to be governed for their property rights by the customs and norms of their tribes. To complicate it further, under the Indian Constitution, both the central and the state governments are competent to enact laws on matters of succession and hence the states can, and some have, enacted their own variations of property laws within each personal law.



CHECK YOUR PROGRESS

Q NO 14 What happens when a women's income goes up?

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Q NO 15 Name the act which substancially improved the women's right to property?

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6.9 LET US SUM UP

- Gender distinctions and inequalities produced at one level of the social world are often reinforced by social processes operating at other levels. Inequality is reproduced through two interrelated processes : institutionalization and legitimation.
- The class distinctions permeate gender distinctions in a manner that may sometimes obliterate the possibility of Gender consciousness to rise above class consciousness.
- Race is one of the reason for inequality and Gender is another
- Gender, work and family are inextricably interwined; changes in work and family give rise to changes in gender relations and changes in gender relations give rise to changes in family and work.
- Improving the property rights of women is a matter not only of human rights and gender equality; it is a fundamental principle that underlies economic development for all. In addition, women's lack of property

rights has been increasingly linked to other development-related problems



6.10 FURTHER READING

1) Rajan, R.S. 1999. *Signposts-Gender Issues in Post –Independence India*. New Jersey: Rutgers University Press.

2) Murthy, N.Let.2007. *Towards Gender Equality: India's Experience*. New Delhi: Serials Publications.

3) Beauvoir , Simone de. 2010. *The Second Sex*. New York: Knopf Doubleday Publishing Group.



6.11 ANSWERS TO CHECK PROGRESS

Ans to Q.1) The two areas in recent times where gap between women and men have diminished are: a) In regard to educational attainment.

b) Participation in paid labor force.

Ans to Q.2) The two interrelated processes through which inequality is produced are: Institutionalization and Legitimization.

Ans to Q.3) According to Engel's women's subordination is not as result of her biological disposition but because of social relations.

Ans to Q.4) The oppression of women is similar to that of the relation between proletariat and bourgeoisie.

Ans to Q.5) The gradual emergence of a hierarchical caste and property order and its consolidation marked a distinctive shift in the social attitude of women.

Ans to Q.6) In the past the control of women was secured through a mixture of coercion and consent. Coercion was exercised through the patriarchs.

Ans to Q.7) Ethnic or race based violence against women is the most recognizable example of intersectional discrimination.

Ans to Q.8) Disadvantage faced by minority women in the labor market is an example of race based violence on women.

Ans to Q.9) Throught history division of labor have developed along the lines of sex.

Ans to Q.10) Sexual Division of labor refers to the process through which tasks are assigned on the basis of sex.

Ans to Q.11) TheTheories relating to the significance of individual choice with regard to women's employment can be categorized within two conflicting traditions. They are: First, there are neo-classical economic theories of the family, which argue that a traditional gendered division of labor is the most rational as far as the family is concerned. Second there are sociological theories that argue that individual norms or preferences are more significant in determining women's employment patterns

Ans to Q.12) The ideology of Domesticity allocates the major responsibility for caring work to women.

Ans to Q.13) Industrialization profoundly altered the nature of work and family work.

Ans to Q.14) When a women's income goes up, the additional income goes directly to increase the household consumption and therefore into the overall economy.

Ans to Q.15) The Hindu Succession act 1956 substancially improved the women's right to property.



6.12 MODEL QUESTIONS

(A) Short Questions (Answer Within 150 Words)

(i) What perspective did Engel's apply to analyze the widespread social phenomena associated with female sexual morality?

(ii) How does caste view women?

(iii) What did the economists argue on the theories of "human capital"

(B) Long Questions (Answer Within 300-500 words)

(i) Write a note on the relationship between Caste and Gender in the light of Uma Chakravarty essay.

(ii) Discuss how industrialization altered the work and family life.