Review On Political Analysis With Special Reference To Selected Issues Of Contemporary Gender

Binindita Dasgupta Research Scholar, Department of Political Science, Dr. A.P.J. Abdul Kalam University, Indore M.P., India.

Dr. Manoj Parmar Research Guide, Department of Political Science, Dr. A.P.J. Abdul Kalam University, Indore, M.P., India.

ABSTRACT:

Gender which is basically a social and culture construct has to be understood in a given historical and social mode. The intervention of state in defining and redefining gender cannot be ignored. Hence the western construct falls short of a perfect tool to understand non-western reality making culture, society and state specific theory essential. This does not mean the total absence of universalization, but an openness to other narratives and perspectives. In this article, review on political analysis with special reference to selected issues of contemporary gender has been discussed.

Keywords: Political, Analysis, Contemporary, Gender.

INTRODUCTION:

The Platform of Action from the Fourth World Conference on Women, held in Beijing, China in 1995, summarizes the century-long quest for equality between people, notably between men and women, around the globe. Human rights and gender equality are being equated. Being a philosophical question, it has attracted the attention of many social theorists including political theorists, particularly those with the feminist leanings. The ideological underpinnings whether liberal, radical or socialist have shaped the larger debate on gender equality, each starting with a different set of assumptions and arriving at different conclusions based on their leanings, making universal theory almost an impossibility.

REVIEW OF LITERATURE:

J. Kantola & L.R. Agustín (2019) stated that European Parliament's (EP) party groups are crucial to democratic representation in the EU. Many academic studies on political parties have ignored gender. This article does a gender study of EP party groups using qualitative methodologies. The research examines the gendered experiences of 18 female MEPs from Denmark and Finland, two Nordic member states, and draws on interview data to examine

how they view gender equality in political organizations. The results show that party groups display tangible strategies for improving the status of women, such as informal women's networks, as well as some shared and some diverse gendered norms. We call attention to the EP's lax maternity and paternity leave policies and the lack of political will within party groups to address them, which is further solidifying the institution's exclusionary practises. [1]

J. Kantola and E. Lombardo (2019) stated that while populism has been subject to growing scholarly interest, its relationship to feminist politics has remained conspicuously under studied. This article examines this relationship by examining two instances of populism in Europe: right-wing populism in Finland and left-wing populism in Spain (Podemos) and the Finns Party. Intriguing questions and problems with populist political forces' challenges to feminist politics include: how is feminist politics articulated in both left and right populism? What distinctions between left and right populism in feminist politics may be drawn? The article examines three key areas to better understand this: (1) political representation, including descriptive representation (the number of women, men, and minority positions) and substantive representation (the content of policies relating to gender equality); (2) formal and informal gender institutions within populist parties, such as internal quotas, gender equality plans, and institutional culture; and (3) spaces specifically designated for feminism, such as women's sections or feminist groups. It is suggested that political ideology is important for feminism and that while populism offers special challenges for feminism and left parties are more receptive to feminist concerns, both the left and right parties are problematic for feminism because of the gendered culture of political parties. [2]

According to A. Phillips (2018), modernity is currently portrayed as being exclusive to the West and presuming gender equality; as a result, a commitment to gender equality runs the risk of being masked by national and cultural hierarchy. Alternative modernities challenge the presumptive Western roots of modernity as one means of disputing this. Another, linked to feminism, examines the assertion that modern societies produce gender equality with greater scepticism. However, the first might be accused of outlining various paths to the same objectives, while the second can be rebutted by claiming that evidence of flaws merely demonstrates that modernity hasn't fully taken hold. I contend that the crucial question is not how the West contributed to the emergence of modernity. The issue is more with the incorrect attribution of a "logic" to modernity, as if it already includes nested egalitarian ideals that would one day manifest. However, the circumstances of its genesis were linked from the start with the development of colonial despotism and the naturalization of both gender and racial difference. It is true that something happened at a specific point in history that enabled new methods of conceiving equality. There was no reason why this should have evolved into more extreme forms. New social imaginaries are created through the politics of equality, not through the development of a fundamentally "modern" ideal. [3]

J. Cerrato and E. Cifre (2018) stated that the fact that the permeability between family and work scopes produces work-family conflict (WFC) is well established. As a result, the purpose of this study is to determine if the unequal participation of men and women in home duties is related to higher WFC in both genders, while also interpreting the findings in light of gender-related information. A correlational study was conducted to determine their living arrangements using a questionnaire administered to 515 respondents (63% men) from two separate groups of heterosexual Spanish men and women. Results demonstrate that men and women are not equally involved in family duties since women are more likely than men to do them, and women also perceive their partners' engagement as being less than that of men. Second, those unequal involvements relate to men and women in different ways depending on how work and family life are interacted with. Despite tangentially significant disparities in work conflict (WC) and statistically significant differences in family conflict, they do not cause an increase in WFC in women as compared to men (FC). The perception of a partner's assistance with domestic duties does, however, improve WFC in both men and women, but not WC or FC. However, a rise in marital conflict (MC) due to household duties does not significantly alter WFC in either men or women, but rather increases WC in both men and women and FC only in women. The findings further support the notion that neither men's nor women's involvement in household work is a significant predictor of WFC, and that women's MC by domestic tasks is a statistically significant predictor of WFC and FC but not for men. The findings thus demonstrate that traditional gender roles continue to influence how men and women manage their time between work and family, despite the fact that males can also experience an increase in WFC as a result of being involved in household duties. On the basis of these findings, recommendations for individuals and institutions on how to handle these conflicts are provided. [4]

D. Pal and G. Singh (2015) studied social aspect of women labourers in rural areas of Punjab. The primary survey, carried out in three districts of Punjab for the years 2010–2011, served as the study's foundation. The study noted family responsibilities, serious health conditions, problems at the workplace, as well as domestic violence as the major problems faced by women in the rural area of Punjab. The analysis revealed that the majority of respondent women have to deal with the problem of irregularity of work. During the study period, Hoshairpur in Punjab's several districts recorded the highest percentage of women experiencing problems (86.14%), followed by Ludhiana (63.77%) and Sangrur (58.95%). The study emphasized the value of education at all levels as well as improvements in working conditions, living conditions, economic conditions, and medical facilities to enable women to live proudly and dignifiedly. In order to improve the economic situation of households with female workers in rural Punjab, the authors also recommended establishing small-scale agro-based companies in rural regions on a priority basis. [5]

G.E. Edit and N.A. Etim (2014) examined level of poverty and rising gender inequality in ownership of certain assets among households in South Nigeria. The study is based on original information that was gathered through multistage random sampling of 60 rural Nigerian families. The findings showed that men were more likely to possess land and homes, whereas women in the majority of the examined households owned mostly poultry. The results also showed a significant gender gap in the percentage of male and female homeowners. Authors contend that encouraging women's access to property and fostering a culture of saving among women are necessary steps to take in order to close the growing gender gap in housing and land ownership. [6]

E. Raju (2014) examined the issue of gender discrimination in India in demographic, social, economic and political context. The study covered a wide range of topics, including gender inequality, women's empowerment, and the health of Indian women's reproductive systems. The secondary data analyses showed a strong link between female reproductive health and gender disparity. The study has also identified the causes of gender inequity. The study emphasizes the social causes, such as illiteracy and ignorance; the economic factors, such as poor wages and unemployment; and the political factors, such as the low involvement of women in elections and other elected bodies. In order to lessen gender discrimination and to empower women, the author stressed the importance of building social, economic, and political structures in her conclusion. [7]

P. Khandaker and M. M. Rahman (2013) estimated gender biasness in health care spending for children of age ten and below ten years of old (age<=10) at household level in Bangladesh. The Household Income and Expenditure Survey (HIES)-2010 of Bangladesh provided the data for the study. When the cost of medical care for specific children is taken into account as the dependent variable and the variable of interest is gender, a linear regression model has been utilized as the model specification. According to the study, male children receive significantly more health care funding than female children do, and regular forms of discrimination against female children are influenced by patriarchal family structures, religious convictions, socio-cultural norms, and the dominance of male-female counterparts. Additionally, it emphasized certain fundamental causes of gender inequality against women, such as patriarchal family structures, ignorance of female infants at birth, a lack of educational possibilities, poverty among women, a lack of investment in women's health care in the home, and others. The study's conclusion emphasized the significance of the government and policymakers in promoting women's emancipation and their incorporation into the mainstream of economic activity alongside men. [8]

P.V. Bhagas (2013) focused on Women's participation in typical politics with the aim to identify leadership role of panchayat women and the challenges faced by them to be the part of political arena in an effective manner. The study has emphasized the significant role that women leaders have had in establishing education in rural areas and in developing village

infrastructure, such as creating separate restrooms for girls to lower school drop-out rates. The author made note of how it has become more difficult for women to participate in politics due to domestic responsibilities, lack of financial clout, rising political crime rates, and the threat of defamation. The author underlined the equal representation of women in politics towards the conclusion. [9]

E.D. Kuusaana, J.K. Kidido and E.H. Adam (2013) examined gender disparity in customary land ownership in the WaMuncipality of Ghana. They conducted a poll with 151 participants, including chiefs, Tendambo, women, and family heads. According to the survey, men are more likely than women to have access to and ownership of land. Additionally, just 38% of the female respondents reported buying land, compared to 68% of the male respondents. The patrilineal system, traditional ownership inheritance customs, growing commercialization, financial restrictions, rapid urbanization, and high illiteracy are the causes. The study focused on how women's access to and ownership of property affects their ability to make a living. The report also emphasized the value of women's organizations and non-governmental organizations in educating, training, and skill-building women. The study suggested that seminars and workshops be used to disseminate information about the significance of women's rights, particularly land rights. [10]

K.K. Gill (2012) examined the gender issues in employment opportunities available in Haryana. The study also looked at some of the variables affecting the percentage of women who work. The analysis was based on the Human Development Report from 2001 and Census records from 1981 to 2001. The study's relatively low level of female labour force participation indicates that men predominate in the labour force and that gender inequality exists in society. Additionally, women make up a bigger percentage of the labour force than men, but only as marginal workers. The survey found that in Haryana, work opportunities have not been dispersed evenly among men and women. [11]

In order to determine the many kinds of gender inequality and its severity in Bangladesh's various domains of women's lives, S.K.U. Haider (2012) conducted a study. There are gender differences in these areas as well as in decision-making, politics, administration, and economic activity. The author came to the conclusion that there are sizable gender discrepancies in all the chosen areas and family lives in a developing nation like Bangladesh based on empirical results. The survey also showed that there is a greater level of gender inequality in rural areas than in urban areas, which is a barrier to Bangladesh's growth. The author opined that in order to support social mobility, skilled labour, and the empowerment of women, the government and non-governmental organizations must be strengthened. The study also emphasized the value of print and electronic media for their initiatives that support education by raising public awareness of the drawbacks of having illiterate and inactive women in the home. [12]

D. Hazarika (2011) examined the empowerment of women in India before and after independence. He characterized women's empowerment as educating them to be economically independent, self-sufficient, and honorable so they can confront any difficult scenario and be able to participate in development activities with their decision-making power. He also spoke on how the National Commission for Women (NCW), the Ministry of Human Resource Development (MHRD-1985), the 73rd and 74th Amendments (1993), the report HRD as of March 2002, and "The New Panchayati Raj" in India have all contributed to the empowerment of women. He also pointed out that women in India are marginalized and excluded from all aspects of society, including political involvement, economic contribution, access to education, and reproductive healthcare. Women must therefore take the initiative and work for their own self-empowerment in order for women's empowerment to be achievable. Therefore, he recommended creating policies to reduce feminine poverty, support women's education, and combat violence against women. [13]

S.V. Shinde (2011) explored women's representation in politics. State assemblies, the Panchyati Raj system, the Lok Sabha, and the Rajya Sabha. The study focused on the factors and barriers that prevent women from participating in politics and how this affects women, as well as the significant measures the state has taken in terms of legislative activities, laws, and agendas and their effectiveness. The study discovered that there were no women among the twenty-four deputy chairs of the Planning Commission, a single woman among the seventeen Chief Election Commissioners in India who have served thus far, twenty-six women among the two hundred forty-two members of the Rajya Sabha as of March 2011, twenty-two governors of the Reserve Bank of India, none among the thirteen attorneys general, fifty-two women among the six hundred eight judges of the High Court of India, and a single woman among the two. The author talked about the initiatives taken by several organizations to promote women in politics. The author also advocated for women to be given the necessary skills and talents to effectively and cooperatively deal with the realities of the Indian political system. [14]

S. Chandrashekar and K. Muralidharan (2010) collected and analyzed data on women directors on the board of directors of 166 Indian companies for the period 1995 to 2007. According to the report, there has been an increase in the number of corporate board directorships from 29 or 1.66 percent of 1745 directorships in 1995 to 67 or 3.63 percent of 1845 directorships in 2007. According to the study, the number of directorships held by women in the public sector increased slightly from 15 in 1995 to 18 in 2007, but declined in percentage terms from 52% of all directorships held by women in 1995 to 27% of directorships held in 2007. However, the number of women's directorships held because of family ties increased from 28% of women's directorships in 1995 to 34% in 2007. The survey found that from 1995 to 2007, no year saw a woman hold more than three chair posts. According to the data, ICICI Bank is the sole contributor to the number of women directors

across all of the companies. The study's conclusion noted that there is still a long way to go before women in corporate India are given their fair share of leadership positions. [15]

CONCLUSION:

Gender refers to the socially and culturally defined concepts and practises of what it means to be female or male, whereas sex refers to the biological traits that classify someone as either female or male. In their battles and publications, American and English feminists began referring to gender and gender relations in the 1970s. Because of this, gender studies became an important field of study in academic circles. The concept picked up pace in 1980's and with time it has gained further relevance.

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