

## WILL GENDER COMPETITIVENESS BRING “GENDER EQUITY”?

HARASANKAR ADHIKARI\*

Kolkata Based Independent Social Worker, Kolkata-West Bengal, India. Email: jaoya123@yahoo.co.in

*Received: 29 September 2016, Revised and Accepted: 30 September 2016*

### ABSTRACT

**Objective:** Education and participation in workforce facilitates gender equity after prolong patriarchal dominance and biasedness. But why violence against women is rapidly increasing? This study tried to examine whether violence is due to women's competition with men in some aspects of life?

**Methods:** For this purpose, 100 women of different ages of Kolkata Metropolis of Eastern India were selected randomly and interviewed to know their views on gender equity and gender violence.

**Results and Discussion:** Of these, 92% women were involved in gender competition in their daily lives with male counterpart in some aspects of life (dresses, intake of alcohol, smoking stick, and freedom to loiter till late night) and they were commodified by imitating media.

**Conclusion:** There is need of correction of notion in relation to gender equity. Family should work as correctional home to facilitate true gender equity and justice.

**Keywords:** Gender competition, Gender discrimination, Gender equity, Violence against women

### INTRODUCTION

In our patriarch, women are considered as male's property and their act is restricted within the realm of reproduction and domestic affairs. It was the causal effect of origin of marriage institution and property right to male. Thus, Engels (1948) [1] commented when women would be involved in large-scale social production they would be free from male domination. This patriarchal system made women for their very own purpose of fulfillment of social and biological/sexual needs. The lack of women education and gender discrimination or wrong gender practice yielded a backward society.

In every society, woman has the being aspect predominating in her nature. Her domestic life is personal and human, and this domestic world does not value in terms of market. It measures as the value to love. It is the gift of god to woman. That's why woman is Prakriti or object or matter in Indian thought. The difference between man and woman in terms of sex is like white and black balls which differ only in color. Hence, man and woman are not copies of each other. However, they are mutual supplements [2].

In this post global era or in the age of digital media, woman is being carried away by the intoxication of power and wrong competition with male [3]. The gender sensitization toward gender equity teaches wrongly which according to Kimmel (2000) [4], "What women often learn at all women's college is that they can do anything that men can do. By contrast, what men learn is that they (women) cannot do what they (the men) do. In this way, women's colleges may constitute a challenge to gender inequality, while men's colleges reproduce that inequality" (p. 166). Thus, empowerment of woman and the movement of justice and equity teach her that her vocation does not lie at home. She is restless. She fears marriage and maturity. However, she enjoys the attachment of male and premarital sexual activity. While her struggle against man's monopoly of business. She is seeking employment in media, shops, and offices which are mainly male gazing profession where her body is being used as assets of sexuality [5]. She is trying to imitate males' behavior and habits deliberately. It is her statement of equity. But her efforts are making her life artificial and

unnatural. Consequently, she is facing physical and sexual violence, and exploitation. She imitates to acquire man's character and position in public life.

Media which is managed by man is responsible for the unrest of women. Ultimately, this affair is making women's world thinner. Tactically, man puts obstacles and hindrances in the way of women's empowerment and man uses women's body as sex commodity as erotic capital. It has broken the balance between man and woman.

### METHODS

A study conducted on the women of different ages of Kolkata Metropolis of Eastern India and informal interview and observation method were the primary source of information. Through random sampling, 100 women of different ages were selected purposively regardless of demographic identity and other personal aspects.

### RESULTS AND DISCUSSION

The findings revealed that out of these women, 92% women were involved in gender competition in their daily lives with male counterpart which was restricted in their dresses, intake of alcohol, smoking stick, and freedom to loiter till late night and so forth. They argued when it was not a question to male, why they would be questioned for this? They were using their body as sex commodity as erotic capital for compensates their high level of consumption/avarice. For this purpose, they used to alter their male friends frequently, and a significant percentage of them were involved in sex industry. They felt that the money and fulfillment of their greed were their prime target to be kept fit in this global changing scenario. The feminism taught them to hate male. However, they would not live without a male. They used to imitate the false copy of western culture of women's freedom. This study also showed that they were entering into male gazing profession of glamor world which is encircled with media in different forms. For this purpose, they used to abuse by the particular person, and sexual violence was at alarming stage. Gradually, their family tied up with family was thin and they suffered in parental conflict and their spousal relation was in threat. However,

the equity and justice might not be established through competition with male in daily chores and behavioral habits.

**CONCLUSION**

There is need of correction of notion in relation to gender equity. The female folks in Indian society are till considered as second sex. The gendering and gender practices are in terms of sexuality lens. It should be reframed beyond this gender competition and it should start from their family. Family should work as correctional home to facilitate true gender equity and justice.

**REFERENCES**

1. Engels F. *The Origin of the Family, Private Property and the State*. Moscow: Progress Publishers; 1948.
2. Geetha V. *Gender*. Kolkata: Stree; 2002.
3. Banks CG. 'Culture' in culture-bound syndromes: The case of anorexia nervosa. *Soc Sci Med* 1992;34(8):867-84.
4. Kimmel M. *The Gendered Society*. New York: Oxford University Press; 2000.
5. Adkins L. *Gendered Work: Sexuality, Family, and the Labor Market*. Bristol: Open University Press; 1995.