



## Review Article

# Gender Development and the Analysis of Male and Female's Differences Regarding Acquiring Rights Both At Home and in the Society

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**Abstract:** Gender and development basically originated in the 1070s and 1980s when women were banished from the procedures that required to be assimilated in to established policies, institutions, projects and programs. The GAD has been founded in 1980s as the substitute about women in development (WID) approach. In contrast to gender and development, "women in development, literature, and gender and development theorists had an explicit objective of social transformations, both of the ultimate aims and practices of development and of the relations between men and women". (Jackson and Pearson 1998). According to feminist theorists and activists, gender got various dimensions to prove it in different ways. For barker "Gender is a social construct that refers to the relations between women and men and reflects hierarchies among them, based not only on their biology, but also on their age, life- cycle position ethnicity, race, income and wealth and other features" ( Barker 1999). As we know gender relation change over time and it fluctuate across one society to another. But in every single society they got their own rule to set the dispensation with the allocation employment (government, non-government sectors, education, health and nutrition, distribution of property, the right to give votes. GAD specially concern about presenting the disparity between male and female members in society that has actually become constructed socially. Therefore it also foreground the requirement to challenge unquestionable gender roles and relations. The GAD mainly focuses on gender equality which is to attain the equal rights regardless for both men and women. Gender development only can happen if gender impartiality occurs for both men and women citizens. Since we know that women are immensely deprived in the environment of home and work place. Compared to men in the sector of employment gender coequality suggest direct attention to women's demands and perspectives. Women's requirements and viewpoints in to all activities is one of the elementary objectives of GAD. GAD drift away from the practice of including "women only" components to projects and programs which attributed the "women in development" approach. However individual programs, projects and elements for women will sustain to require support as these are frequently essential to ensure about women's practical requirements that are fulfilled. Individual programing for women also can help with the established women's interest or become mainstream for developing their conditions and will gimmick their basic rights as a human beings same as men. Gender equality come forth to remove the issue of gender inequality. But gender disparity considered as difficult affair to achieve for creating sustainable change and development. Because for attaining that first of all social and institutional change are necessary for fairness and growth. According to the equal right's rules, equality between males and females should be as such, first of all equality to get scope in the sector of employment, then equal wages for both men and women, equal chance to have good working facilities and security, equality to get proper jobs, a balance between home and work sectors that is equal for both men and women, therefore equal participation in decision making in every sectors. This very research will present the scaffolding of gender and development, because of the exorbitant portrayal of women and their role in citizenry movements such as in the sphere of home and the outside of home.

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## INTRODUCTION

One of the striking and dominant feature of a person has been portrayed in a form of gender. In any person's life the dominance of gender can be presented as that person's semblance, pursuit, liveliness, fellowship, acquainted styles, intimate relationship and professional verdict. In any person's life the impact of gender is universal and that's why there are plenty of theories on GAD, therefore those hypotheses became made to show the differentiation and evolution of gender vividly. So we

can now split the theories of gender in to three parts, such as biological, social and cognitive. Along with these three viewpoints of gender theories, there are other approaches which are also existing. First of all I would like to explain about what is biological approaches in gender. Biological differences actually happens because of the influence of non-physical and ethical differences between men and women. Within the brood of main gender approaches, researchers also emphasized on historical clarification through the process of evolutionary process and handy clarifications, for example genes and sex hormones. One of

the famous evolutionary theorists called David Buss and David Geary, they discussed about human species "the survival of the human species is dependent on successful reproduction; genes responsible for the strategies that lead to successful reproduction are more likely to be passed on to our descendants than the strategies that do not lead to reproductive success. This evolutionary process is believed to lead to psychological gender differences because the behaviors needed for successful reproduction require gender differences" (Geary 1998; Buss 2000). Universally it's decided that women are entitled to expecting and giving nutrition to their progeny, hence they have limitations to have children. Thus women aspire to have limited number of progeny to keep extreme level of genes and in the end they reproduce. While on the other sides, men are not sure about their parenthood and therefore uncertain to identify the name of living father of their offspring. Antagonism, evolutionary hypothesis that described gender distinctions in jealousy and also according to Alexander, Eals and Silverman (1992), the toys that determined the male and female genders and structural capabilities have been emphasized. Since this world is known as the kingdom of male's dominance everywhere such as at home and outside of home. They are always motivated to be more energetic and resilient than females. So to have this type of quality society named that as spatial ability by which males are encourage to do hunting, other types of manly tasks whereas females are confined give birth and take care of their children at home. To present the worldwide phenomenon about identifying females and males Alexander (2003) remarked that females are entitled to play or buy with feminine toys while males are likely to prefer masculine toys. Behind this Alexander gave logics that to choose masculine toys make males more masculine and teach them to do hunting successfully. Also for him this successful hunting leads towards the principles of right and wrong of men to be more perfect to track the spatial motions of objects that describe about boys' desired objects like cars. In contrary, according to Alexander (2003) for females, the society and as a whole the world has decided to forage for food and take care of their offspring. This leads women to be highly demotivated and make them sensitive for grabbing the objects like dolls and warm colors.

Evolutionary viewpoints actually renders the ubiquitous description for gender differences. In the area of gender development, gender theorists had argued on this subject with few narratives. But in this evolutionary approaches researchers observed some drawbacks like evolutionary descriptions cannot narrate for individual variations in gendered attitudes while the other theories are seems to be more testable theories. Therefore after this theory, researchers focused towards the more near biological description of gender development which aimed to the issues of genes and hormone. First of all now I can explain what the researchers gave theory regarding males and females genes. To explain about gender development, the theorists used to examine the function of genes. They saw the impact of distinctions through the sex chromosomes. According to De Vries (2000), Y chromosome do create impact to the brain and behavior by the researchers while they tried to examine the activity of genes on rodents. Though there is no proof that supporting this link with human beings. Again Skuse (1997) explained about X chromosome. According to him females Turner syndrome (TS) that has been happened by having X chromosome and also misplaced and relatively missing and X chromosome actually supervise for gender distinctions in spatial likeliness and general ability. Another formula of learning proximal biological processes that has aimed towards the function of hormones. The role of androgens actually determine the activity of hormones. According to science we know that, androgens are a set of hormones which actually help in evolving males' attributes and reproductive affair. Through this androgens are available in both men and women's bodies. But in males body androgens are much in higher levels than females. If the androgens get increased then it will make more male-typical body and if the androgens decrease then it will be towards more like typical female behaviors. In the area of gender development, the matter of girls'

congenital adrenal hyperplasia (CHA) has been contributed by Sheri Berenbaum (2002). Some individual girls are affected by this CAH and suppose to an overabundance of androgens during the development time of their pregnancy. According to research it can be said, the girls without CHA are having lofty pursuit in handling masculine-typed toys than the girls who are having CHA which do strapping the spatial likeness, more violent and macho attitudes. Hence intend to show less interest in babies or small children. This type of behaviors we can see to those individuals because of the biological factors, like hormones which are relatively oversee in favor of quite a noticeable differences and this has been noticed between men and women. Apart from biological approaches to gender development, social approaches to gender development display gender dissimilarity as a aftermath of the distinct concentration that men and women usually get from the people they meet and pass time throughout their life time, therefore the ubiquitous gender stereotyped ideas that children do expose in their surroundings. Thus according to the research this approach foregrounds socialization the in spheres of family, environment institutions, and in wider cultural platform. At the outset psychologists tried conventional learning principles for studying gender distinctions. Following to the above point of view, men and women develop gender-typed attributes because they are forced for portraying attributes which are constant with gender norms and on the other hands get punished for portraying attributes which are not constant with gender norms. For example boys are always eager of handling with masculine-typed toys because from their family, especially from their parents they adopt this idea, those parents actually instill productive attention in the time when they like to take masculine toys such as cars, trucks, robots, balls but give their male children punishment when they play with female toys such as dolls, kitchen sets. Accordingly, if the male children engage with the toys that present the masculinity then they are entitled to get reward get increased and also if any male child engage with the toys that are entitled for then their punishment get decreased. This we can call the learning process which do emphasize about how men and women have been constructed with the span of time that present attributes that are constant with the duties of gender. The concepts of conventional learning hypothesis became supported by researchers which they have found through adults exhibition in different suppositions and behaviors towards females and males, while children are tend to acknowledge to this different concentration by portraying increased gender-typed behaviors. In 1960s the traditional learning theory transmitted to the social learning theory. Albert Bandura, as a psychologist who did start to identify the significance of emulation and building the evolution of social attributes. During the 1966, in Walter Mischel's book edited by Eleanor Maccoby which is called *The Development of Sex Differences*". In this book he explained about the social learning theory about gender evolution. Social learning theory then again persistent to identify the significance of the concepts about traditional learning, but also responded the main task of building performs in the evolution of social attributes. During the application about gender evolution modeling or it can be reflection learning, alludes to any individual person's inclination to learn in a secondhand ways by monitoring other people who are involve in gender-typed attributes that observing the reactions of giving rewards and punishments which these people get from others. Children get to know what attributes are the trademark of each other gender before this procedure and the outcomes suitably related in involving both of the same-gender and also the opposite gender attributes. For example here I am supposed to present one preschool going girl's experiences. Her name is Ria, as a girl she got the trait to go to preschool but after attending her class she noticed majority of the girls while boys are not trained to play with dolls kitchen sets. Others acknowledged pragmatic things that happened for the female children whenever they are supposed to involve in those attitudes. Nevertheless, Ria also witnessed that one boy in her class rebuked to another girl for touching and playing with a fire truck, cars. He screamed at her and said, "Girl, be careful those are not for you", Fire trucks, cars are for boys". Albeit Ria was not explicitly engaged in those interactions, but instead of that she was monitoring them. From

her observation she got to know that dolls are for girls while fire trucks and car type of toys are entitled for boys. As she is a female child, she thought could get scolded if she wants to play with the toys that are for boys. To monitor the social learning theory and real-life replicas responds about people's notion of learning social behaviors from monitoring symbolic models such as cartoons from film or TV and as well as in children's story books. Since the ubiquitous gender-typed notifications are easy to access in the surroundings by which small kids and elders can comprehend much regarding gender to monitor their sphere.

Albert Bandura did reconsider the social learning hypothesis again in the year of 1980. Albert showed more priority on the cognitive process that conciliate learning.

Like social learning theory which is in the stable condition, observational learning is also known as the most predominant procedures that small kids do understand regarding gender-typed attitudes and norms, although they are also presented as vigorous contestants of their gender evolution since they evolve controlling self-standards as well as beliefs which do enables to escort their own attributes. Social cognitive theory actually symbolizes gender-typed behaviors which is publicized by observing the outcomes of gender-typed attitudes, modeling, and also by the explicit dogma of gender roles. So through these experiences children are devoted to evolve hope, self-success and self-authorization that control and lead their gender-typed attributes. However, social cognitive theory propose a give and take model of creation where two personal and environmental factors that determines gender-typed conduct. For example in one personal factor there are cognitive, affective and biological factors. Then in another personal factor there is gender-typed activity pattern. Nevertheless in environmental factors there are some social influences. All these three factors relatively depend on situational features and considered as significant. For example, if any individual person situated in any environment where there is the existence of gender roles that are unbending and undoubtedly force to adopt the environmental factor than personal factors. From the research we have come to know about children who are more habituated to imitate same gender models that proves and foretell their self-success behaviors. And the self-authorization related with the gender-typed attitudes that grow over age. The theorists of cognitive learning discovered about children's active to acquire knowledge, and fast to adopt anything, they are smart to interpret that match their attitudes of their gender development skills. However, the social cognitive theory of Bandura actually highlight the capacity of the intellects that match with the cognitive theory. Since we know the special characteristics of cognitive theories which presents that children are considered to be self-motivated in acquiring their skills regarding gender as well as gendered cognitions that play important impact regarding this procedures.

Basically cognitive approach to gender development has been presented by Lawrence Kohlberg initially. Kohlberg shaped the theory of cognitive development theory in Eleanor Maccoby's book during the year 1966. Piagetian concept is something where the understanding of children about gender is considered explicitly connected to the changes which refers to age in cognitive development. Kohlberg theory was firmly influenced by this Piagetian theory. Kohlberg did posit that since children's realization of gender which has been developed inside them, so they become more influenced to connect their attitudes to the gender norms. Because of the motivating role of gender reliability, Kohlberg foreground the importance of gender's steadfastness. This importance is centered on the belief that gender is permanent and unchangeable classification. The gender constancy knowledge has developed in to three different stages whether it's a boy or girl. The first stage is about the skills where gender residue same throughout the life which is known as gender identity. Secondly, it is gender stability that refers to the skills which the issue of gender can't change. Thirdly we got the gender consistency which refers to the knowledge that is unchanging in spite of exterior transformation in occurrence or

movements. Another cognitive approach in the branch of gender evolution called gender framework which got publicized by Kohlberg. Actually children's self-driven qualities act like the essential place in the evolution of gender-oriented attitudes, therefore children intentionally follow and form knowledge regarding gender which has been proposed by the theory of gender schema that resemblance of the cognitive developmental theory. According to this theory, people evolve gender schemas that are arranged knowledge construction which do contain a person's behaviors. Hence the skills regarding gender, since they influence therefore found out knowledge of their surroundings. Another gender development theorist named Sandra Bem (1981) gave emphasized on another genre of gender frameworks. According to Sandra, gender schemas happened because of the prevalent gender notifications in the society of gender-natured attitudes rises as small kids' self-identity and self-respect that gets understood of their gender frameworks Gender schemas theory got much importance and attention for arranging. And by Carol Martin and Charles Halverson (1989) commanding thoughts and attitudes which has been founded. As stated by, it can be said that, children has reached to the level of their innate necessity for cognitive stability and self-definition, as well as self-inborn which is needful cognitive stability and self-definition that stimulates them to find the gendered related knowledge to modify their attribute to tie their realization. Accordingly, children are deemed to follow, recollect same gender details that is supposed to explain about how girls and boys develop distinct preferences, potentiality and attributes. The third gender framework which has been founded by Lynn Liben and Rebecca Bigler (2000) and as a significant branch, therefore this branch's gender information has been elucidated by them recently which is called as the dual-pathway gender schema theory. This theory actually expand the previous theories regarding gender schemas that streaking the task of individual variation. This dual pathway refers to the two pathways which has presented the association of person's behaviors and attributes. Through Martin and Halverson's theory the attitudinal pathway model detects the gender attitudes which do foretell behaviors. For example, whenever a girl has the firm believe that dolls, tea sets are only for girls while on the hands, cars, trucks are for male child only then she is going to address the doll and ignore the toy truck. The second pathway refers to the personal pathway model that propose that interests strike attitudes and attributes. For example, if any male child get the scope for handling the toys like doll or tea sets and like it then he might modify his gender framework to add the opinion that dolls and tea sets are for boys or for both boys and girls. According to the research about cognitive theories about gender development it is to be said about children's gender specification knowledge which is linked to their pairs and the selection and preference of toys. From the experimental studies showing the effect of gender labeled knowledge about toy selection and preference, the way to remember things and the performance. Each and every individual and theoretical approaches regarding gender evolution foreground various types of processes, while there is some kinds of overlap between them. As we know that social cognitive theory display the significant task of biological features and ecological stress. After this there is the presence of biological approaches that recognize the role of the environment, finally the cognitive theories do acknowledge the role of biological and environmental factors. In gender studies most of the researchers basically admit about three features such as biological, social and cognitive that play important roles in gender evolution.

Gender and development (GAD), alludes to the development point of view and procedures which is eligible to do participate and empower the gender roles, also the status of it is equal, sustainable, free from anarchy, and respectful of human rights. This human rights actually indicates to the Self-determination and achievement of human prospective. It also finds to acquire gender equitability as a basic value which need to be indicated the choices of evolution and elucidate about how women are energetic of getting development, but not only submissive receivers of development.

The most general definition of gender symbolizes to an individual anatomical sex or sexual assignment, and the also it is also exhibit the cultural and social aspects of being male and female. An individual person's gender identity depend on his/ her personal sense of maleness and femaleness. The trace of gender role lies on the outward expression of identity according to the cultural and social expectations. Gender can stay out of a gender role for example, a man or a woman can be homemaker but for the matter of sex role, the gender role is limited anatomically. For instance, only woman can gestate and give birth while a man can't do that.

#### **DISTINCTION ABOUT SEX AND GENDER FOR EXPLORING MALES AND FEMALES ISSUES OF HAVING EQUAL RIGHT ACCORDING TO DIFFERENT FEMINIST THEORISTS**

In the male dominated society the mental and physical effects of biologic dissimilarity which is applicable for females to maintain the power of male domination and to make women conscious about their ability and let them think that they are better suited to domestic roles. For the scholars of Postindustrial society, sex and gender is below important regarding the difference between sex and gender and therefore this refers the handicap to women of handicap to women of child birth is considerably minimized by the existence of functional contraception as well as the pain relief in the time of labor. Ann Oakley's discussed about gender in her path finding text, *Sex, Gender and Society* (1972) that actually did set the ground for further for further investigation about the creation of gender. Oakley argues about gender differences after saying that, since women are assigned to do the household works constructed by the patriarchal society and if there we need to tamper those roles of women then we have discovered that history would say it as disrespectful which we needed to eliminate this type of thinking long ago. Oakley remarked, "The social efficiency of our present gender roles centers round women's role as housewife and mother. There is also the more vaguely conceived belief that any tampering with these roles would diminish happiness, but this type of argument has a blatantly disrespectful history and should have been discarded long ago" (Oakley 1972:192). In the book of 'The Second Sex' by Simone De Beauvoir, she explained about how women and men got their rights through the theory of performativity. She said, 'one is not born, but rather becomes a woman' (De Beauvoir 1972:295). So Simone De Beauvoir's opinion about gender differences are against hierarchical system where the ideologies of males are always the favored norm and feminine one that placed as 'other'. According to Simone De Beauvoir the advancement was masculine and it's indicated as deeply, therefore women as eunuch or continual disorders. In 1970s the mass of feminists hold the idea of gender as construct. So in that same year youth culture endorsed for the passion of 'unisex clothing', but here in this point Shulamith Firestone was exception, she said in 'The Dialectic Sex' (1970s) and criticized about patriarchal ideologies regarding women that has been exploited women's biological magnitude to replicate as their crucial weakness. For Firestone the biological difference of women can't be any problem but it could be their individual distinction or special quality instead of thinking like that. According to her the, oppression can be minimized by women through adopting the technologies to break down the traditional child give birth process and also she said to increase the use of different mechanisms to set themselves free from the difficulties of child birth like use of contraception, restore women's eggs etc. Like De Beauvoir, Firestone was the conservative feminist, her notion was to break diminish the biological bond between mothers and children then wished to establish the same collective groups where monogamy and nuclear family are things of past. Few feminists were supportive regarding the view of Firestone's opinion of child birth and the mother-child bond because of different mechanism, hence it was effective in the past as well as still it's happening in the hands of men. Cultural feminists then interrogated whether all main dissimilarities are an affect to civilization rather than biology, they preferred to gain and observe the roles of mothering as proof of women's inborn constitution to the nurturance and pacifisms as well as would be

unwilling to surrender to that technological things by Firestone even if they could. So cultural feminists are against Firestone's theory. For Oakley the conceptualization of gender is the main cornerstone of second wave feminism. She remarked, "There is constant slippage between sex and gender. Recent research on sex and gender indicates that feminism depends upon a polarization of the sex/gender distinctions. They disclosed that the meanings attached to sex differences are socially formatted and changeable. Sex is consequence of biological facts within our own cultural and historical contexts. Transgender is the example and these people characterized their perception of something being wrong with them as being confined in the wrong body. So Moira Gatens indicated 'that the male body and the female body have quite different social value and significance cannot help but have a marked effect on male and female consciousness' (1996:9). She further discussed about certain bodily events and they happen to one sex and she cited the example of menstruation. On the other hands, she also did indicate male body is diffuse in our culture with the mythology of supremacy. Another extreme feminist named Judith Butler was against the supremacy of male body. According to her, 'gender introduces the notion of performativity'. Her concept of gender is possibly the most radical of all, she does a Foucauldian model, and declared that all identity categories 'are in fact the effects of institution, practices, discourses with multiple and diffuse points of origin' (Butler 1999: ix). She further presented the radical discontinuity between sexed bodies and culturally formatted genders. Assuming for the moment the firmness of binary sex, it does not follow that the formation of 'men' will accumulate specially to the bodies of males or that 'women' will explain only female bodies. This approach questions the whole way we make plead to identity. So we can say the idea of gender as performance indicates the level of free play with gender classifications that we enter into socially. In this concept there is no compulsory heterosexuality. Butler's most radical deconstruction of the sex/gender distinction was enveloped in particular by queer theorists and third wave feminism.

#### **DIFFERENCES BETWEEN WOMEN AND MEN**

Opinions regarding differences between women remain split into parts like in one side differences. Traditionally women presume about shared worries that is less credible where one the other sides there is the question about the possibilities that differences create between women to strengthen associations by demonstrating the experience and potential of women to achieve something great. According to Pilcher & Whelehan, "the notion of sisterhood with global reach was compelling and suitable optimistic" (Pilcher & Whelehan, 2004, P.28). But when the idea of sisterhood was developed then the distinctness between women, ethnic group, order, family, occurrences, sexual orientation which were believed as a shaping experience. Now apart from distinctness between women, ethnic group, order, family, occurrences, sexual orientation but when it's time to refer the sexual differences there are waves, therefore Nancy Cott described 'difference' and 'sameness' are the matter of disputes in feminism and also proclaimed that women got the same cognitive and logical standards as men have and also women having special attributes. This refers to some of the intense meanings about women. The explanation of women as sex/class that has provided the major subscription of recent feminist theory. And this has been dragged in two routes towards the removal of gender roles (sameness argument) as well as towards the valorization of women. It can be said that in our recently advanced society corporeal dissimilarity between male and female should not harmfully effect their aptness to receive roles, yet it is essential to admit that inherent effect regarding the identity of women. For example women do give birth of child, hence it is occasional need for them to get different treatment. On 1980s witnessed about the advantage which present the sexual difference in the theory of feminism and debunked the declaration for sisterhood.

So in 1980s sexual difference was prominent than sisterhood. Ethnological, tribal and sexual variety among women were more emphasized matter in a significant ways, hence also emphasize about women difference from men. The second wave feminism was categorized by Lynne Segal and others which was based on the contradiction which indicates to the biological differences can create any salient impact towards the second capabilities of men and women. Segal's propensity to display women is to express the attribute of women like a pacifist, naturist therefore usually more considerate which is a sign about taking control with interrogations of the violence of men and as well as their and aggressive notions. In 1980s there has been raised another concept in feminism which was known as cultural feminism that was growing hegemony and subsumed radical feminism. Echols observed, "Cultural feminism with its insistence upon women's essential sameness to each other and their fundamental difference from men seemed towards many to unify a movement that by 1973 was highly schismatic" (1989:244). This cultural feminism was the response to backlash according to Echols and the conservative rejection of 1960s' radicalism. "The difference and sameness debate re-emerged in the late 1980s and coincided with more feminists embracing post- structuralism and post-modern ideas" (Pilcher & Whelehan, 2004, P.29). so the theorists remarked that for achieving impartiality on the basis of likeness means to incorporate females into male-oriented structures that accept men's skills and criterion which provide the meaning to be the equal being women has to be penetrated into male realm. So according to Anne Phillips, "women can say they want to be treated the same but this means being treated as if they were men; or they can demand laws that are specific to their needs but this means being compensated for their lesser abilities or role. The fact is that the norm is already sexually specific...[w]e should think rather of a plurality of many differences, so that equality becomes compatible with diversity instead of forcing us into the self-same mould" (Phillips in Barrett and Phillips 1992:20).

According to post-structuralisms this means binary opposition and sameness. So we can say human culture can only be recognized in relation to one another and how they function within a massive order. So in this way it can be said that, civilization, historical context, tradition and the formation of gender have influence on human experience and that us why body and mind can't be divided but the feelings of mind has impact on human body and these are interrelated. Yet Bryson said that obviously society does treat biological differences which is highly significant and noticeable. As we know every individual human beings are classified from the time of birth as boy or girl therefore the prediction of whole gender got portrayed onto this initial sex distinction. "We need to be able to see ourselves as women if we are to resist our current constructions as women" (1999:49). Correspondently to Sawicki, this is important for women to give value to the ideas about difference. She said, women need to pay attention to difference or show interest to homogenies experience and they need not think difference as obstacle. Sawicki suggested that, "difference can be a resource in so far as it enables us to multiply the sources of resistance to the many relations of domination that circulate through the social field. If there is no central locus of power, then neither is there a central locus of resistance. Moreover if we redefine our differences, discover new ways of understanding ourselves and each other, then our differences are less likely to be used against us" ( Sawicki 1999:45).

#### **DOMESTIC DIVISION OF LABOR BETWEEN MALE AND FEMALE MEMBERS**

The domestic or household division of labor means the distribution of responsibilities between family members, basically male and female family members. Historically and currently as we know in most of the societies are occupied with many Western industries therefore they specific and assigned responsibilities imposed upon males and females, hence in those responsibilities differences are present among them. Since industrialization men's primary responsibility was to provide financial support by going

outside of home to get wage, on the other hands, women's primary responsibility was to manage the household chores and other responsible works such as cooking, cleaning dishes in the kitchen and do the work of laundry, shopping, feeding and caring of children. And all these kinds of domestic labor was undertaken by women and also they are not getting any payment for that. Though they do prefer those duties to complete regularly within the home. The idea of household chores which is known as domestic division of labor came to the lime light in academic premises in the 1970s. according to Pilcher & Whelehan, " what women do within the home, although unpaid, is 'work' or 'labor' in other words, a form of productive activity like men's waged labor" ( Pilcher & Whelehan, 2004, P.31). Pilcher and Whelehan again remarked, " unpaid house work and caring work replenish labor power on a daily and generation basis, and in this way contributing to the production of surplus value, sustain the capitalist dynamic" ( Pilcher & Whelehan, 2004, P. 31).

Other theorists said there is a connection between capitalism and patriarchy. Women's wages are lower in their work place. In most of the societies we can see that most of the women are dependent on men, and eventually they are supposed to marry whether they are independent physically, mentally or economically. Therefore the traditional task of a married woman centered towards performing domestic chores for their husbands and children. This domestic division of labor actually play the role of weakening women's potentiality in the labor market. Consequently the hierarchical domestic division of labor is sustained by the labor market and vice versa. The origination of patriarchal system has been established before men used to hold the entire power over women and children in family. So after ruling women at home they cultivated the mechanism of hierarchical organization which is like the structure of capitalism. Pilcher and Whelehan remarked, "Job segregation invariably means that it is men who hold the jobs with greater material rewards, not least relatively high wages compared to women" (Pilcher & Whelehan, 2004, P. 31). "Vicious circle of disadvantage for women" (Pilcher & Whelehan). Delphy and Leonard (1992), they are the two theorists of domestic division of labor, therefore they remarked or pay heed to the idea of male dominated society in order to explain domestic division of labor. They said, "Women continuing subordination in Western society is due in large measure to men's exploitation of women's domestic labor" (1992:29). So therefore "women's oppression is directly beneficial to men and perhaps only indirectly beneficial to capitalism" (1992:29). Delphy and Leonard remarked in favor of women and gave statement about women's contribution for men. "Practical, emotional, sexual, procreative and symbolic and symbolic work done by women for men within family relationships" (1992:23). Thus it is to be said that, women's contribution does take place within a domestic periphery or patriarchal area. Men are taking advantages from women since their domestic works are unpaid and men get benefit from that directly. Also they are not helping women or not taking responsibilities for performing that never ending domestic work. For this attitude they are getting advantage in the labor market. For Pilcher and Whelehan "being freer than women when it comes to selling their labor power to employers" (Pilcher & Whelehan, 2004, P. 32). During the 20<sup>th</sup> century to the era of 1060s, British census data showed that women acquired less than one third of their total paid in labor force. According to Twomey, "After the 1960s and 1970s, however, women's representation in the labor force began to rise, and by 2001 women were 44 per cent of the working age labor force" (Twomey 2002). The difference happened regarding domestic division of labor during the years 1960s and 1970s. In these years studies on family life did exhibit that domestic division labor was started to be equal. For example more married women became involved in paid work both at home and as well as in the outside of home, while it has to be imagined that more men were supposed to perform household work and caring work within the home. Domestic division of labor, later revealed that despite of women's engagement in paid work, though they remain bound to complete the massive unpaid housework and caring Sullivan discovered that in 1997, women

were engaged with the pile of domestic work. Also men's participation in domestic work was also great in number where there was a considering significant increase of egalitarian couple among full time employed. So this 1997 was the positive year for getting proper rights to women in the issue of domestic division of labor. Over time men were helpful and taking part in household chores even though they also described about themselves regarding being responsible for doing plenty of works. Though there was happening some positive attitudes in men for understanding women's hardship but the conventional model of the domestic division of labor became absolutely resilient. Some study propose that when both the women and men affirm full time paid work, the resolution that progressively favored for paying someone (usually a women) to do the household work. Because of endurance there was happened slower transformation in the conventional domestic division of labor. Strong research behind this drawbacks of women's domestic division of labor revealed that it's only happened by the reasons of their lack of economic power than their male partners. And this thing occurred by the reason of the issue that is based on gender segregation in paid work as well as belief about gender roles. So the perception of fairness means usually connected with conventional areas of women's work within the home that means fairness has to be centered on women's work at home, for example, feeding and taking care of children, washing cloths and dishes, cooking shopping. And when men do share their female partners' work and help them then for women that's called fairness. So in this way further significant and considerable changes in the domestic division of labor will occur very slowly.

#### **THE CONCEPTUALIZATION OF DOUBLE STANDARD FOR WOMEN AND MEN**

"In social life behavior is governed by informal norms and rules, as well as formal laws" (Pilcher & Whelehan, 2004, P.34). According to feminist theorists, men's power and the state of official and unofficial behaviors become recognized by evaluating and regulating women. There is another problem regarding the behavioral standards to give properly balanced rights between men and women. For example instead of having single standard of behavior there exist binary or double standards, where one is for men and other is for women. In the system of androcentric civilization double standards most often give benefit, therefore applicable for men than women. Feminists argued about giving the same right such as citizenship rights like men, formal legal quality they are striving for and that is why feminists has been concerned about the actuality of double standards. The idea of double standard has also been used in the clarification about the aging process. As men and women grow older, they become evaluated by different ways, as a result this creates privileges for older men. Women's qualities and attitudes get valued especially because of their youthful physical beauty and attraction and menaced by growing older Also in society we know that men's value and dignity depends on their economic stability more than their outer appearance. The ways in which signs of aging in men are less heavily penalized than they are in women. For men wrinkles and gray hair got valued as a sign of good skills and experiences and also known as distinct. But on the other hands, women are more strongly encourage to hide the marks of aging on their faces and their bodies for unveiled the youthful attractiveness but menaced by growing older. Men's value depends less on how they look and more on what they do, particularly, economically. Hence it is quite vivid for exposing the issue of double standard, the aging process is one of the vital points. In society the ingrained belief about women's sign of aging on faces and bodies are negative, while on the other hands men's sign of aging on their faces and bodies are the sign of experience and intellect.

#### **THE UNIVERSAL CONVICTION OF EQUALITY BETWEEN WOMEN AND MEN**

Equality refers to the state of sameness particularly in the areas in social areas and political rights. In gender studies there we got some debate regarding equality or to become same. In western societies historically it has been discovered that men

used to have superior social authoritative power both in legal and political parts of life than women. In Britain during the late 19<sup>th</sup> and 20<sup>th</sup> when 20th century the feminists did the campaigned for establishing and expanding women's rights and advantages. For instance, in the fields of education, property, employment and the rights to cast vote same as men. In late 20th a scope to create constitution took place in order to enable easier for both the men and women via the banning of discriminatory practice. Therefore the dispute about the meaning of parity stayed like long-standing and on-going. The tension remained between British feminists in the 1920s and 1930s and this has been proved as the problematic status of the concept of equality which leads to the tension towards the area of feminism. In the periods between 1920s and 1930s, there emerged one new feminists group who tried to provide special initiatives for women such as family endowment or help them after giving funding, also they attempted to provide the awareness of birth control, and hence finally they strived to create employment legislation for women. There were much anxious for re-orientating women away from the domain of family which take to achieve parity with males in public sphere, when they needed to do concentrate to fix the privileges for women. For establishing those equal rights, feminists did introduce the movement for protecting rules by suggesting a basic difference for both men and women. But here Banks remarked that, it was women who got some drawbacks, "but also female weakness and dependence and to this extent at least female inferiority" (Banks 1981: 115). However he tried to say about the concept of female's weakness and the quality to depend on males made them inferior. In the late 19th century and early 20th century the British feminists who did work on equal rights and was concern was whether women needs equal rights like men by identifying the segments of unequal behaviors and annihilation via legal form or not. For example they argued for the term 'strict equality' which has happened between men women in the area of labor market, because gender equality will not be achieved if there is no equality in the sectors of household and caring works between men and women.

William (1997) raised questions about gender equality in the sector of military for women and remarked that what would be the roles of women in that military combat area. Pilcher and Whelehan wrote about William's questions in their book. "Women should not be exempt from combat roles, because this represents special treatment for women, and so allows the state to 'mark off' women as different in other ways" (Pilcher & Whelehan, 2004, P.39). Hence we can say that parity in gender should not achieved or recognized through social value and the rights in society whereas it should be gained by gender neutrality. The goal to achieve gender equality should be established through the acceptance about the groups of minority (women) also their values, organizations and the way of life of the superior groups (men). If we want to overcome the difference perspectives then we have to give recognition and also have to give value to the places where women are prominent and therefore different than men. For example, Irigaray, feminist from the group of post structuralism said, women's understandings, their ideas about culture, bodily things and sexual experiences from men are acknowledged and valorized. Then other 'difference theorists said, especially Gilligan (1982) did argue about women's distinguished ethics requires equality which is gender-differentiated. Ruddick (1997) then suggested that, if we want to eliminate or reduce the issue of gender- differentiation then we have to value feminine qualities and make it as the center and also need to replace masculine values. The theorists about difference are critical to present the equality strategies. According to their opinions masculinity is the standard against women who are judged. Therefore through masculinity, femininity is settled as something to be surpassed for establishing equality to be gained. The approach of announce the difference can be risky one. Because in society there are some certain groups who always give explanation for the continuation of the models of social inequality, hence the practices of differentiation which is more powerful and dominant. Among three perspectives, the third perspective in the sector of equality discussion involves beyond the division that

portrayed by the previous two perspectives. There is another critic group which is diversity theorists. They criticized for the ideas about equality and difference. But "equality" perspectives deficit to identify the socially formed and the male domination which is the criterion of evaluation that considered as relevant to social incorporation. The "difference" perspectives fails to theories the extent to which "maleness" and "femaleness" are themselves socially constructed and also underplays the significance and plurality of other forms of difference" ( Squires 1999:131). For gender-differentiated theorists, the goal was centered towards the concept of gender-differentiated citizenship, where women's responsibilities and experiences in the domestic areas sphere are recognized and valued. According to Lister both goals are twisted by their dormant dichotomous ideologies which actually and leads to the political and theoretical dead-end. Pilcher & Whelehan presented the theory of Lister in their book 50 concepts of Gender Studies. "Conception of citizenship that combines elements of the gender-neutral and gender-differentiated approaches, employed strategically while at the same time remaining sensitive to the differences that exist between women" ( Pilcher & Whelehan, 2004, P.40). Consequently, diversity theorists remarked equality and difference are exclusively opposites. According to Lister who was a diversity theorists, he said, 'equality and difference are not incompatible; they only become so equality is understood to mean sameness' (Lister 1997:96). Lister said equality means sameness since for him it's the diverse concept but Squires said different, "the whole conceptual force of "equality" rests on the assumption of differences, which should in some respect be valued equally" (Squires 1999:97). Iris Mason Young (1990) argued about equality. Young argued that, the "concept of equality needs to be re-conceptualized". In what Young tried to explain the politics of difference, he observed that group differences are not neutralized or outstripped. According to Young differences happen naturally by different social and cultural groups. So in this point we can't see it as negatively but need to see variation there. According to the concept of Squires regarding differences, "Difference now comes to mean not otherness, exclusive opposition, but specifically variation, heterogeneity" (Squires 1997:97). In order to explain the globally prepared what we call 'neutral' equality policies, Squires said, "that most clearly characterizes the present moment of gender theorizing" (Squires 1999:116).

#### **THE IMPORTANCE OF FAMILY TO EVALUATE EQUALITY BETWEEN WOMEN AND MEN**

Feminist knowledge became developed and enlightened throughout the 1970s while the term 'family' came to be the dominant issue. Many people think that family is the pivotal site of women's maltreatment. In the sphere of family women gets unnoticed by the mercy of the male members such as fathers, husbands, brothers, and their rule become or turned as the primitive patriarchal law. This very patriarchal society consider the issue of romantic love as home. According to feminists' theorists, family can be viewed in two ways. Family consider firstly as a social positioning, therefore it is subject to shift to the historical arrangement by definition but situated principally on the basis of close harmony. Secondly family can be defined via ideology which is internalized by everyone. Here one theory permit us to focus about how families have actually been arranged, in any given historical and in any given cultural framework. And the other permit us to focus at how the family handles as the level of portrayal. " emotional responses of the individual in order to enforce a particular family norm regardless of how little relationship it might bear to people's lived experiences of the family" (Pilcher & Whelehan, 2004, P.44). From our family we know about gender difference such as from our parents and siblings where morality and normality we learn from school. As Freud said clearly about family. He remarked, family is also the place from where we get mental illness and as well as we get affected by extreme fear about anything like phobia. So it could be well or good ways to live or disturbed. Therefore we can say that, a happy family life can deliver the individuals a long lasting happiness against the periods of isolation in public and

professional life. In a negative sense, most of the sexual abuse happens inside the family as well as the victims become killed by someone who are close to. Michele Barrett and Mary McIntosh proclaimed in their authoritative social feminist evaluation of the family. "Although we have used a rather impersonal style, no author or reader can be completely detached from the personal implications of the arguments. But personal life is at one and the same time the story of our own lived experiences the context of our deepest motivations, rewards and frustration and also the product of a particular moment in history and a particular structure of society. So we are often divided between subject experience on the one hand and political analysis on the other" (Barrett and McIntosh 1982:2). Honoring to the feminists persuasions, preservation of the nuclear family was draining as well as it presents the repetitive, lacking of spiritual and more to the point, financial rewards. Also, it is useless for every family unit to do household works such as laundry, cooking and cleaning kind of stuffs for the minor group of people on a daily basis. So it was proposed that "domestic labor of this kind could be 'socialized' among a wider community group, along with child care and other activities" (Pilcher & Whelehan, 2004, P.45). The suggestion of feminists about domestic labor with women roles is to disaggregate domestic labor from women's life or they asked to give them rewarded for doing domestic labor in a family. But latter the movement called remuneration for household chores became unwanted because there was the threat of connecting housework with homework. Since it was tried by the feminists did compare the work which has been done inside of home with the performed for pay in the workplace in order to illustrate the unjustness of the conventional social role of mother and wife. Difficulties happened on women in most cases, because of the financial reason. Since men were expected to earn family wage. Therefore divorce rates increase and there were more evidence of single mothers. So it is need to give equal rights to single mothers like bread winners. "Moreover women still do the lion's share of domestic tasks. Although they may be full participants in paid employment, they are effectively doing a 'double shift' of work and domestic labor and caring in the home" (Pilcher & Whelehan, 2004, P.46). Feminists became quite sharply divided over the issue of family during the years of 1980s and 1990s. But for the black women the scenario is different and they were deprived from their essential status in the home. Bell Hooks pointed out about this issue about the black women, 'they chose to see the independence, will power, and initiative of black women as an attack on the masculinity of black men...they argued that women's performance of any active role in family life both as mothers and providers had deprived black men of their patriarchal status in the home" (Hooks 1982:75-6). Patricia Hill Collins discussed about the slimmness of the white feminists, and there she talked of the African-American wider existence and family of other mothers. "Women who assist blood mothers by sharing mothering responsibilities" (Collins: 1990:119). Her argument was not confined within Western family which doesn't match in all skills but the white feminists could acquire knowledge from the sense of community-African-American women may find it easier than others to identify connectedness as a key way of knowing, only because we are motivated to do so by a black women's custom and practice of sisterhood. Women became dispirit within their families and then become the victims of domestic violence, and prevent the discussion about the real formation of changing the construction of family across cultures. As stated by Melissa Benn, she said, modern politics is still not same to the task of re-visualizing the family and reinforcing women's changed roles within their families and outside it, "they are more concerned to revive a mythical family of old than pay attention to the detail of new family formations" (Benn 1998: 245).

#### **IMPORTANT ISSUE OF PATRIARCHY IN THE PROCESS OF GENDER DEVELOPMENT**

Preciously patriarchy refers to the ruling power of men or dictate by the leader of men in a social unit, for example a family, or dynasty. According to society patriarchy is a person (male) who is the social elder special for younger men, women

and children. Feminist writers have used this idea to refer the discriminatory of masculine supremacy over women during the early 20<sup>th</sup> century. So in gender studies we can say patriarchy or patriarchal society become the most salient and fundamental concept. Patriarchy do lead one of the leading concepts among other concepts for exploring women's subordination in a male society. Among three important theories, patriarchy is the central concept. Those three concepts are, "radical feminist", "Marxist feminist", and "dual system". In radical feminism, the feminist do analyses the idea of patriarchy is considered as the main and basic social division in society, also we can say in radical feminist analysis, the institution of family got the key importance via which men's supremacy got acquired. About patriarchy other feminists gave description about how men got the authority of women's body. For Firestone, the biological thing between males and females which got the most importance, she said, inequalities between men and women happen because of the biological reasons with different reproductive potentiality of women that is significantly salient. Again in other radical feminist critics, it is masculine authority over women's bodies through sexuality and other types of male violence in the form of rape which is considered as being of key importance. Marxist feminist is other concept to analyze the central concept 'patriarchy'. So here in this zone, Marxist feminists says that, patriarchy originated from the ideologies of the capitalist economic system, it requires advantages from women's unsettled labor at home. According to Pilcher & Whelehan, "The subordination of women to men in society therefore tend to be regarded as a by-product of capital's subordination of labor" (Pilcher & Whelehan, 2004, P.94). Gender inequality also identify by the concept of class inequality. According to Barrett, "class inequality is argued to be the central feature in society and is seen to determine gender inequality" (Barrett 1988). The two systems got theoretical priority by the third grouping of feminist perspectives. Capitalism and patriarchy. Dual system theory represent the amalgamation of Marxist and radical feminist explanation about gender relations. In Marxist theories, dual motion of system can be seen to present or over emphasis the issues of class and capitalism. While on the other hands, in radical feminist theories dual system approach can be seen to present or over emphasis capitalism and patriarchy/biology. Honoring to Hartmann (1979), dual systems theory such as the theories of capitalism and patriarchy have been considered as independent, mutually accommodating method of subjugation by which both methods (capitalism and patriarchy) got structured and receive aid from women. For understanding the idea of patriarchy vividly, four concepts of patriarchy are there, such as ahistoricism which means the abortion to admit the historical variations in gender relations, secondly, reductionism, which means minimizing the clarification of patriarchy within one or two factors such as biology or capitalism or the family. Thirdly, conceptualism which occur only between males and females. Since to realize the idea of patriarchy fully it is salient to realize about the relationship about the relationship between men and women. At last, universalism which means failing to recognize cultural variations. Now it is again significant to know what the black feminist critics said about patriarchy. Basically patriarchy is failed to examine or theorize racism, and which is flawed and incomplete. So according to these feminist critics, women's subordination can only be demolished if the concept of racism is challenged as well as those of patriarchy and capitalism. Abstract structuralism, a tendency to over-emphasize that failing to recognize entirely the role of individual agency which plays, both in the ongoing creation of gender dissimilarity and defiance to it. Walby (1990) remarked, it is possible to vanquish the earlier complications about reductionism, ahistoricism, universalism and the propensity to lose agency in social and historical process. She then detected six structures of patriarchy. Such as household production, paid work, the state, male violence, sexuality, culture. So above structures can apprehend the depth of pervasiveness and linkage of women's subordination. Walby's theory of patriarchy also empower the change of historical time. She said, during the 20th century, male domination got changed from the private form to public form. Since private patriarchy is formed

with family, the household and also involves the individual women. In this form women are confined within the household works and as well as they have limited access to participate in public life. On the other hands, in public patriarchy, women are not excluded from the public life but face disparity and discrimination everywhere they go, for instance paid work. By feminist movement, feminists tried to bring the essential changes from private to public patriarchy through the hardship to get access for voting, get access to education and to the profession, get the legal rights of property ownership, and get the right in marriage and divorce and so on. Though it is to be famed that, patriarchy is itself not defeated. Walby's reformulation of patriarchy has itself been subject to criticism. Anthias and Yuval-Davis criticized Walby's reformulation of patriarchy and for her clarification regarding the relationship between gender and other forms of social divergence especially class, race. They said Walby's theory represented only capitalism and patriarchy. But race is separated and not mentioned by her, when we know class and race are most important thing to discuss to eliminate gender inequality. According to Anthias and Yuval-Davis, "The implication is that class and race are merely external layers of oppression faced by some women". Pollert (1996) argued, Walby's theory of patriarchy is the combination of two things which is clarification and description. In other words, instead of detecting the roots of patriarchy or the Walby's theory tends toward a discoid dispute where the clarification for the method of patriarchy are the attributes of patriarchy itself. So she aimed to conquer the weakness of patriarchy as an explanatory idea which is ineffective. She needs more detailed description of patriarchy instead of an elucidation of why it exists or how it is sustained. So after knowing Walby's explanatory theory should be abandoned and instead of explanation. There is the need of description about the institutions where men dominate women. To sum up, the existence of patriarchy lies one of the predominant issue to elucidate the process of gender development among different countries women and their roles after staying in a male dominated society where men are the bread winners.

#### **NOTIFIED CONCEPT 'POWER' TO DETERMINE GENDER DEVELOPMENT**

Power is enormously one of the complex matters. We can attempt a thumbnail sketch after studying the feminists and gender studies. The accurate meaning of power is to reach to the goals of whatever is desired even so if there is any opposition. Power may be expressed via the recognized legitimacy of those who grasp it. Over the past thirty years feminists did encapsulate their notion about how patriarchal power operates in the slogan. 'The personal is political', it says, as the state policy is not interfering in the home affairs which can conduct to the permitted male power such as domestic violence. According to Marxist, the state hold power in both the sections such as economic and ideological areas. But the feminists rejected all kinds of hierarchies regarding power in a structures less movement, where there will be no leaders and no subalterns, and everything need to be done on relation therefore with the full agreement of the whole group. In a more radical way power can be defined through the second wave feminism. For them, power means self-importance and the termination of male domination. Lynne Segal was known as an active member in second wave feminism, she remarked, "We wanted power to participate in the making of a new world which would be free from all forms of domination" (1987:2). So this concept considered as the debating power structures within the women's liberation movement where the two prominent words 'power' and 'structure' become rejected since there is the presence or hidden meaning of authority and ranking in the structure. But the concept of structure less is problematic and itself tyrannical. Joreen said the "more unstructured a group is, the less control it has over the directions in which it develops and the political actions in which it engage" (Joreen in Koedt *et al.*, 1973: 296). By this kind of concept it can be said that some feminist groups wanted to dismantle the power system which perpetuated such divisions. The some other embraced Foucault's theory on power. This model of power is based on the power which is exchanged between oppressors and



oppressed. This model also suggests self-governance, panoptical model, in this model people, police, both of them will think or assume that they might be under surveillance. Foucault described how power challenges the monolithic notion of male power by using the panoptical model of power. Foucault suggest an innovative to consider power which is beyond that incorporated by the state or clan of people who could exercise that power at a microcosmic level. Jana Sawicki remarked, "How subjects are constituted by power relations" (Sawicki 1991:21). Naomi Wolf gave another concept regarding power. She said power means a kind of women's club that act fully as the purpose of exchanging power among women. "For women usually lack money, but they often have access to one thing that is increasingly valuable in today's economy: information" (Wolf 1993: 314).

#### **VIOLENCE UPON WOMEN IN THE BRANCH OF GENDER DEVELOPMENT**

The definition of violence is both cultural and legal which do reflect the power of some social groupings who have keeping the power to make their perspective take account of visible or meaningful is what or is not we call as violence. According to legal sense, unlawful physical force by the independents against others. A boarder approach determines violence as "behavior which harms others, either physically or emotionally" (Pilcher & Whelehan, 2004, P.173). According to Kelly and Radford (1998) the boarder conceptualization is the concept of the violence which got the endurance. Within which a rage of harmful behavior is incorporated from physical acts of murder and rape to verbal acts of sexualized and radicalized abuse. As Pilcher & Whelehan affirmed about violence from the political perspectives. " It affects perceptions of the prevalence and frequent of violent behavior and of the connections between different forms of behavior, it also shapes the process of recognizing who the perpetrators and victims are, and what the causes and consequences of violence are, as well as the development of appropriate policy responses to counter violence" ( Pilcher & Whelehan, 2004, P.173). Whether a limited or broader idea about violence which do remain as gendered. While on the other ways, it portrays the patterns of different between men and women, being especially connected with the behavior of men. Connell identified the extent of ways in which "men predominate across the spectrum of violence" (2000:22). Men's harmful behavior towards women, including rape, domestic violence and sexual harassment, and violence has detected as the main mechanism in the subordination of women by men. Towards Simmons, "women are very worried about rape than any other crime" (Simmons 2002). Towards the feminist researchers men's supremacy and authoritative attitudes for women got the especial concern. The embodiment of the subordinating effect of violence against women is showing that women are afraid about violent attack than men, therefore this fear create effects in a huge way upon their freedom of activity outside the home. As Walklate (1995) mentioned about the practice and the temper of women's expression in which do intimidate, and often sexualized and sometimes violent behavior of some men, which is not categorized or penalized as criminal. So it has to be said that the range of violence actually go to the excessive level of violence. Men's tortures against women ranged from sexualized vulgar comments to threats, to unwanted physical contact and even attempted and actual sexual strike. As an aftermath of those tortures of men, women got severe fear of sickness, the sense of bullying and anger therefore they feel they are the oppressed by men or male dominated society. Yet Kelly and Radford found that, frequently the significance of the horrible experience by men upon women became minimized. There is a traditional saying for women which showed that they are the suppressed entities under male dominance. The family members see take their issues lightly if any problem occur to them and say that 'but nothing actually happened' or 'nothing really happened'. In this way, Kelly and Radford remarked, the above words actually shows the fact about women's obvious distress that enlarges the area of women's misfortune and the tortures and violence they experience regularly. While on the other hands men try to minimize the importance of their own abusive, threatening and violating

behavior. It was also explored that, men used a range of oratory devices to diminish the magnitude of their terrorizing behavior, and interpret it as 'not violent' at all. According to Cavanagh and her colleagues, men's authoritative power to elucidate their behavior as 'not violent' is the indication of the advantageous status they hold in the formation of gender relations. In the male dominated society, people often try to minimize the grievous crimes of men upon women, for example at home they consider domestic violence actually occur because women herself is blamed for arousing anger in her aggressor, or in cases of repeated violence for not leaving him. In cases of rape, that very society give bad comments on women instead of giving punishment to the criminals. They say it happened because women are somehow responsible for example, force or leading the men on to a point where his sexual urge for intercourse had to be satisfied or for dressing temptingly. These are the examples of minimalizing men's crime upon women, they can do it because masculinities predominate over femininities within gender relations. But recently this normalization of men's aggressive behavior that is increasingly challenged and repelled whether by individual women and men in their everyday experiences or by academic researchers, campaign groups and support organizations and professionals working within the criminal justice system. " The close links between masculinities and violence means that for men, violence is embedded in a network of physicality, experience and male culture such that it is more easily used and more readily available as a resource" ( Dobash and Dobash 1998). That means whatever outcome, therefore there is always the influence of boosting masculinity.

#### **THE IMPORTANCE TO UNDERSTAND GENDER PARITY THROUGH THE STUDY OF WOMEN'S STUDIES IN THE BRANCH OF GENDER DEVELOPMENT STUDIES**

Women's studies included as the branch of academic study during the appearance of feminism's second wave and a new branch of political activism. In 1960s in the USA and UK some courses were included for adult and for higher education. In 1980s MA in women's studies has been offered at the University of Kent followed by others masters and undergraduate degrees elsewhere. Women's studies courses or modules have also expanded across Europe, Australia, Asia and Middle East, therefore Mary Maynard said, "Something of a global educational phenomenon" (Maynard in Jackson and Jones 1998: 247). Women's studies actually established by the second wave feminists because they noticed women were frequently excluded from the society and to re-build their interests and identity this women studies got emerged. In the branch of gender development studies, women's studies become one of the important parts. It is not only operates as a critique of authentic knowledge, but it is also indicates the commitment to provide further analyses of women's lives. Adrienne Rich's essay 'Toward a women-centered University' written in 1973, saw women's studies basically adjusted itself to the production of knowledge that might directly help with women's real lives. For instance research projects on health or birth control. Therefore we can say through this field of area called women's studies, feminist theories had opened up the vast possibility of the analysis and explanation of gender difference and its prolongation. Hence masculinity and male social roles might be of lawful concern.

#### **CONCLUSION**

Gender and development (GAD), alludes to the development point of view and procedures which is eligible to do participate and empower the gender roles, also the status of it is equal, sustainable, free from anarchy, and respectful of human rights. This human rights actually refers to the Self-determination and actualization of human potentials. It also finds to acquire gender equitability as a basic value which should be reflected in the choices of development and elucidate that women are active of getting development, but not just passive receivers of development. The most general definition of gender symbolizes to an individual anatomical sex or sexual assignment, and the also it is also exhibit the cultural and social aspects of being male and female. An individual person's gender identity depend on his/ her

personal sense of maleness and femaleness. The trace of gender role lies on the outward expression of identity according to the cultural and social expectations. Gender can stay out of a gender role for example, a man or a woman can be homemaker but for the matter of sex role, the gender role is limited anatomically. For instance, only woman can gestate and give birth while a man can't do that. Therefore it can be proclaimed that gender development is the medium to evaluate the matter of gender inequality between men and women, especially how women are divesting from both the personal and private life. such as at their home while on the other sides economically and politically, women are lagging behind which has been detected by the feminist theorists, for instance, second wave feminism actually did introduce about how the issues of gender inequality got eliminated from academic disciplines, therefore they did pay the attention about how women's roles and identity were neglected and this thing occurred prior to the 1970s. So here it is the proof that since 1970s women were struggling to get their proper rights in every spheres of life. The social sciences also ignored this issue of gender in general while sociology did it in a larger ways. In pre 1970s gender blind sociology only did highlight women as wives and mothers within their families but at that time differences or inequalities between men and women were not seen or recognized as sociological awareness and problems to be noted. The differences and inequalities actually happened in 1970s and especially by women sociologists, therefore they felt the urgency or need to identify and took the initiatives to examine those problems. In English literature, women's worthiness got ignored and prohibited, therefore they were searching for their authority to get the general law of significant works of literature. The hegemony of a canon of the substantial works of literature that particularly excluded women writers altogether and had nothing to say about the material and social conditions that prohibited the emergence of great women in this arena. To analyses in which arena women's worthiness of study in their own right arrived and to search the utmost success for feminist politics, scholars went beyond the ordinary boundaries of their home disciplines. Here I would like to mention Kate Millet's path finding sexual politics (1971) that moved smoothly from literary criticism to a critique of Freud and Marx. Her perspectives later became extremely the business of literary studies. In 1960s and early 1970s total number of women have in the fields of humanities in comparison to other academic fields constructed it an era that was fully developed for feminist critiques and the existence of women were developed and the outcome of the gendered logic of the work place. In the late 1960s in US and from the mid to late 1970s in the UK that women's studies begun to evolve as a specialized sector of academic interest, also it was swiftly spreading elsewhere around the globe. In UK British women's studies was emerged in MA program in Kent (1980), then York and Warwick. In those places and era women's studies was included as a diplomatic area of study. In US (1969) such courses like women's studies begun to be taught quite impulsively natural or careless way without considerable precedent organization in many US colleges and universities. So we can say it was a related story in the UK and retrospectively without considering any past situations. The teachers in the field did communicate both nationally and internationally. Then they also involved in the debate about what women's studies was and could be. The first national women's studies conference took place in the UK in 1976. The scholars of women's studies were frequently found beyond the academy such as in the newsletters, at conferences and generally used to connect with same-minded thinkers. Their research on this women's studies proved that it is not only inspiring the boundaries of existing knowledge but also evolving new areas of study as well as validating the conflict about cultural experiences of women. Therefore it has to be said that women were always in search of their identity both in private and working areas and in some areas they got success and in some areas still they are lagging behind than men. But the dynamic process of gender development can minimize the gender inequality between males and females.

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