

## GLOBAL PERSPECTIVES ON GENDER AND EQUALITY

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#### Abstract

This paper will discuss the global perspective on equality. Equality means both male and female grounds. In studying the global perspective of equality, we may discuss the concept of gender equality. "Gender equality is more than a moral issue; it is a vital economic issue. For the global economy to reach its potential, we need to create conditions in which all women can reach their potential" (IMF, 2020). This concept has several important principles and approaches that will give proper information on the concept of gender equality, called global perspective of equality. In this paper, the main focus includes the principle of equal treatment, important approaches, social and economic benefit, and lastly, global feminism on gender equality.

**Keyterms:** Global Gender Equality, Equal Treatment, Approaches, Social and Economic Benefit, And Feminist Equality.

#### INTRODUCTION

This paper is centered on the conceptual issues of the term abuse, including Female Genital Mutilation, Domestic and Female Violence, and sexual harassment, which are worldwide issue affecting women. These issues extend beyond societal issues, affecting women's vulnerability in communities worldwide. Women's equality is crucial for their uplift, as they are often targets of violence in the current global environment (Davis, 2018). A significant document in the history of human rights, the Universal Declaration of Human Rights recognized that "all human beings are born free and equal in dignity and rights" and that "everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of race, color, sex, language, religion, birth or other status" (<https://www.un.org/en>). According to UNFPA (2005), gender refers to the economic, social, and cultural characteristics and opportunities that define a person's status in societies, transcending biological and physical differences.

According to the European Journal of Archaeology, gender equality dates back to the time when people first settled and invented agriculture. This resulted in the Iberian Peninsula between 5000 and 8000 years old and was revealed by the second century BCE. Gender disparity had been assimilated into Middle Eastern civilization. According to a study, the gender disparity seen in Neolithic or Copper Age digs suggests that "cultural practices" rather than biological causes are the cause of gender inequalities. One of the first evidences of the evolution of civilization is this phenomenon (Hamilton, 2023).

Gender refers, according to UNFPA (2005), to the social, cultural, and economic aspects of being male or female. Gender refers to the social and cultural characteristics that come with being male or female, including physical and biological traits. Gender equality

promotes justice and equity, addressing historical and social disadvantages that prevent equal treatment for both genders.

The terms “gender equality” or “equality between men and women” relate to the rights, obligations, and opportunities that are equal for men, women, and girls and boys. Women and men have unique rights and opportunities, requiring equal consideration of their needs and interests. Equality acknowledges diversity, but also requires men’s involvement to ensure equal opportunities (<https://www.un.org>).

Gender equality is crucial for sustainable development and human rights realization. It involves equal access to social resources and decision-making, ensuring equal opportunities and rights for all genders. Empowering women is essential for promoting gender equality and ensuring equal opportunities, rights, and obligations in all spheres of life. The UNFPA emphasizes the importance of gender equality in achieving universal human rights and sustainable development. It highlights the need for a reinterpretation of roles and rights, recognizing male traits as the standard and female traits as deviations (UNFPA, 2005).

## **LITERATURE REVIEW**

Tenzign, J. (2014) urges the recognition of the need of having a balanced representation of men and women in climate discussions by the parties to the United Nations Framework Convention on Climate Change (UNFCCC). Delegates from participating nations included the topic of gender and climate as a standing item on the agenda of the Doha Climate Change Conference, and they decided to advocate for the objective of gender parity in negotiating bodies. It is necessary to bring concerns together in a contentious negotiation environment in order to advance gender equality and ensure that climate change policies address everyone. It demands that gender equality be acknowledged as a crucial component of sustainable development at the Rio+20 conferences of world leaders on sustainable development.

Pappa et al. (2015) urge that the four main principles that guide the implementation of GEMS (the gender equity movement in schools) are: start young; work with adolescents of both sexes; implement institutional settings; and use a gender-transformative approach. It has gender strategies like promoting critical reflection and sustaining communication through social and behavioral change. It urges that the PRACHAR program’s 2001 intervention approach have a life stage approach, using communication messages relevant for adolescents and newlywed couples based on their life stage and creating an enabling environment by working with various stakeholders at the individual, family, and community levels. It has gender strategies like strengthening the communication and negotiation skills of men, women, and couples; empowering disadvantages; and sustaining through social behavior change communication. It urges the Bill & Melinda Gates Foundation to launch the Avahan program in 2003, whose intervention approaches include HIV prevention, service provision, and community mobilization. It has gender strategies like community mobilization. These analyses have identified five areas and urges: sustainability, partnerships and resource mobilization,

adaptation and expansion, institutionalization, monitoring and evaluation, and sustainability.

Horowitz and Fetterolf (2020) urge the removal of all barriers to women's growth, empowerment, and gender equality. The majority of people believe that a marriage where both the husband and the wife work and look after the household is more fulfilling than one in which the husband supports the family and the wife looks after the home and kids. Likewise, majorities in thirty countries believe it is critical that men and women in their society enjoy equal rights. According to the World Economic Forum and the United Nations Development Program, it is imperative that egalitarian nations like Sweden hold the view that gender equality is crucial. The majority of individuals believe that women in their country enjoy the same rights as men.

AC Bertay et al. (2020) urge that issues like reproductive health, female emancipation, and the job market are all affected by gender inequality, both as a source of opportunity and as a result. In 1990, Sweden, for instance, had the least gender imbalance. The findings indicate that in nations with lower levels of gender inequality than in those with higher levels, industries with a high proportion of women tend to grow considerably faster. It is recommended that the adolescent fertility rate, relative infant mortality, relative labor participation, and women's rights legislation be included as alternative indices of gender disparity. It is the multifaceted nature of the gender inequality index. It demands that policymakers make gender equality a top priority and a macro-critical issue.

### Objectives of the Paper

Following are the main aims of this paper:

- a) To study the concept of gender equality.
- b) To analyze various approaches to gender equality at the global level.
- c) To examine the issues of gender equality in India.
- d) To access the circumstances of gender equality in the context of social and economic.

### The Equal Treatment Principle

In their 2015 book "Gender Equality and Human Rights," Fredman and Goldblatt correctly explored how women are treated less favorably than males just because they are women and how equal treatment—or the anti-classification principle—remain crucial. This is due to a number of factors. **First**, Catherine Mackinnon argues that the equal treatment principle, which treats men and women equally, is conformist. She suggests that women, performing similar tasks, should be treated equally, even in childcare duties, to ensure equal treatment in society. **Second**, the symmetric principle, predicated on equal treatment for all, emphasizes that discrimination based on gender is immoral and must be addressed to ensure equal outcomes for women. **Third**, women and men are treated equally, without any ethical distinction, ensuring equal treatment regardless of the outcome, despite the fact that men often benefit more. **Fourth**, the idea of structural

treatment is predicated on the idea that individual offenders' actions can be linked to the breach, highlighting the need for effective intervention. (2015: 5).

### **Gender and Sex Distinction**

It believes that the perspective of gender and sex language is the primary cause of both gender equality and gender inequality. Here, it's critical to differentiate between gender and sex in order to comprehend the topics covered in detail in Arora and Awasthy's book *Political Theory*, a) the biological classification of humans is based on sex, while the social classification of persons is based on gender; b) while sex is innate, gender is constructed. Sex is the biological component of gender; gender is its functional aspect; c) the area of sex and gender is related to the nature of men and women, both biologically determined and socially produced; d) while sex disparity is an innate phenomenon and the main cause of gender discrimination, it is a social issue. Thus, in short, bearing children and raising them are two separate things. Feminists support "the politics of everyday life." According to Simone de Beauvoir, "women are made; they are not born." One could claim that male chauvinists are the ones who create the gender inequalities (2010: 80–81).

### **Relocating the Approach to Gender Equality**

#### ***Equity of Gender***

It is the process of treating men and women fairly, according to UNESCO's Institute for Statistics. It is to make sure that justice is served; policies that make up for the social and historical injustices that keep men and women from competing on an even playing field must be implemented. Equity is the mean and the outcome (<https://www.uis.unesco.org>).

#### ***Responsibility for Childcare***

The secret to making progress towards gender equality is to comprehend how social structures and policies impact gender roles in the distribution of caregiving responsibilities at home. There are three primary approaches to child care. The "male breadwinner model" defined gender roles that males typically connected with full-time paid employment outside the home. The "modified breadwinner model," often known as the "one and a half earner model," is the common concept of women combining caregiving duties. Private organizations have promoted the "universal breadwinner" or "adult worker" paradigm, encouraging adult workers to become financially independent and participate in childcare, challenging the persistently low social and financial worth of care work. Unlike the "male breadwinner or female homemaker model," the dual-caregiver model is a model that aims to solve the limitations of traditional models by promoting equal contributions and high-quality care for all (<https://eige.europa.eu>). Researchers in the Asian and Pacific regions are examining the uneven participation of women in the workforce rather than childcare duties, highlighting the need for improved access and quality. (<https://www.undp.org/publications>).

#### ***Differences in Gender***

Gender stereotypes and gender roles can misrepresent differences between men and women, such as girls acquiring language skills earlier than boys and boys being more

inclined to voice opinions. Depression rates vary by gender, with girls experiencing higher rates post-puberty. Overall, individual differences are minimal (Worthy et al., 2020).

### ***Equivalence of Outcomes***

Argent egalitarians advocate for equitable allocation of social commodities, money, and resources, aiming to prevent societal impoverishment by ensuring equal outcomes for all. According to Gauba, this argument would give up on the objective of equality of outcome in favor of equality of opportunity. Equal treatment also suggests that people in similar conditions should be treated similarly, while those in other circumstances should be handled differently. It does not mean that people should be treated “the same” (2013: 425 – 426). The substantive equality approach in gender interactions addresses cultural constructs that contribute to inequalities, aiming to create an enabling social environment. The terms “substantive equality” and “equality of results” refer to equality for equal outcomes (<https://wwweige.europa.eu>).

### ***Equal Opportunity***

An essential component of egalitarianism is opportunity equality. It can be in two different contexts: a “competitive context” entails having access to a prize or scarce product, while a “non-competitive context” denotes having equal access to necessities as well as a good of one’s choosing, contingent on one’s capacity and exertion. A community of equals or a somewhat egalitarian society would benefit from the latter, whereas a market society or meritocracy would benefit from the former (Gauba: 425 – 426). Liberal scholars Peter Westen and John Rawls in their day looked at the concept of equality of opportunity (<https://edeq.stanford.edu>). Additionally, the phrase “equality of opportunity” in Article 16 (Laxmikanth, 2014: 7. 6) refers to two main perceptions. *First*, the main perception of equality of opportunity is as a limitation on judgments about the distribution or selection of limited resources, such as jobs or goods. For instance, in order to provide applications with fair treatment throughout the recruiting process, equality of opportunity forbids discrimination based on race or gender. *Second*, equality of opportunity is viewed as a social ideal pertaining to how society should be organized overall and what elements should be taken into consideration when judging how well individuals compare to one another. A society is said to exhibit equality of opportunity, for instance, when a person’s chances of success are not hampered by their social class.

In this context, equality of opportunity is regarded as a characteristic of social order rather than a trait of hiring practices. Furthermore, the fundamental distribution between the previously stated perspectives on equality of opportunity is that the former is mainly concerned with the judgments that should be taken in an allocative and selective manner. The “deontic” understanding of equality of opportunity is what is meant by this. The latter is more concerned with whether or not people generally experience equality of opportunity. The idea of equality of opportunity is known as the “telic” conception. The focus of these deontic and telic theories of equality of opportunity is on the variables that determine whether benefits are attained. For example, the telic equality of opportunity, which maintains that no one’s social chances are diminished due to their sexual

orientation, and the deontic view of equality of opportunity, which forbids discrimination based on sexual orientation (<https://plato.stanford.edu>).

### ***Dignity Equality***

The natural equality thesis of Hobbes, which was articulated by Samuel Pufendorf and contractarian thinker John Locke, is frequently referred to as the equality of dignity. The idea of natural equality with human dignity was credited to Pufendorf. Hans Welzel's natural law theory emphasizes human dignity, a concept closely linked to Kant's moral philosophy. Cicero's "Dignitas" concept describes a man's higher standing in public life. Pufendorf affirms natural equality based on human nature's dignity, acknowledging God's moral qualities (<https://muse.jhu.edu>). The Committee on the Elimination of Discrimination against Women (CEDAW) emphasizes the importance of substantive equality in addressing violence against women. Formal equality may not fully address the systematic discrimination women experience, while the CEDAW views gender disparity as a social and historical issue (<https://itforchange.net>).

### **Benefits of Gender Equality in Society and the Economy**

Not only is gender parity an essential human right, but it also presents a significant business opportunity. The first step in achieving gender parity is to address discriminatory social institutions, which are the underlying source of gender equality. This strategy provides an economic argument for gender parity in social institutions, which makes a strong political case for addressing discriminatory social institutions. The statement read, "Gender parity in social institutions, including education and labor, is a key economic issue in matters of economic growth." Discriminating social structures also pose a significant threat to economic growth by limiting women's access to chances for empowerment and by molding behavior and power relations based on gender. A nation's income is hampered by gender-based discrimination in social institutions because it restricts women's access to jobs and education and lowers their productivity as production factors. In the long run, achieving more gender balance in social institutions can also be beneficial. The world community must address gender-based discrimination in social institutions if it is to make headway towards achieving sustainable development goals. The international community's commitment to revolutionary transformation is thus reflected in the increased inclusion of discriminatory social institutions (<https://www.oecd.org>).

### **Gender and Politics in the Indian Context**

Gender equality was one of the 17 Sustainable Development Goals under Agenda 2030, which was established by the United Nations General Assembly of 193 countries, including India, in September 2015. This suggests that gender inequality is not limited to India. Since both men and women are the cornerstones of a beautiful society, gender equality is crucial to the growth of civilization. It is common knowledge that women play a philosophical, religious, and political role in society. In Article 15 of the Indian Constitution, the State shall not discriminate against people on the basis of their race or ethnicity or treat them differently from others (Laxmikanth, 2014: 7.5).

In Indian culture, the physical differences between women and men are considered normal and referred to as a “natural gender distinction.” The gender gap that exists between men and women in society is eroding. Men hold a strong position in society and view women as inferior to them.

There are some important justifications that promote gender discrimination in politics, including (i) the “religious reason” that India has its own distinct beliefs. The primary cause of gender discrimination is religion. Because of the patriarchal system, males tend to think that women belong in the home and are less inclined to pursue careers in politics. (ii) According to Aristotle, a man who defies social conventions and is a social animal is either an animal or a god. Women’s engagement in politics is hindered by various social constraints imposed by society, including child marriage, widowhood, maid service, dynasty traditions, estranged riches, and illiteracy. To achieve gender equality, women’s political participation is essential. (iii) Women from low-income families should also go into business for themselves. Because men can make decisions, there are more men and fewer women in Indian politics. Women are now well-equipped with the knowledge to make solid decisions, thanks to the leadership of Indian officers. (iv) Under some conditions, women were treated equally and without discrimination. The involvement of women in politics varies by area. Women’s participation in politics should be focused on eliminating bias in politics in order to bring gender equality to a worldwide scale (Kumar, 2020).

### **Gender Equality and Global Perspective**

Nairobi hosted the World Conference in 1985 to review and evaluate the accomplishments of the UN Decade for Women: Equality, Development, and Peace. Convening at a moment when the struggle for gender equality had at last achieved genuine international acceptance, 15,000 non-governmental organization (NGO) delegates took part in a concurrent NGO Forum. It was referred to as “the birth of global feminism.” The forward-looking policies approved in Nairobi in 2000 by the 157 participating states fell short of the expectations set forth at the Mexico City Conference. Declaring all issues to be women’s issues, the document sets a new standard (<https://www.un.org>).

The four main components of global gender approaches to globalization will be covered in this part. They are as follows: *First*, feminist perspectives on globalization aim to offer structures for comprehending gender inequalities linked to this phenomenon. The gendered inequality linked to neoliberalism was either systematized or structuralized in early feminist studies. Current feminists’ interpretations of globalization typically perceive the phenomenon as a result of systematic, structural inequalities on a worldwide scale. *Second*, this globalization strategy is based on a common commitment to fundamental feminist principles, such as opposing women’s subjugation. Many feminists address the problems of globalization by utilizing language related to human rights. Iris Marion Young contends that the social connection model is a new relational concept of responsibility in this regard. *Third*, it emphasizes feminist techniques with two aims in mind: sensitivity and intersectionality. Developing self-reflexive critiques is the *fourth* strategy. Klader goes on

to say that mainstream Western feminism's problematic "Enlightenment liberal" values, such as individualism, autonomy, and gender role eliminativism, should be rejected by international feminists. According to Schette, these ideals support gender interests by serving militarism, political dominance, economic exploitation, and racial supremacy, in addition to being cultural imperialism imposed on cultural "others" (<https://plato.stanford.edu>).

### **Pursue Equality at the Global level**

Odubajo, Adeola (2023), in his *Pursuing Equality: A Global Perspective*, aptly discusses that promoting social justice and equality is crucial for a respected society where everyone's rights are upheld and valued. In this regard, some important initiatives include:

- a) International organizations and agreements: the United Nations is actively working towards equality and rights, promoting fundamental rights as outlined in the Universal Declaration of Human Rights, including the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW).
- b) The UN has developed a comprehensive framework, promoting SDGs and political inclusion through Goal 10, aiming to reduce global challenges and promote social, economic, and political inclusion.
- c) Grassroots Movements and Activism: These grassroots movements and activism have been instrumental in driving social change and promoting equality. Grassroots activism gives a voice to marginalized communities and demands equal treatment and opportunities for all (<https://www.linkedin.com>).

### **CONCLUSION**

In the above paper discussion, there are some expectations placed on men and women differently about appearance, behavior, and employment. Because gender is social and cultural in nature rather than biological, it differs from sex. Gender characteristics are socially constructed, which means that they can be changed in ways that promote justice and equity in society. Equality follows equity. The process of treating men and women fairly is known as gender equity. The terms "gender equality" or "equality between men and women" refer to the rights, obligations, and opportunities that are equal for men, women, and girls and boys. It concludes that the first equal treatment principle supports discrimination based on gender. A symmetric principle is the second concept that will be discussed. The third principle is that treating someone "equally badly and equally" is equivalent. The equal treatment concept, which is the fourth principle, violates the actions of the individual offenders. Different methods conclude that gender equity equates to justice and equality; the male breadwinner model, the modified breadwinner model, and the universal breadwinner model all relate to childcare responsibilities. While equality of outcome forms the essence of egalitarianism, equality of opportunity serves as its fundamental tenet. The equality of dignity as inherent equality is another. In short, women's reservation in politics as well as in education should be given more emphasis.



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