

## QUESTION BANK FOR GENDER STUDIES

**Title: Gender Studies.**

**Subject Code: UGGS**

### I. Answer the following questions in Detail: -

1. What are women studies? Explain in detail.

**Women's studies** is an academic field that draws on feminist and interdisciplinary methods in order to place women's lives and experiences at the center of study, while examining social and cultural constructs of gender; systems of privilege and oppression; and the relationships between power and gender as they intersect with other identities and social locations such as race, sexual orientation, socio-economic class, and disability.<sup>[1]</sup>

Popular concepts that are related to the field of women's studies include feminist theory, standpoint theory, intersectionality, multiculturalism, transnational feminism, social justice, affect studies, agency, bio-politics, materialism's, and embodiment.<sup>[2]</sup> Research practices and methodologies associated with women's studies include ethnography, autoethnography, focus groups, surveys, community-based research, discourse analysis, and reading practices associated with critical theory, post-structuralism, and queer theory.<sup>[3]</sup> The field researches and critiques different societal norms of gender, race, class, sexuality, and other social inequalities.

Women's studies is related to the fields of gender studies, feminist studies, and sexuality studies, and more broadly related to the fields of cultural studies, ethnic studies, and African-American studies.<sup>[4]</sup>

In 1977, there were 276 women's studies programs nationwide. The number of programs increased in the following decade, growing up to 530 programs in 1989.<sup>[5]</sup> Women's studies courses are now offered in over seven hundred institutions in the United States, and globally in more than forty countries.

#### **Feminist theory**[edit]

Feminist theory refers to the body of writing that works to address gender discrimination and disparities, while acknowledging, describing, and analyzing the experiences and conditions of women's lives.<sup>[32]</sup> Theorists and writers such as bell hooks, Simone de Beauvoir, Patricia Hill Collins, and Alice Walker added to the field of feminist theory with respect to the ways in which race and gender mutually inform the experiences of women of color with works such as *Feminist Theory: From Margin to Center* (hooks), *In Search of Our Mothers' Gardens* (Walker), and *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (Collins). Alice Walker coined the term womanism to situate black women's experiences as they struggle for social change and liberation, while simultaneously celebrating the strength of black women, their culture, and their beauty.<sup>[33]</sup> Patricia Hill Collins contributed the concept of the "matrix of domination" to feminist theory, which reconceptualizes race, class, and gender as interlocking systems of oppression that shape experiences of privilege and oppression.

2. Write in detail about Gender roles.

A **gender role**, also known as a **sex role**,<sup>[1]</sup> is a social role encompassing a range of behaviors and attitudes that are generally considered acceptable, appropriate, or desirable for a person based on that person's biological or perceived sex.<sup>[2][3]</sup> Gender roles are usually centered on conceptions of masculinity and femininity,<sup>[2]</sup> although there are exceptions and variations. The specifics regarding these gendered expectations may vary substantially among cultures, while other characteristics may be common throughout a range of cultures. There is ongoing debate as to what extent gender roles and their variations are biologically determined, and to what extent they are socially constructed.

Gender roles influence a wide range of human behavior, often including the clothing a person chooses, the profession a person pursues, and the personal relationships a person enters.

Various groups, most notably the feminist movements, have led efforts to change aspects of prevailing gender roles that they believe are oppressive or inaccurate. The term gender role was first

used by John Money and colleagues in 1954, during the course of his study of intersex individuals, to describe the manners in which these individuals expressed that they were male or female even though no clear biological assignment existed.

### 3. Explain the difference between Sex and Gender.

The **distinction between sex and gender** differentiates a person's biological sex (the anatomy of an individual's reproductive system, and secondary sex characteristics) from that person's gender, which can refer to either social roles based on the sex of the person (gender role) or personal identification of one's own gender based on an internal awareness (gender identity).<sup>[1][2]</sup> In some circumstances, an individual's assigned sex and gender do not align, and the person may be transgender.<sup>[1]</sup> In other cases, an individual may have biological sex characteristics that complicate sex assignment, and the person may be intersex.

In ordinary speech, sex and gender are often used interchangeably.<sup>[3][4]</sup> Some dictionaries and academic disciplines give them different definitions while others do not. Some languages, such as German or Finnish, have no separate words for sex and gender, and the distinction has to be made through context.

Among scientists, the term sex differences (as compared to gender differences) is typically applied to sexually dimorphic traits that are hypothesized to be evolved consequences of sexual selection.

Sex: Anisogamy, or the size differences of gametes (sex cells), is the defining feature of the two sexes. By definition, males have small, mobile gametes (sperm); females have large and generally immobile gametes (ova or eggs).<sup>[7]</sup> In humans, typical male or female sexual differentiation includes the presence or absence of a Y chromosome, the type of gonads (ovary or testes), the balance of sex hormones (testosterone and estrogen), the internal reproductive anatomy (e.g. uterus or prostate gland), and the external genitalia (e.g. penis or vulva).<sup>[8]</sup> People with mixed sex factors are intersex. People whose internal psychological experience differs from their assigned sex are transgender, transsexual, or non-binary.

gender is defined as, "[i]n mod[ern] (esp[ecially] feminist) use, a euphemism for the sex of a human being, often intended to emphasize the social and cultural, as opposed to the biological, distinctions between the sexes.", with the earliest example cited being from 1963.<sup>[24]</sup> The American Heritage Dictionary (5th edition), in addition to defining gender the same way that it defines biological sex, also states that gender may be defined by identity as "neither entirely female nor entirely male"

### 4. Explain the significance Women Empowerment.

**Women's empowerment** is the process of empowering women<sup>[1][2]</sup> Empowerment can be defined in many ways, however, when talking about women's empowerment, empowerment means accepting and allowing people (women) who are on the outside of the decision-making process into it. Many people think that the days of woman fighting for rights are over but those people are wrong because 1 out of every 3 woman has been sexually harassed or catcalled in public by random men they don't know. Every day women are put down and told how to act and that they were asking for it if you wear that making woman feel that it is their fault, it is not. Many celebrities are all for girl power such as Liza Koshy and Lilly Singh (who has her own late night show and has won many awards and also raised money for #girllove and other charities) "This puts a strong emphasis on participation in political structures and formal decision-making and, in the economic sphere, on the ability to obtain an income that enables participation in economic decision-making."<sup>[3]</sup> Empowerment is the process that creates power in individuals over their own lives, society, and in their communities. People are empowered when they are able to access the opportunities available to them without limitations and restrictions such as in education, profession and lifestyle. Feeling entitled to make your own decisions creates a sense of empowerment. Empowerment includes the action of raising the status of women through education, raising awareness, literacy, and training. Women's empowerment is all about equipping and allowing women to make life-determining decisions through the different problems in society.

Women empowerment has become a significant topic of discussion in development and economics. It can also point to the approaches regarding other trivialized genders in a particular political or social context.

Women's economic empowerment refers to the ability for women to enjoy their right to control and benefit from the resources, assets, income and their own time, as well as the ability to manage risk and improve their economic status and well being.<sup>[5]</sup>

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5. Explain the difference between Gender Equality and Gender Equity.

**Gender equality**, also known as **sexual equality** or **equality of the sexes**, is the state of equal ease of access to resources and opportunities regardless of gender, including economic participation and decision-making; and the state of valuing different behaviors, aspirations and needs equally, regardless of gender.

Gender equality is the goal, while gender neutrality and gender equity are practices and ways of thinking that help in achieving the goal. Gender parity, which is used to measure gender balance in a given situation, can aid in achieving gender equality but is not the goal in and of itself. Gender equality is more than equal representation, it is strongly tied to women's rights, and often requires policy changes. As of 2017, the global movement for gender equality has not incorporated the proposition of genders besides women and men, or gender identities outside of the gender binary.

**Gender equity** refers to “fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities” (International Labour Office [ILO], 2000).

6. Write the importance of UGC’s guidelines of Women’s studies in XI and XII Plan.

The XI Plan took a broader view of Women’s Studies by supporting strategies that would in the long run facilitate the up-gradation of Women’s Studies Centres in universities and colleges into teaching and research Departments. The thrust was:

- to transform the field action projects initiated by the Centres into learning modules that could be integrated into teaching programmes
- to reinforce teaching in colleges and universities and enhance knowledge by initiating new courses.

To meet these ends and to ensure the focus and quality of this growing discipline in the XIth Plan:

- emphasis was given to mentoring, partnership and conducting orientation and training workshops for curricula development.
- more institutions and organisations involved in the study of women were incorporated in the network to enhance the development of the discipline.

The 12th Plan of the University Grants Commission emphasises equity and inclusiveness. Gender is a major concern, and within it the social inequities resulting from the social structure of Indian society resulting in women of different social groups having unequal access at all levels including decision-making positions. In the 12th Plan, under principal objectives, goals and strategies, the UGC document emphasises the importance of taking initiative for leadership development at all levels. However, to maintain gender equity, it is equally essential to motivate women to move to such positions against the existing sociocultural and institutional barriers and to further develop confidence by equipping them with leadership, management and administrative skills for their role as managers.

The XII Plan therefore poses new challenges of consolidation, innovation, developing interdisciplinary approaches, evolving theory and new strategies of pedagogy to grapple with the complexities of caste, class, gender, ethnicity, regional and religious diversity and so on. For this, 8 developing faculty competence and capabilities and strengthening Women's Studies Centres is imperative.

### **Guidelines for the XII Plan:**

The Guidelines will have two parts:

**Part I** consists of the Approach Paper, which describes the concepts, goals and roles of Women's Studies Centres on the one hand, and strategies and approaches on the other.

**Part II** gives directions for operationalising the positions detailed in the Approach Paper.

**Part III** gives the rationale, goals and operationalization of the Capacity Building Program

#### **Part I: The Approach Paper**

Introduction Women's Studies was born out of the women's movement in India. As a body of theory, it emerged from the engagements of feminist scholars with pressing issues touching the lives of women. It was initially conceptualised as a branch of the social sciences and humanities. Women's Studies Centres were envisaged as playing an interventionist role by initiating the gender perspective in many domains in the generation of knowledge, the field of policy and practice. They were designed to act as catalysts for promoting and strengthening Women's Studies through teaching, research and field action projects: The Centres for Women's Studies:

- have been instrumental in incorporating Women's Studies perspective in various teaching programmes as well as in facilitating research in socially relevant issues.
- have provided consultation to scholars, contributed to development projects in various capacities.
- have generated resource material and documentation in the regions in which they are located and established networking both within and outside the university system.
- have contributed to the visibility of women's issues, tried to combine scholarship with socially relevant theories, and have succeeded in opening genuine interdisciplinary dialogues in several areas.
- have engaged not only with the social sciences and humanities but with other disciplines like life sciences, biosciences and other areas of science and technology, such as agriculture and forestry, medicine and architecture. The biased gender perspective within these disciplines determines their very structures and need to be systematically critiqued by scholars in Women's Studies.
- have incorporated advanced technological knowledge to build up the field of Women's Studies. In the last three decades, Women's Studies Centres (WSCs) along with other institutions and scholars, have gained in academic stature and developed a rich body of theory based on a complex and multilayered understanding of the realities of women's lives. This material needs to be introduced to students in the classroom, factored into policy planning and programmes and disseminated into the civil society.

7. Write the impact of Gender Division of Labour.

8. Elucidate the importance of Domestic Violence against Women in India.

Domestic violence (DV), defined by the Protection of Women from Domestic Violence Act 2005 as physical, sexual, verbal, emotional, and economic abuse against women by a partner or family member residing in a joint family, plagues the lives of many women in India. National statistics that utilise a modified version of the Conflict Tactics Scale (CTS) to measure the prevalence of lifetime physical, sexual, and/or emotional DV estimate that 40% of women experience abuse at the hands of a partner (Yoshikawa, Agrawal, Poudel, & Jimba, 2012). Data from a recent systematic review by the World Health Organization (WHO) provides similar regional estimates and suggests that women in South-East Asia (defined as India, Maldives, Sri Lanka, Thailand, Bangladesh, and Timor-Leste) are at a higher likelihood for experiencing partner abuse during their lifetime than women from Europe, the Western Pacific, and potentially the Americas (WHO, 2013).

Among the different proposed causes for the high DV frequency in India are deep-rooted male patriarchal roles (Visaria, 2000) and long-standing cultural norms that propagate the view of women as subordinates throughout their lifespan (Fernandez, 1997; Gundappa & Rathod, 2012). Even before a child is born, many families have a clear preference for male children, which may result in their preferential care, and worse, sex-selective abortions, female infanticide and abandonment of the girl-child (Gundappa & Rathod, 2012). During childhood, less importance is given to the education of

female children; further, early marriage as occurs in 45% of young, married women, according to 2005–2006 National Family Health Survey (NFHS-3) data (Raj, Saggurti, Balaiah, & Silverman, 2009), may also heighten susceptibility to DV (Ackerson, Kawachi, Barbeau, & Subramanian, 2008; Raj, Saggurti, Lawrence, Balaiah, & Silverman, 2010; Santhya et al., 2010; Speizer & Pearson, 2011). In reproductive years, mothers pregnant with and/or those who give birth to only female children may be more susceptible to abuse (Mahapatro, Gupta, Gupta, & Kundu, 2011) and financial, medical, and nutritional neglect. Later in life, culturally bred views of dishonour associated with widowhood may also influence susceptibility to DV by other family members (Saravanan, 2000).

#### 9. Discuss about Sexual Harassment of Women at workplace.

Sexual harassment at a workplace is considered violation of women's right to equality, life and liberty. It creates an insecure and hostile work environment, which discourage women's participation in work, thereby adversely affecting their social and economic empowerment and the goal of inclusive growth<sup>1</sup>. With this idea the legislature formulated the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act 2013.

The need for such legislation was observed first time by the Supreme Court, in *Vishaka v State of Rajasthan*<sup>2</sup>. In the absence of any law at that time providing measures to check the evil of sexual harassment of working women, the Supreme Court, in exercise of power available under Article 32 of the Constitution, framed guidelines to be followed at all workplaces or institutions, until a legislation is enacted for the purpose. The Supreme Court incorporated basic principles of human rights enshrined in Constitution of India under Article 14, 15, 19(1)(g) and 21, and provisions of Convention on Elimination of All Forms of Discrimination against Women (CEDAW), which has been ratified in 1993 by the Government of India. The guidelines laid down by the Supreme Court were to be treated as the law declared under Article 141 of the Constitution.

### **BRIEF ANALYSIS OF THE POSH ACT AND RULES**

After 16 years of *Vishaka*, The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act 2013 ("the Act") was enacted with the objective to provide protection against sexual harassment of women at workplace<sup>3</sup> and for the prevention and redressal of complaints of sexual harassment and for matter connected therewith or incidental thereto.

The Act defines sexual harassment as unwelcome acts or behavior (whether directly or by implication) namely, physical contact and advances, a demand or request for sexual favors, making sexually colored remarks, showing pornography, any other unwelcome physical, verbal or non-verbal conduct of sexual nature<sup>4</sup>. Any act of unwelcome and sexual nature shall be considered as sexual harassment. The Delhi High Court in *Shanta Kumar vs CSIR* held that "undoubtedly, physical contact or advances would constitute sexual harassment provided such physical contact is a part of the sexually determined behaviour. ...a physical contact which has no undertone of a sexual nature and is not occasioned by the gender of the complainant may not necessarily amount to sexual harassment."<sup>5</sup>

The Act also provides the circumstances under which an act may amount to sexual harassment. These are:

- (i) implied or explicit promise of preferential treatment in her employment; or
- (ii) implied or explicit threat of detrimental treatment in her employment ; or
- (iii) implied or explicit threat about her present or future employment status; or
- (iv) interference with her work or creating an intimidating or offensive or hostile work environment for her; or
- (v) humiliating treatment likely to affect her health or safety.

## 10. Explain about

i) **Gender Discrimination:** Gender discrimination, also known as sexual discrimination, is any action that specifically denies opportunities, privileges, or rewards to a person (or a group) because of gender. The practice of letting a person's gender become a factor when deciding who receives a job or a promotion, is gender discrimination. When gender is a factor in other decisions about employment opportunities or benefits, that too is gender discrimination. While most discrimination charges claim that a woman (or women) was discriminated against in favor of a man (or men), there have also been cases where males have claimed that they have been discriminated against on the basis of gender. These cases are usually referred to as "reverse discrimination."

ii) **Gender Stereotyping:** Gender stereotyping is defined as an overgeneralization of characteristics, differences and attributes of a certain group based on their gender. Gender stereotypes create widely accepted biases about certain characteristics or traits and perpetuate the notion that each gender and associated behaviors are binary. Under this assumption, if a man or a woman act differently from how their gender is expected to behave there is a disconnect in the evaluator's mind. As our society moves to a broader construct of what "gender means," individuals who are stuck in this binary idea of gender have a difficult time wrapping their brains around individuals who do not fit into a strict gender dichotomy, or do not identify with any gender at all. For example: assertive women are called "bitches" and "whores", while men who don't appear or act masculine are called "sissies" or "wimps" or assumed to be gay, which is a very offensive stereotype in the LGBT community.

Gender stereotypes are dangerous because they can cause us to be disoriented in our perceptions. When individuals don't conform to our gender stereotypes the result can lead to discrimination and unequal or create unequal or unfair treatment. To a certain person who chooses to defy people's assumptions about his/her gender. When gender inequality occurs in the background of gender stereotyping, this is in the most basic sense sexism.

iii) **Gender Division of Labour:** The gender division of labour refers to the allocation of different jobs or types of work to women and men. In feminist economics, the institutional rules, norms and practices that govern the allocation of tasks between women and men (and girls and boys) also constitute the gender division of labour, which is seen as variable over time and space and constantly under negotiation (Mediterranean Institute of Gender Studies, 2009).

We aim to discuss differences in the gendered division of labour across different cultural settings and explore how these divisions are affected by societal, economic and historical changes. We thus invite young scholars whose work may address (but need not be limited to) the following topics:

1. Gender division of paid and unpaid work in private and public life
2. Occupational segregation by gender and race/ethnicity
3. Cultural variation in the gender division of labour
4. Changes in the distribution of human capital (education) and its effect on the gender division of labor
5. Gender dimensions of informal employment and small businesses
6. Gender dimensions of labor migration
7. The relationship between gender ideology and the division of labour throughout the life cycle

## 11. Explain about Gender and Development.

### 12. Millennium development goals and CEDAW.

- The Millennium Development Goals (MDGs) commit the world to halving extreme poverty by 2015. The prime candidates for this assistance should be the very poorest, including older women. While the MDGs have specific targets on children and youth, they are silent on issues of age (HelpAge International, 2005), including older women.
- MDG 1 – Eradicate extreme poverty and hunger among older women and their families. (CEDAW Article 13 – access to finance: Micro-credit and finance schemes can have age limit restrictions that prevent older women from accessing them. CEDAW Article 16 –

property and inheritance – In many settings the state of widowhood or being single due to divorce or never having been married profoundly changes older women’s status and can result in discrimination both in law and in practice, particularly in terms of property and inheritance rights.) (CEDAW Article 11 – employment and social security – many older women live in poverty, having worked in low paid jobs or in unpaid work all their lives, unable to accumulate assets.)

- MDG 2 – Achieve universal primary education. (CEDAW Article 10 – Education: the illiteracy rates among older women are high due to having been unable to access education when they were young. Promote a package of social protection for older women to include education (also see MDG 8).
- MDG 3 – Promote gender equality and empower older women. (CEDAW Article 7 – Participation in political and public life – Older women are often discriminated in terms of not being given the opportunity to participate in political processes and decision-making)
- MDG 4 and 5 – Reduce child mortality and improve maternal health
- Older women, as mothers, grandmothers and traditional birth attendants play an important role in the family and supporting parents with young children. Targeting older women with support and information can reduce child mortality and improve the health of their mothers (HelpAge International, 2005). Women who have had unprotected sex, multiple births, or who sustain injuries while giving births, can face a life of compromised health according to participants’ testimonies at the 1995 Beijing Conference on Women in the Older Women’s Tent.

CEDAW: The Committee on the Elimination of Discrimination against Women (the Committee) is the international body charged with overseeing the implementation of the legal obligations of the 189 States parties under the Convention on the Elimination of All Forms of Discrimination against Women (the CEDAW Convention). The Committee is keenly aware of the nexus between development and the realization of women’s rights. The near universal ratification of the CEDAW Convention, together with the vast experience of the Committee since its establishment in 1982 in relation to women and development garnered through its supervisory mandate, underlines the importance of the Committee's expertise in the implementation of the principle of “ensuring that no one is left behind”.

Article 1 of the CEDAW Convention prohibits any distinction, exclusion or restriction made on the basis of sex, which has the effect or purpose of impairing or nullifying the enjoyment and exercise of rights by women on an equal basis with men. The Committee has thus repeatedly articulated, through its General Recommendations, a vision of substantive equality which takes into account the reality of women and girls’ lives that is impacted both by historic discrimination as well as actual differences between females and males.

It is clear that CEDAW does not only refer to the absence of a discriminatory legal framework, but also notes that policies must not be discriminatory in effect. CEDAW requires that states achieve both substantive and formal equality and recognizes that formal equality alone is insufficient for a state to meet its obligation to achieve substantive equality between men and women and requires measures to address both direct and indirect discrimination.

CEDAW provides robust standards on equality and non-discrimination for all women. It also provides critical normative standards that are intrinsically linked to the Agenda 2030 for sustainable development such as those related to food, education health, housing, nondiscrimination, political participation and freedoms of expression and assembly. From this perspective, anchoring the Agenda 2030 to the principle of “ensuring that no one it is left behind” requires the adoption of a development framework based on the standards for the full enjoyment of human rights by women proposed by CEDAW.

### 13. Explain about Hindu Succession Act.

**The Hindu Succession Act, 1956** is an Act of the Parliament of India enacted to amend and codify the law relating to intestate or unwilled succession, among Hindus, Buddhists, Jains, and Sikhs.<sup>[1]</sup> The Act lays down a uniform and comprehensive system of inheritance and succession into one Act. The Hindu woman's limited estate is abolished by the Act. Any property possessed by a Hindu female is to be held by her absolute property and she is given full power to deal with it and dispose it of by will as she likes. Parts of this Act was amended in 2005 by the Hindu Succession (Amendment) Act, 2005.<sup>[2]</sup>

**As per religion: This Act is applicable to the following:**<sup>[1]</sup>

- any person who is a Hindu by religion in any of its forms or developments including a Virashaiva, a Lingayat or follower of the Brahmo, Prarthana or Arya Samaj;
- any person who is Buddhist, Sikh by religion; and
- to any other person who is not a Muslim, Christian, Parsi or Jew by religion unless it is proved that the concerned person would not have been governed by the Hindu Law or by any custom or usage as part of that law in respect of any of the matters dealt with herein if this Act had not been passed.

Explanation as to who shall be considered as Hindus, Buddhists, Jains or Sikhs by religion has been provided in the section:

- any child, legitimate or illegitimate, both of whose parents are Hindus, Buddhists, Jains or Sikhs by religion;
- any child, legitimate or illegitimate, one of whose parents is a Hindu, Buddhist, Jain or Sikh by religion and who is brought up as a member of the tribe, community, group or family to which such parent belongs or belonged;
- any person who is convert or re-convert to the Hindu, Buddhist, Jain or Sikh religion.

A person shall be treated as a Hindu under the Act though he may not be a Hindu by religion but is, nevertheless, a person to whom this Act applies by virtue of the provisions contained in this section.

**As per tribe**

However it has been provided that notwithstanding the religion of any person as mentioned above, the Act shall not apply to the members of any Scheduled Tribe within the meaning of clause (25) of article 366 of the Constitution of India unless the Central Government, by notification in the Official Gazette, otherwise directs. *Surajmani Stella Kujur Vs. Durga Charan Hansdah-SC*

**Males:** The property of a Hindu male dying intestate, or without a will, would be given first to heirs within Class I. If there are no heirs categorized as Class I, the property will be given to heirs within Class II. If there are no heirs in Class II, the property will be given to the deceased's agnates or relatives through male lineage. If there are no agnates or relatives through the male's lineage, then the property is given to the cognates, or any relative through the lineage of females.

There are two classes of heirs that are delineated by the Act.

**Class I** heirs are sons, daughters, widows, mothers, sons of a pre-deceased son, widows of a pre-deceased son, son of a, pre-deceased sons of a predeceased son, and widows of a pre-deceased son of a predeceased son.

If there is more than one widow, multiple surviving sons or multiples of any of the other heirs listed above, each shall be granted one share of the deceased's property. Also if the widow of a pre-deceased son, the widow of a pre-deceased son of a pre-deceased son or the widow of a brother has remarried, she is not entitled to receive the inheritance.

**Class II** heirs are categorized as follows and are given the property of the deceased in the following order:

1. Father
2. Son's / daughter's son
3. Son's / daughter's daughter
4. Brother
5. Sister



6. Daughter's / son's son
7. Daughter's / son's daughter
8. Daughter's / daughter's son
9. Daughter's /daughter's daughter
10. Brother's son
11. Sister's son
12. Brother's daughter

**Females:** Under the Hindu Succession Act, 1956,<sup>[1]</sup> females are granted ownership of all property acquired either before or after the signing of the Act, abolishing their "limited owner" status. However, it was not until the 2005 Amendment that daughters were allowed equal receipt of property as with sons. This invariably grants females property rights.

The property of a Hindu female dying intestate, or without a will, shall devolve in the following order:

1. upon the sons and daughters (including the children of any pre-deceased son or daughter) and the husband,
2. upon the heirs of the husband.
3. upon the father and mother
4. upon the heirs of the father, and
5. upon the heirs of the mother.

14. Explain about Eve teasing Prevention Act and Maternity Benefit.

**Eve teasing** is a euphemism used throughout South Asia, which includes (but is not limited to) India,<sup>[1][2]</sup> Pakistan,<sup>[3]</sup> Bangladesh<sup>[4]</sup> and Nepal,<sup>[5]</sup> for public sexual harassment or sexual assault of women by men. The name "Eve" alludes to the Bible's creation story concerning Adam and Eve.<sup>[6]</sup> Considered a problem related to delinquency in youth,<sup>[7]</sup> it is a form of sexual aggression that ranges in severity from sexually suggestive remarks, brushing in public places and catcalls, to groping.<sup>[8][9][10]</sup> The Indian National Commission for Women has suggested that the expression be replaced by a more appropriate term.<sup>[11]</sup> According to them, considering the semantic roots of the term in Indian English, Eve teasing refers to the temptress nature of Eve, placing responsibility on the woman as a tease.<sup>[12]</sup> Teasing the girls, passing comment on them, harassing them, troubling them purposely is called 'eve teasing.'

The **Maternity (Amendment) Bill 2017**, an amendment to the Maternity Benefit Act, 1961, was passed in Rajya Sabha on August 11, 2016, in Lok Sabha on March 09, 2017, and received an assent from President of India on March 27, 2017.<sup>[2]</sup> The Maternity Benefit Act, 1961 protects the employment of women during the time of her maternity and entitles her of a 'maternity benefit' – i.e. full paid absence from work – to take care for her child. The act is applicable to all establishments employing 10 or more employees.

The provisions of The Maternity Benefit (Amendment) Act, 2017 are effective from April 1, 2017. However, provision on crèche facility (Section 111 A) shall be effective from July 1, 2017.