

 <p>ISSN 2631-2131</p>	<p>11. BIOLOGY AS DESTINY IN GENDER INEQUALITY</p> <p>- By Sharma S.</p>
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Abstract

Generally differentiating men and women in society as a gender study is itself increasing the discrimination. It is as in the name of elimination discrimination activists are uniting, registering, advocating the weaker section of the society for political benefit. The weaker section is being stronger to fight against stronger section to intensify the conflict for political benefit. The recent accident of Rukum district of is the product of conflict led politics of modernity. A Dalit boy went to marry his non Dalit love with some of his friends but her people made them to jump on Karnali River to save their lives but killed. The incident was highly politically motivated. Until we follow the philosophy of modernity, the same kind of incidents may repeat time and again. The study is to analyze the biology as destiny in gender inequality. Methodologically the study is a critical analysis of modernism on the issues of gender inequality. Men are men and women are women with pride, no regression at all. No one can eliminate the destiny or Prarabdha but we can neutralize it.

Keywords: Biology, Buddha, Destiny, Gender,

Introduction

“No Women, No Cry” Most of the men think that, its true women simply cry for simple things. Simply women complain to men and men have to accomplish that. The complaint, the cry, the love, the accomplishment, the respect, and the acceptance is the love of life between men and women. Being a man or woman it is the pride of life. Biology is the destiny with pride. The quality

of men cannot be compared with the quality of women.

The concept of gender study is still based on the philosophy of modernity. But the time has arrived that it will shift its paradigm soon. It is the initial phase of sustainable development era; it cannot break the strong feminists led philosophies at the beginning. It is quite sure after few time modernity has to die for sure. If we analyze the biology, from Vedic philosophy, soul is immortal, other everything is impermanent. When we left our body our soul will hang around some time close to us and enters in another womb. After the birth we all forget the past and tries to find out new. Simply, what we are is the product of environment (Williams, 2004). We are simply the children of mother nature. We may have different colors and attitudes but we are all the children of the environment. Nature is beyond our control. Being men or women in next life is based on present karma for sure. There is not any alternative accepting and enjoying it. The study is based on the analysis of human biology, Buddhists philosophy of rebirth and karma, human destiny as *Prarabdha*, and Gender and its implications in humanity. Man is man, women is women both have their own quality in physical level. From the heart both of them are the child of this environment – common in soul. In Hinduism or in Buddhism it is believed that the present body is the demand and Karma of past body. Being a man of women it is indifferent because the body is simply a vehicle for this piece of life. Development impacts on inclusive development (Badal, 2017).

Objective and method

The study is to analyze the biology as destiny in gender inequality from eastern perspective. Methodologically the study is a critical analysis of modernism on the issues of gender inequality. It is predominantly, the literature review of gender related sources that are available conveniently.

Discussion

Biology (This Body)

Destiny is luck and biology is physical body. The concept of destiny and biology were started since the time of Aristotle. Aristotle (384–322) studied at Plato's Academy in Athens, remaining there for about 20 years. Like Plato, he sought universals in his philosophy, but unlike Plato he backed up his views with detailed and systematic observation, notably of the natural history of the island of Lesbos (Donald & Lopez, 2008). Aristotle was able to accomplish what he did in biology because he had given a great deal of thought to the nature of scientific inquiry. Thus, Aristotle is properly recognized as the originator or pioneer of the scientific study of life or living organisms (Barkow, Cosmides, & Tooby, 1992). Science has to go through the unsolved mystery of the nature, biology

or spirituality. The science of gender study ends at the elimination of entire discriminations as the level of heart and love. Radical modern age has been ending soon. Disciplines developed in the theory of modernism will end with the end of modernity. Thus biology is the study of living organism- *Jivatma*.

From the Vedic philosophy, every birth of a *Jivatma* is the result of past or accumulated *Karma* that is stored as *Sanchita Karma*.

Similarly, the philosophy claims, *Prarabdha Karma* is the part of *Sanchita Karma* which has to be compulsorily experienced in every birth, whatever may be the spiritual credentials of a *Jivatma*. The story of Bharata related in the *Bhagavad Puran* illustrates this basic belief in karma and the cycle of birth. Bharata had relinquished his kingdom and spent his lifetime in austere yogic practices. If such a realized soul immersed in total devotion to the Lord had been drawn by compassion towards a deer cub, it can be accounted only by the theory of *Prarabdha Karma*. Bharata, who was steeped in *Atma Gyana* all these years, shifted his entire attention to the welfare of the orphaned deer cub. It came to pass that he died with this concern and involvement towards the young deer. This led to his being born as a deer in his next birth. But during this life span as a deer, his past *Vasanas* made him realize his true *Atma*. He spent time in solitude. He had to undergo yet another birth as *Jadabharata* to attain realization. Bharatavarsha connects it with the Bharata people, descendants of the legendary king Bharata, son of Dushyanta and Shakuntala. Cosmography blends with geography in the Puranas (Singh, 2016). The strong women characters of the *Mahabharata* suggest an earlier stage of social development, when women were less subordinated to men compared to later times.

Women in Buddhism:

There are strong rules for women in Buddhism because of the purpose of security law and order of the time. Only the religion was the law. That time was not like today and the security system was very loose. The four noble truths of lord Buddha are: "there is suffering in life, there is the cause of suffering, the suffering can be cured, the way out is *Dhamma*- or *Shila*". The suffering is due to the birth, sickness, death of loved one, etc. they are beyond the human control. Biology of birth and gender are beyond the control of human being. There are certain cases of gender transformation but are not naturally succeeded. Biological Science has to work a lot in it but not necessary. Locality, originality, and reality are the bases of knowledge of post post-modern age of sustainable development (Tweed, 2000). Despite vigorous attempts by women over the past century to reject the contention that our biology must indeed be our destiny. This is not bad but feel good and accept the reality with pride and go on.

We are endowed at birth with the latent proclivities or dispositions (*anusaya*) toward actions that are motivated by ignorance, craving and aggression - the very actions that were instrumental in bringing about these kind of bodies in the first place. These dispositions remain latent, however, awaiting their fuller development with growth and maturation (Waldron, 2000). We therefore find basic agreement between early Buddhist thought and evolutionary biology regarding the important influences that certain drives and behavioral patterns impart over vastly extended periods of time, in their persistence as heritable emotional and cognitive capacities, and as dispositions activated in our moment-to-moment psychological processes - that is, their roles in evolution, embodiment and enation, respectively. As it keeps interacting with its environment, a living organism will undergo a sequence of structural changes (Tweed, 2000). An organism's structure at any point in its development is a record of its previous structural changes, and each structural change influences the organism's future behavior.

Buddhism has been described by some as rational and non-dogmatic, and there is evidence that this has been the case from the earliest period of its history (Donald & Lopez, 2008). The basic Buddhist notion of dependent arising (*pratitya-samutpada*) - that all conditioned phenomenon arises in dependence upon other phenomena - and examine its implications for understanding the development of species and the functioning of organisms (Waldron, 2000). In both the Buddhist and evolutionary biological perspectives, it is the discrete actions of living beings in interaction with their environment that, over the long term, underlie evolutionary change. The world in its variety arises from action (*karma*). Actions accumulate by the power of the latent afflictions (*anusaya*), because without the latent afflictions incapable of giving rise to a new existence. Consequently, the latent afflictions are the root of existence. The way out of birth (male or female) is entirely based in human past Karma and commitments. In Buddhism there is not any kind of discrimination among any living organism. Women are equally respected but some western influenced scholars criticize Buddhism without understanding the essence of Buddhism and security system before 2500 years. Buddhism is science of peace and love.

Destiny:

Darwin taught us that our species is the product of biological evolution, and that evolution by natural selection is a process of unintelligent design. That is, evolution is a blind process conceptually similar to the blind processes that cause the molecules of crystals to align themselves in perfect order or the pebbles of a stream bed to be sorted by the rushing of water (Barkow J. H., 2003). Thus it is not other than destiny or incarnation of past life.

Here the life is *Prarabdha*. *Prarabdha* is the part of *Sanchita Karma*, a collection of past *Karmas*,

which are ready to be experienced through the present body -incarnation (Defouw, Fouw, & Svoboda, 2003). *Prarabdha* is that portion of the past karma which is responsible for the present body. That portion of the *Sanchita Karma* which influences human life in the present incarnation is called *Prarabdha*. It is ripe for reaping. It cannot be avoided or changed. It is only exhausted by being experienced. Men are men and women are women due to the past Karma or present Karma for post life. We can make our destiny. If we work hard definitely our future will be as we deserve. Being a men or women is also interest of past karma of past life.

The psychobiological framework of analytic theory had brought about severe distortions of our perception of man's psychological essence without yet achieving a true integration of analysis with biology and medicine (Magid, 1995). Biology is not destiny unless we ignore it (Barkow, Cosmides, & Tooby, 1992). If we take an exclusively moral stance, then we make biology into destiny. If we take the perspective of an evolutionary praxis and use this understanding in crafting our policies, perhaps we can construct an enduring, sustainable way of life. Of course, as each new generation seeks to climb social hierarchies by demonstrating the superiority of their ideas and ways and plans over those of their elders, we will find that old solutions no longer work and new ones are necessary (Barkow J. H., 2003). It is not wise to curse the fate or destiny; the body is simply a vehicle. The soul is the fundamental issue of human being. Gender simply matters in bedrooms if you see it somewhere it is your mental problem. We cannot discriminate mother and father.

From the teaching of eastern philosophy, birth is related with love, affection, sin, crime, everything before life. Previous life or next life is simply a tree of fruit that gives millions of fruits, or light of a candle lit millions of other candles. My thought, emotion, etc. transfer to my children and grandchildren as my next life. They are my next life, but quality of me. To be me like me, my family lineage and environment is responsible. To be me as like me, is in the hand of my parents. Thus it is not in my control, it is the interest, toil, sweat etc. of our parents. It is a pure biological science based on Buddhist's philosophy. Biology is partly destiny. Gender is social stratification of hunter and gatherer in present age. Gender is "done" or constructed, it can also be "undone" or deconstructed (Deutsch, 2016). Therefore, gender construction is modernist's thought whereas gender deconstruction –undone, is postmodern concept. Simply it is not necessary to construct and deconstruct the gender but accept it as a gift of nature.

Gender:

Gender or feminism are organized crime and violence in western polity to defame or intentionally make defeated in next election. Most of the US election are influenced by such racial or sexual scams and scandals. Women have complete reproductive right. The women's organization

that grew out of hard understanding of women's oppression aimed to help women challenge the ideology that made our biology shape our destiny. The struggle for women's reproductive rights was and continues to be for the group an essential component of the larger struggle for social justice (Rvindran, 1997). The social justice is related with politics. Despite recent changes in the role options available to many women, a strong link between sexuality, maternity, and womanhood continues to be reinforced within most cultures throughout the world. Irrespective of women's other life accomplishments and creative labors, motherhood is still considered by many to be the hallmark of mature womanhood—a symbol of women's ultimate destiny and fulfillment (Daniluk, 1999). That production and reproduction remain intimately connected to the economic and political realities of all women's lives—especially those from traditional, patriarchal cultures. In continuing to promote motherhood as women's destiny and primary justification in life, the social construction of mothering within patriarchal societies necessarily informs and shapes the experiences not only of women who mother, but also of women who do not. The men who do not know and understand the problem and suffering of women are completely ignorant people. They should be educated and trained to value the mother, nature and environment.

Women often rework and revisit their decision to forgo motherhood in fear that this instinct or desire will somehow “kick in “ later when it's too late. They fear they may come to regret having rejected their biological “destiny”. Aristotle justifies women's political subordination on the basis of biological characteristics, a move that meets racism's basic definition (Yates, 2015). Therefore, Biology is indeed destiny with pride for a woman in Aristotle: her lower physical heat makes her a woman instead of a man, minimizes her role in reproduction, and denies her that determine freedom and autonomy. In the Politics, Asiatic are reduced by their environment to a woman's level of physical heat and, therefore, to the status of natural slaves—an effect considered unalterable and hereditary. Girls are girls and boys are boy. Boys are generally dressed in blue or masculine for example, while girls are dressed in pink or quit feminine. Boys are handsome and girls are beautiful (West & Zimmerman, 1987). They receive and play with different toys and parents have different behavioral expectations from boy and girl. Boys are the symbol of early hunters and girls are gatherers (Lindsey, 2015). Thus, man and women are naturally different and we must respect this differences.

Conclusion

No women or men but humanism, is the main motto of sustainable development era. From the Vedic and Buddhists' philosophy love respect and acceptance are the formula of happiness. To get the happiness we have to accept and respect the reality not retaliation to generate conflict.

Conflicts do not generate peace and happiness. Biology is our pride. Men are men and women are women with pride, no regression at all. No one can eliminate the destiny or *Prarabdha* but we can neutralize it. Respect the humanism.

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