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FOUR YEAR BACHELOR'S DEGREE COURSE

(CBCS in Accordance with NEP 2020)

SEMESTER-VI

SOCIOLOGY OF GENDER

SOCIOLOGY

Surya Kumar Bhuyan School of Social Sciences

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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COURSE INTRODUCTION

This Course is meant for the sixth semester students of Sociology of BA programme under the revised semester system of Krishna Kanta Handiqui State Open University. The course is titled *Sociology of Gender.* Gender is an essential aspect of our identity that shapes our every day experieces and it is society which has created the idea of gender. In this course the learners will be able to learn how society construct and individuals internalise gender.

While going through this paper, you will notice that some boxes are put in the left hand or right hand side of the text. These boxes are meant to serve the purpose of in-text glossary for you. Again, you may find some boxes marked with: “LET US KNOW”. These boxes will provide you with some additional interesting and relevant information. The boxes marked with “ACTIVITY” will help you in making your learning more active and efficient. And, at the end of each section, you will get “CHECK YOUR PROGRESS” questions. These have been designed to self-check your progress of study. It will be better if you solve the problems put in these boxes immediately aftacser you go through the sections of the units and then match your answers with “ANSWERS TO CHECK YOUR PROGRESS” given at the end of each unit.

UNIT 1 : GENDER AS A SOCIAL CONSTRUCT

UNIT STRUCTURE

1.1 Learning Objectives

1.2 Introduction

1.3 Meaning of Gender

1.4 Biological determinism or social compulsion

1.5 Sociological theories on gender

1.6 Difference between sex and gender

1.7 Let us sum up

1.8 Further Reading

1.9 Answers to check your progress

1.10 Model Questions

1.1 LEARNING OBJECTIVES

After going through this unit you will be able to,

- Know the meaning of gender .
- understand what is social construction of gender

1.2 INTRODUCTION

You must have often come across application forms where the applicant's sex or gender is asked. These two terms are often used interchangeably. But they are different. In this unit we will learn about the difference between these two concepts.

1.3 MEANING OF GENDER

The distinctions between men and women are more social than natural. The conceptual distinction between 'sex' and 'gender' seeks to capture this matter. Gender became a key sociological concept owing to the impact of feminism. Thus, arguing that 'anatomy is not destiny' and that 'one is not born, but rather becomes, a woman'.Simone de Beauvoir questioned the assumptions behind such formulations in her feminist classic *The Second Sex*. At least in the social sciences, there is now unanimity in accepting that distinctions between men and women are more social than natural. This clearly projects

gender is a social construct, not an outcome of the biological difference. There is a conceptual distinction between 'sex' and 'gender'. They are not one and the same.Margaret Mead, an American anthropologist, was one of the first to empirically ground the distinction between the biological and social characteristics of men and women. She argued this through her study of the conceptions of masculinity and femininity among the Arapesh, Mundugamor and Tchambuli, three societies in the New Guinea Islands. On the basis of this study, she argued that masculinity is often equated with aggression and hand femininity with nurturance on the other. This association of traits have no intrinsic relation with biological sex. Mead's study contributed significantly to the shaping of the concept of gender in the latter half of the twentieth century.

Gender refers to the socially constructed roles of and relations between men and women. Gender refers to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes. They are context/time, specific and changeable.

In simple terms, gender explains the differences between men and women. Gender is an analytical category that is socially constructed to differentiate the biological difference between men and women. The term gender is also used to describe the differences in behaviour between men and women which are described as "masculine" and "feminine". Feminist writings focus on this aspect and claim that these differences are not biological but are social constructions of patriarchal society. But some theorists suggest that the biological differences between men and women also result in their mental and physical differences. They argue that biologically, men are physically and mentally superior to women. Other theorists suggest that the biological difference between men and women are exaggerated. The differences are socially constructed by the patriarchal system of society by which men are described as superior to women. Therefore women become subordinate to men in the society.

Gender is defined by FAO as "the relations between men and women, both perceptual and material. Gender is not determined biologically, but is constructed socially. It is the central organizing principle of societies, and often governs the processes of production and reproduction, consumption and distribution. Gender issues focus on women and on the relationship between men and women, their roles, access to and control over resources, division of labour, interests and needs. Gender relations affect household security family well-

being, planning, production and many other aspects of life. Gender is part of the broader socio-cultural context".

The distinction between 'sex' and 'gender', which came to dominate theorization in the sociology of gender in the 1970s, is founded on the idea of universality of 'sex' and variability of 'gender'. Ann Oakley's *Sex, Gender and Society* (1972) made the sex-gender distinction very popular in sociology. For Oakley, sex is 'a word that refers to the biological differences between male and female: the visible differences in genitalia, the related difference in procreative function. "Gender", however is a matter of culture, it refers to the social classification into"masculine" and "feminine".' She defines the concept "Gender" as a product of culture. It refers to the social classification of men and women into masculine and feminine.

wCHECK YOUR PROGRESS

Q1) In which year Sex Gender & Society was written?

.....

.....

Q2) Who is the author of the book Sex Gender & Society?

.....

.....

1.4 BIOLOGICAL DETERMINISM OR SOCIAL COMPULSION

Biologists and sociologists often contradict each other on the issue of sex and gender correlation. Often the Biologists say that gender differences are determined by biology. To them, primary sex characteristics and secondary sex characteristics define the physical distinctions between males and females. Puberty further defines the differences between males and females: males develop more muscles and a lower voice and gain more body hair and height, while females develop breasts and form more fatty tissue and broader hips. Also according to biologists, sex is inherited (fertilization determines our sex). Furthermore, socialization and social institutions merely reflect – and sometimes exaggerate – inborn tendencies. Biology leads males and females to different behaviours and attitudes. Thus, according to them gender has a biological root.

The biological stand point advances the argument that there are some natural differences in the physical, cognitive and emotional make up of men and women and accordingly, these are

reflected in their self-concept, attitudes, perceptions, relationship and activities. The fundamental biological/physical differences between the gender groups are:

- Genetic difference – girls “XX”, boys “XY”
- Hormonal difference – testosterone (aggression) and androgen are higher in males while estrogen is higher among females.
- Gonadal difference – Ovaries in females and testes in males
- Genital difference – penis/clitoris
- Reproductive difference – women are endowed with reproductive capacity by nature.

The fundamental cognitive and attitudinal differences between males and females on the basis of biology are:

- Musculature – women are physically weaker than men.
- Brain function –Women are more verbal, whereas men are action oriented.
- Style – women are more diplomatic, men are more direct.
- Affection – women are more sympathetic, caring and affectionate, while men are straight, task oriented.

It is commonly argued that biological differences between males and females determine gender by causing enduring differences in capabilities and dispositions. Higher levels of testosterone, for example, are said to lead men to be more aggressive than women; and left brain dominance is said to lead men to be more rational while their relative lack of brain lateralization leads women to be more emotional.

Sociologists, on the other hand, argue that gender is learnt through socialization. Every culture asserts the behaviours and attitudes that are appropriate for one’s sex. The sociological significance of gender is that it is a device by which society controls its members. Sociologists reinforce that the types of work men and women do in each society are determined not by biology but by social arrangements. Biology “causes” some human behaviour, but they are related to reproduction or differences in body structure. Sociologists are of the opinion gender roles and gender identity are more fashioned by nurture. Conventional wisdom, culture create and sustain gender identity and gender roles in a society. Gender appropriate behaviours are learnt from the people around who play a significant role in gender socialization. For example colors. A girl or a boy may not be born to like or dislike a particular color. But it is seen often little boys and girls are told that ‘pink’ is girl’s color. Culture takes whatever difference that exists at birth and exacerbates them. Different cultures have different values and expectations

placed on gender and gender socialization teaches us the societal expectations and directs our behavioural expressions. The fact that it is society which decides and teach us what kind of attitude, behavior, likes and dislikes we must develop on the basis of our sex is called **social construction of gender.** Every society constructs what a girl/woman or boy/man should be like. Therefore the expectations of a society from girl/woman or boy/man vary. In some society woman are associated with the agricultural work and in some society man are associated with agricultural work. Again, the common perception is that woman are physically weaker but woman like Hima Das, Mary Kom as well as common woman who climbs hills and trees to collect fodder show exemplary strength and endurance.

1.5 SOCIOLOGICAL THEORIES ON GENDER

There are four major sociological theories on gender. They are the Functionalist Theory, the Symbolic Interaction Theory, The Conflict Theory and The Feminist Theory. Let us describe the main propositions of these theories regarding gender.

- Functionalist theorists argue that men fill instrumental roles in society while women fill expressive roles, which works to the benefit of society. Instrumental roles comprise of the need for leadership and fulfilment of the task on the one hand and the expressive role refers to need for morale and cohesion on the other. Further, it is our socialization into prescribed roles that is the driving force behind gender inequality.
- Symbolic interaction theorists look at gender from the micro perspective and examine gender stratification on a day-to-day level. For example, men are more likely to interrupt women in conversations and in their workspaces which generally reflect greater power possessed by the males. These theorists also focus on how gender roles are internalized by males and females.
- Conflict theorists view women as disadvantaged because of power inequalities between women and men that are built into the social structure. For example, from this viewpoint, wage inequalities that exist between men and women result from men's historic power to devalue women's work and benefit as a group from the services that women's labour provides.
- Feminist theory emerged out of the women's movement and aims to understand the inferior position of women in society for the sole purpose of improving their position in society. There are four major frameworks that have developed out of feminist theory: liberal feminism, socialist feminism, radical feminism, and multiracial feminism.

- Liberal feminists argue that gender inequality results from past traditions that pose barriers to women's advancement. Socialist feminists, on the other hand, argue that the origin of women's oppression lies with the system of capitalism.Because women are a cheap supply of labour, they are exploited by a capitalist, which makes them less powerful both as women and as workers. Radical feminists see patriarchy as the main cause of women's oppression and argue that women's oppression lies in men's control over women's bodies. Finally, multiracial feminists examine the interactive influence of gender, race, and class, showing how together they shape the experiences of all women and men.

1.6 DIFFERENCE BETWEEN SEX AND GENDER

The English language distinction between the words sex and gender was first developed in the 1950s and 1960s by British and American Psychiatrists and other medical personnel working with intersex and trans-sexual patients. Since then, the term gender has been increasingly used to distinguish between sex as biological and gender as socially and culturally constructed. The term sex, since classical times, has been used to designate matters related to biology. The term gender has generally been used in social or cultural contexts. Sex is a biological categorization based primarily on reproductive potential, whereas gender is the social elaboration of biological sex.

Sex is based in a combination of anatomical, endocrinal and Chromosomal features and the selection among these criteria for any task is based very much on cultural beliefs about what actually makes someone male or female. Thus the very definition of the biological categories, and people's understanding of themselves and others as male or female, is ultimately social.

The fundamental differences between sex and gender can be presented as follows:

Sex	Gender
Sex refers to the biological and physiological characteristics that define men and women. It also includes genetic differences.	Gender refers to the socially constructed roles behaviour, activities and attributes that a given society considers appropriate for men and women.

Biological sex is determined by genetic and anatomical characteristics.	Gender is an acquired identity that is learned, changes over time,and varies widely within and across cultures.
From the aforesaid perspective sex is fixed and based in nature. Sex is a more scientific term that explains physical traits and sexual preferences.	From the aforesaid perspective gender is fluid and based in culture. Gender carries a more social tone. It refers to the different activities, career choices, and positions people hold in society.
Sex refers to biological differences; chromosomes, hormonal profiles, internal and external sex organs.	Gender describes the characteristics that a society or culture delineates as masculine or feminine.
Sex categories include “male” and “female”. Aspects of sex don’t vary substantially between different human societies. Sex is imbibed identity; it is one’s biological identity and is biologically assigned.	Gender categories include “masculine “and “feminine”. Aspects of gender vary with societies with varying cultures. Gender is acquired identity, socially learned expectations and behaviour culturally transmitted.
Some sexual manifestations can be found from the reproductive abilities of women and physical features.	Some gender manifestations can be found through the activities women are expected to perform in the society.

Thus, Gender is not something we are born with, and not something we have, but something we do, something we perform. Sex is a biological categorization based primarily on reproductive potential, whereas gender is the social elaboration of biological sex. Gender builds on biological sex, but it exaggerates biological difference, and it carries biological difference into domains in which it is completely irrelevant. Sex is based in a combination of anatomical, endocrinal and chromosomal features, and the selection among these criteria

for sex based assignment is depedent on cultural beliefs about what actually makes someone male or female. Thus the very definition of the biological categories and people's understanding of themselves and others as male or female, is ultimately social. Anne Fausto-Sterling (2000) sums up the situation as follows: labelling someone a man or a woman is a social decision.

wCHECK YOUR PROGRESS

Q3) Mention two theoretical strands in sociology

.....

.....

Q4) Who distinguished between the word Sex & Gender for the first time?

.....

.....

u 1.7 LET US SUM UP

- The distinctions between men and women are more social than natural.
- The conceptual distinction between 'sex' and 'gender' seeks to capture this view of the matter. Gender became a key sociological concept owing to the impact of feminism.
- Thus, arguing that 'anatomy is not destiny' and that 'one is not born, but rather becomes, a woman'.Simone de Beauvoir questioned the assumptions behind such formulations in her feminist classic *The Second Sex*.
- At least in the social sciences, there is now unanimity in accepting that distinctions between men and women are more social than natural.
- Biologists and sociologists often contradict each other on the issue of sex and gender correlation.
- Often the Biologists say that gender differences are determined by biology.
- To them, primary sex characteristics and secondary sex characteristics define the physical distinctions between males and females.
- Sex is based in a combination of anatomical, endocrinal and Chromosomal features and the selection among these criteria for sex assignment is based very much on cultural beliefs about what actually makes someone male or female.

O 2.8 FURTHER READING

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2) Aswal, Balam Singh(2013) Readings in Women's and Girls' Rights, Cyber-Tech Publications
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4) Chawla,Monica (2006) Gender Justice Women and Law in India, Deep & Deep Publications Pvt. Ltd.
5) Saikia, Nandita(2008) Indian Women A Socio-Legal Perspective, Serials Publications
5) Ray ,Raka(2000) Fields of Protest: Women's Movements in India, Zubaan
6) Ray, Raka, Katzenstein, Mary Fainsod(2005) Social Movements in India: Poverty, Power, and Politics, Rowman & Littlefield

K 1.9 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q1) In the year 1972 Sex Gender & Society was written.

Answer to Q2) Ann Oakley is the author of the book Sex Gender & Society.

Answer to Q3) In the year 1950 & 1960 Sex & Gender word was first developed.

Answer to Q4) British and American Psychiatrists first distinct between the word Sex & Gender.

M 1.10 MODEL QUESTIONS

Short Questions (Answer within 150 words)

QA1) Describe the proposition of conflict theory to explain gender.

QA2) What is meant by social construction of gender.

Long Questions (Answer within 300-500 words)

QB1) Discuss the difference between sex and gender.

QB2) Explain the difference between the biological and sociological understanding of gender.

xxxxxx

UNIT 2 : BASIC CONCEPTS

UNIT STRUCTURE

2.1 Learning Objectives
2.2 Introduction
2.3 Gender discrimination
2.4 Patriarchy and Matriarchy
2.5 Gender Justice
2.6 Let Us Sum up
2.7 Further Reading
2.8 Answers to check your Progress
2.9 Model Questions

2.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- understand the meaning of gender discrimination
- understand the meaning of patriarchy
- understand the meaning of gender justice

2.2 INTRODUCTION

Gender is a primary marker of social and economic stratification as a result, of exclusion. Regardless of one's socioeconomic class, there are systematic gender differences in material well-being, although the degree of inequality varies across countries and over time. As a result, gender inequality is a characteristic of most societies, with males on average better positioned in social, economic, and political hierarchies. For more than two decades, gender inequality has held a prominent place in international organizations and in national strategy statements. Gender inequality is not perpetuated exclusively through differential access to and control over material resources. Gender norms and stereotypes reinforce gendered identities and constrain the behaviour of women and men in ways that lead to inequality (Ridgeway, 2011). In this unit we will discuss some of the basic concepts associated with gender.

2.3 GENDER DISCRIMINATION

In the simplest terms discrimination is the unequal treatment of people on the basis of different characteristics. According to Quillian, factors such as stereotypes, prejudice and/or racism motivate a person to discriminate. Gender discrimination as the name suggests is the unfair treatment meted out to a particular gender. It is often seen women are denied of opportunities due to their gender and they also experience violation of their rights. Women are considered inferior to men both physically and mentally and their lives are totally controlled by men. The birth of a son is considered a blessing and is celebrated while a daughter is considered as a burden. Wife beating is common and is considered a method of keeping women under control. Daughters are married off at an early age to men much older than them. The family honour is associated with women and their actions and movements are monitored so that they do not bring shame to the family. Women are confined to their houses and can only go out when escorted by a male member of the family. In some societies women are also supposed to observe purdah; covering of entire body except eyes when they go out. Women in some part of India are fortunate as they are taken to hospitals for childbirth. Women are generally considered weak not only physically but also mentally. Therefore they are never included in decision making and very often the consent of the girl is not sought when her marriage is arranged. Women are considered naive and their approaches to problems are considered immature and therefore their opinions are disregarded. Positive attributes such as intelligence, smartness and strength are associated with men. Gender discrimination is largely responsible for poverty and backwardness in India. In today's world progress is only possible when men and women work side by side. The people usually claim that girls' education does not bring in returns but it is a wrong notion. Denial of health care facilities has resulted in greater maternal deaths and psychological diseases; it also negatively affects the health of children.

2.4 PATRIARCHY & MATRIARCHY

Patriarchy is a social system in which the role of the male members as the primary authority is central. It refers to a system where men have authority over women, children and property. As an institution of male rule and privilege, patriarchy is dependent on female subordination. Historically, it has manifested itself in the social, legal, political, and economic institutions of different cultures. Patriarchy also has had a strong influence on modem

civilization, notwithstanding the fact that many cultures have moved towards a more egalitarian social system over the past century (Malti- Douglas). Literally meaning “rule of fathers,” (Ferguson 1048), the term ‘patriarchy’ was initially used to refer to autocratic rule by the male head of a family. However, in modem times, it more generally refers to social systems in which power is primarily held by adult men. (Meagher 441-42) Anthropological and historical evidence indicates that most prehistoric societies were relatively more egalitarian and that patriarchal social structure did not develop until many years after the end of the Pleistocene era, following social and technological innovations such as agriculture and domestication (Kraemer 377-92). However, according to Robert M. Strozier, historical research has not yet found a specific “initiating event” of the origin of patriarchy. Some scholars point to the concept of ‘fatherhood root’ as the beginning of the spread of patriarchy as it came into being six thousand years ago. Domination of women by men dates back to 3100 BCE, as there were restrictions imposed on a woman’s reproductive capacity. There is also the evidence of her exclusion from “the process of representing or the consumption of history.” With the appearance of the Hebrews, there was also “the exclusion of woman from the God-humanity covenant”. (Strozier 46) The Aristotelian philosophy viewed women as morally, intellectually and physically inferior to men. Besides women were seen as property of men by society thereby suggesting that women’s role was to reproduce and serve men in the household.It was believed that male domination of women was natural and virtuous (Fishbein 27). Most forms of feminism characterize patriarchy as an unjust social system that is oppressive to women. As a feminist and political theorist, Carole Pateman writes, “The patriarchal construction of the difference between masculinity and femininity is the political difference between freedom and subjection” (Pateman 207). In feminist theory, however, the concept of patriarchy often includes all the social mechanisms that reproduce and exert male dominance over women. Feminist theory typically characterizes patriarchy as a social construction, which can be overcome by revealing and critically analysing its manifestations (Tickner 1197-98). Most sociologists reject predominantly biological explanations of patriarchy and contend that social and cultural conditioning is primarily responsible for establishing male and female gender roles (Sandersom 198). According to standard sociological theory, patriarchy is the result of sociological constructions that are passed down from generation to generation. These constructions are most pronounced in societies with traditional cultures and less economic development. However, gender messages conveyed by family, mass media and other

institutions largely favour males having a dominant status. Some socio-biologists, such as Steven Goldberg argue that social behaviour is primarily determined by genetics and that patriarchy comes into being more as a result of inherent biology than social conditioning. He also contends that patriarchy is a universal feature of human culture. In 1973, Goldberg wrote: "The ethnographic studies of every society that has ever been observed explicitly state that these feelings were present and there is literally no variation at all" (Goldberg). Any attempt to define patriarchy explains the reasons for the subordination of women through the ages and its bearing on their future and success in life. Patriarchy not only explains how our society functions but also as to how it controls women. It is best defined as 'control' by men.

Since the tribal women have to work in the forests and fields, they have considerable freedom of movement and share economic responsibility equally. They may outwardly seem to accept male superiority but enjoy more freedom compared to their urban counterparts. Matriarchy is concept which is opposite to patriarchy. In this system the authority of the women is central. However existence of such a system is contended. But in India small pockets of matrilineal society can be found. Matrili ny is slightly different from matriarchy. In matrilineal communities, descent is traced through women, but political power generally rests with men. Land alongside other property is inherited through female lineage; but its management rests with men. The matrilineal system does endow women with special sense of dignity and status; however, male and female spheres of activity and control continue to be separately demarcated. There is a Khasi saying: "War and politics are for men while property and children are for women" (Dube 109). Among them, the rulers, the chiefs, and power-wielding "elders" are all male, but women have important economic roles to perform. Khasi women, for example, run small shops and engage in local trade. The Nayar women, who form part of the Hindu society of Kerala landlords or non-cultivating tenants, were home-bound whereas their men took up military service. In their Tarawad (matrilineal joint household among Nayars of Kerala), property was owned and inherited by women, but it was looked after by the Kctrnovor (the manager) who would always be a male. This practice is much the same among the matrilineal Muslim families of Lakshadweep Islands. Only in some matrilineal societies in Kerala and Karnataka women were entitled to headship of the family. Matrilineal system is also in the verge of extinction as contemporary social practices have been effecting certain changes in its functioning. The market economy, modem education, increased geographical mobility and new employment opportunities are some of the major factors for change. In units comprising husband, wife and children especially located in alien settings, matrilineality cannot work in quite the same way as it did in a traditional setting. Even the Nayar Tarawads are disintegrating because new

legislation has altered the underlying principle of marriage and has conferred on individuals the right to a share in ancestral property. Taking into account self-earned property, the Khasis have also been initiating changes in their law. However, matrilineal ideology is not likely to be totally eroded because women who will continue to perpetuate the line, will have a share in ancestral property, and will demand the status and respect that was conferred on them by their traditional norms and values. In respect of role allocation, distinction is made between "men's work" and "women's work" (Dube 110). The management of the household invariably remains within women's sphere. If they cannot hire domestic help (as only a few can afford it), women must handle all the domestic chores like drawing water, cooking, cleaning the house, washing the clothes of men and children as well as their own, and looking after the children. Men are usually ridiculed if found undertaking any of these functions. A man may do so only when the wife is away or ill and if there is no other woman to take charge. This notion is so deeply ingrained that even working women are expected to continue looking after household affairs in addition to their jobs. Notably, many women have a sense of inadequacy, if not of guilt, when they cannot attend to their domestic responsibilities. Men, on the other hand, are supposed to look after the affairs of the world outside the home. They are expected to provide for the family and to function as arbiters of its discontents and conflicts. However in the lower strata of society women have a substantial share in the economic pursuits of the family. They may not till the land, but contribute in diverse ways in agricultural operations. Women in the families of artisans have well-defined roles in carrying out the traditional craft. Their contribution to the household economy thus, cannot be ignored. In social groups at the higher rung of society, men used to be the providers, but even this scenario is undergoing change as women are entering public services and professions thereby earning as much as men do. The trend has to be accepted; partly because of increasing cost of living and the demands of higher-standard of living. The emerging ethos does not favor patriarchy, but the vestiges of the past refuse to disappear completely.

wCHECK YOUR PROGRESS

QA i) Name a society which follow matrilieany.

.....

.....

QA ii) What is meant by gender discrimination ?

.....

.....

2.5 GENDER JUSTICE

Gender Justice' is a wider concept that takes in its sweep every facet of life. For centuries, in fact ever since known history, we have been living in a patriarchal (with some notable exceptions) and feudal society which assigns to women a subordinate position in the social hierarchy. "Women may be respected and loved, but they have been confined to home and home-making, and looking after the children, the sick and the elderly in the family, most of the unpaid work in the world is done by women. Their lack of socio-economic independence has led to their exploitation. But a new awareness of this exploitation and the need to restructure society on a more just basis has led to serious attempts to reform and transform our social, moral, economic and political structure, including our legal and constitutional framework."' Equality of sexes and gender justice have indeed made very slow progress. The subordination of women to men has subsisted through the millennia in all societies and countries without exception. It is only now at the beginning of 21st century that these twin factors are being increasingly recognised and rectified. In the views of Prof Amartya Sen, "Empirical research in recent years has brought out clearly the extent to which women occupy disadvantaged positions in traditional economic and social arrangements. While gender inequalities can be observed in Europe and North America (and in Japan), nevertheless women's relative deprivation is much more acute in many parts of the 'Third World' countries.

Naila Kabeer explained "Gender, for instance, can be seen to have a political-economy dimension in that, it is key structuring principle in the distribution of labour, and property and other valued resources in a society. It structures the division between productive and reproductive labour, giving women the primary responsibility for the latter. It structures an unequal distribution of land and property in many societies so that women either receive no rights to property, few rights than men or else their entitlements are mediated by male family members. It also structures the labour market, generally assigning men to higher-paid, formal sector and managerial positions and women to lower paid, casual work, often in various forms of self-employment. "According to Professor Anne Philips, "Sexual differences has almost always been associated with inequality: what marks women as different from men are also taken to mark them as of lesser value. The history of cultural difference is in some ways less depressing, already throwing up occasional examples of that more egalitarian respect for difference that has mostly evaded the relationship between the sexes."' "There is widespread and Deeping attention to the promotion of democracy and the fulfillment of human rights in

ways that recognize the importance of gender justice." From women's point of view, there is a further disadvantage with markets. "Since markets cannot recognize the value of goods and services which have no price, they cannot take into account the unpaid work that is mainly done by women in caring for families and reproducing the labor force market-based entitlements are thus inherently male-biased and women are penalized because much of their work is non-market work." According to UNIFEM report, "In industry and services, women on average typically only earned about 78 percent of what men earned in the late 1990s.

wCHECK YOUR PROGRESS

QB) Fill in the blanks

i) Women on average typically only earned about……. of what men earned in the late 1990s.

ii) Women's relative deprivation is much more acute in many parts of the …….

u 2.6 LET US SUM UP

- Gender is a primary marker of social and economic stratification as a result, of exclusion.
- Regardless of one's socioeconomic class, there are systematic gender differences in material well-being, although the degree of inequality varies across countries and over time.
- Gender discrimination as the name suggests is the unfair treatment meted out to a particular gender.
- It is often seen women are denied of opportunities due to their gender and they also experience of violation of their rights.
- Patriarchy is a social system in which the role of the male members as the primary authority is central.
- It refers to a system where men have authority over women, children and property.
- As an institution of male rule and privilege, patriarchy is dependent on female subordination.
- Historically, it has manifested itself in the social, legal, political, and economic institutions of different cultures.
- Gender Justice' is a wider concept that takes in its sweep every facet of life.
- Their lack of socio-economic independence has led to their exploitation.

- But a new awareness of this exploitation and the need to restructure society on a more just basis has led to serious attempts to reform and transform our social, moral, economic and political structure, including our legal and constitutional framework.

2.7 FURTHER READING

1) Leela Menon, "Women and Social attitude", Kerla Calling, March 2004, p. 5.
2) Yojana 45, No. 8, August 2001, p. 4.
3) United Nation Development Programmes (UNDP), Human Development Report2006.
4) J.A. Rubby, "A Study of Kudumbashree Project in Kerala", Mahatma GandhiUniversity, Kottayam, July 2008, p. 23.
5) Sharma Sheetal, "Empowerment of women and property, rights key to ruraldevelopment", Kurukshetra, 54, No. 8, June 2006, p47
6) Pager D, Shepherd H (2008) The sociology of discrimination: racial discrimination in employment, housing, credit, and consumer markets. Annual Review of Sociology 34: 181-209.
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8) Kelsey CL, Gender inequality: Empowering women. Journal of Legal Issues and Cases in Business.
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10) Nair S (2015) More gender inequality in India than Pakistan, Bangladesh: UN. The Indian Express.
11) Wadesango N (2011) Is gender equality still an issue? Tensions and contradictions embedding the work of feminists today. J Soc Sci 26: 163.
12) Gender Discrimination (2016) Editorial, Business Recorder.

2.8 ANSWERS TO CHECK YOUR PROGRESS

Answer to QA i) Khasi society

Answer to QA ii) Gender discrimination is the unfair treatment meted out to a particular gender

Answer to QB i) 78 percent

Answer to QB ii) Third world countries.

M 2.9 MODEL QUESTIONS

A) Short Questions (Answer within 150 words)

Q i) Distinguish between matriarchy and matriliny.

Q ii) What is meant by gender justice ?

B) Long Questions (Answer within 300- 500 words)

i) Write an essay on Patriarchy.

xxxxxx

UNIT 3 : GENDER SOCIALISATION

UNIT STRUCTURE

3.1 Leaning Objectives

3.2 Introduction

3.3 Meaning of gender socialisation

3.4 Theoretical Approaches to Gender Socialisation

3.5 Agents of Socialisation

3.6 Let us sum up

3.7 Further Reading

3.8 Answers to check your progress

3.9 Model Questions

3.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- know the meaning of gender socialisation
- understand different theories of gender socialisation
- know about the different agents of gender socialisation

3.2 INTRODUCTION

In the previous units we have discussed that gender is a social construct. We are socialised to become individuals belonging to different gender. In this unit we will discuss the process of gender socialisation in detail.

3.3 MEANING OF GENDER SOCIALISATION

Socialisation is the process, through which a child learns the values, laws, norms and customs of a society. Gender socialisation is a more focused form of socialisation. It is the process through which children of different sexes are socialised into their gender roles (Giddens, 1993) and taught what it means to be male or female (Morris, 1998; Condry, 1976).Gender socialisation begins the moment we are born, from the simple question “is it a boy or a girl?” (Glietman, 2000). We learn our gender roles by different agencies of socialisation. The main agencies are the family, peer groups, schools and the media. With regards to

gender socialisation, each of these agencies could reinforce the gender stereotypes. Gender differences result from the socialization process, especially during our childhood and adolescence (Beal, 1997).

3.4 THEORETICAL APPROACHES TO GENDER SOCIALISATION

Several theories have attempted to explain gender socialisation. Some of these are social learning theory, and gender schema theory. These theories explain the processes by which children learn gender appropriate behavior. Other theories that focus on gender and sexuality exclusively is Psychoanalytic theory. It emphasizes the unconscious processes involved in developing gender identity. In the next section we will discuss about these theories in detail.

- **Social Learning theory**: Social learning theory is most closely associated with the work of psychologist Albert Bandura. His work is influenced by behaviorist tradition, which defines learning in terms of stimulus and response. According to this perspective, children are reinforced – both positively and negatively– for gender appropriate and inappropriate behavior (Burn, 1996; Wharton, 2005). A young boy playing with dolls, for example, might be ignored by his father; the lack of attention serves as negative reinforcement, so that the boy eventually stops playing with dolls altogether. Or, parents might hug a young girl who cries – the hug serving as a positive reinforcement – thereby increasing the likelihood the girl will cry again in the future. In this way, the theory suggests, boys and girls learn behaviors that are expected of them. Boys learn that playing with dolls is 'inappropriate'; girls learn that expressing emotion is consistent with being female. Social learning theory also suggests that children learn by observing and imitating the behavior of same-sex adults. A young girl learns what it means to be female by observing her mother, whereas a boy learns what it means to be male by observing his father. First proposed in the 1950s and 1960s, social learning theory has not withstood the test of time. Research has shown, for example, boys display gender appropriate behaviors even in the absence of reinforcement (Wharton, 2005). Finally, evidence is mixed with regard to the extent to which parents reinforce male and female children differently. All of which suggests that children are more actively engaged in their socialisation than the theory acknowledges. Wharton (2005) writes, "To simplify somewhat, we can say that social

learning theory tends to view children (and other targets of socialisation) as lumps of clay that are modelled by their environment".

- **Cognitive Development Theory:** Cognitive theories of gender socialisation offer a different perspective, emphasizing the developmental nature of the socialisation process, as well as the active role the child plays in the construction of his or her gender identity (Stockard, 1999). Lawrence Kohlberg, best known for his theory of moral development, was one of the first to apply theories of cognitive development to gender identity. Specifically, he argued that "children's views of appropriate gender roles ...change as they grow older, reflecting their changing cognitive development" (Stockard, 1999).Younger children between the ages of five and eight tend to have the most rigid definitions of gender, and apply the most severe sanctions for violations of gender norms. As they become older children are able to develop more complex and flexible definitions of gender (Martin & Ruble, 2004). In general, however, Kohlberg believed that once children develop gender constancy – the recognition of themselves as male or female and the stable, unchanging nature of their gender become more motivated to demonstrate gender appropriate behavior (Wharton, 2005). But critics of Kohlberg's theory pointed to contradictory evidence and it is the fact that children demonstrate gender-typed behavior as young as two or three years of age, long before they develop gender constancy – to discredit his theory (Martin & Ruble, 2004). They also argued that Kohlberg's theory failed to explain why children use gender, rather than some other construct, to organize their view of the world (Wharton, 2005).
- **Gender Schema Theory:** In response to the critics Sandra Bem introduced a second cognitive theory of gender socialization known as gender schema theory. According to Bem, in cultures where distinctions between men and women are emphasized, children learn to use gender as a way to process information about the world. The cognitive structures, or gender schemas, help children organize information, and maintain a sense of consistency and predictability (Stockard, 1999). For Bem, two characteristics of gender schemas are particularly noteworthy. She argues that gender schemas tend to be polarized, so that children believe "what is acceptable and appropriate for females is not acceptable or appropriate for males (and vice versa)" (Wharton, 2005). And secondly, gender schemas tend to be andocentric; that is, children internalize the message from parents who themselves exhibit sex

stereotypical behaviors, that males and masculinity are the standard or norm, and are more highly valued than females and femininity (Wharton, 2005).

- **Psychoanalytic Theory:** Psychoanalytic theory differs from both social learning and cognitive developmental theories in two important respects. It isn't a learning theory, and it suggests that some aspects of gender identity result from unconscious psychological processes, rather than more conscious processes such as modelling or actively seeking information consistent with schemas (Wharton, 2005). The psychoanalytic approach was founded by Sigmund Freud, but its application to gender socialisation was more fully outlined in the late 1970s by Nancy Chodorow. For Chodorow, the key factor in the development of gender identity is the role of the mother as the primary caregiver (Stockard, 1999). Because children spend more time with mothers than fathers, Chodorow argues, their first identification is with the feminine. Eventually, however, children need to develop a sense of themselves as separate, as individual identities. For girls, the process is easier because by identifying with the mother she has already learned how to be female. Boys however, in developing a male gender identity, must first reject their identification with the feminine. "Because the boy knows most intimately what is feminine," Stockard (1999) writes, "he comes to define masculine as being 'not feminine". In the process of separation, boys often learn to devalue femininity as well. The psychoanalytic theory, like other socialization theories, has not escaped criticism. Gender scholars argue that it's difficult to verify empirically, that it reinforces gender stereotypes – that women seek connection, whereas men prefer separation, for example – and that it places too much emphasis on the unconscious (Wharton, 2005). Further Insight Theory has been used to conduct gender socialisation research in many ways. Various themes introduced above like the reinforcement, the child as active participant in the socialisation process, and developmental changes has be discussed in relation to research findings. Some findings are more conclusive than others. The gender-segregated nature of childhood play, for example, is demonstrated repeatedly in different studies. The belief that parents treat male and female children differently, however, has been met with mixed results. As a relatively new field of study, gender socialization research continues to evolve.

wCHECK YOUR PROGRESS

QA) Fill in the blanks

i) Psychologist Albert Bandura's work is influenced by ……

ii) Gender socialisation begins the moment we are …….

3.5 AGENTS OF SOCIALISATION

- **Parents as Socialising Agents :** According to many scholars parents are believed to be the most significant source of gender socialisation. In one of the first studies on the differential treatment of male and female infants, researchers asked parents to indicate the extent to which a list of adjectives described their babies (Rubin et al., 1974, as cited in Wharton, 2005). Parents of female infants selected adjectives such as 'soft,' 'fine-featured,' 'little,' and 'inattentive' more often than parents of male infants. The researchers concluded that "because the infants were physically very similar… parents were not reacting to real differences between children as much as they were applying gender stereotypes that could possibly result in differential treatment of their male and female children" (Wharton, 2005). More recent research continues to document differences. Clearfield and Nelson (2006)showed that mothers engage in more conversation with female infants and also interact more with female infants. Even first-hand observations of new parents often reveal differential treatment. As Coltrane (1998) writes, "male and female infants are similar to one another, but most adults go to great lengths to make them appear dissimilar" (Wharton, 2005).On the other hand, a significant amount of evidence suggests that parents do not treat male and female children differently. Lytton and Romney (1991, as cited in Wharton, 2005) conducted a meta-analysis of over 150 published studies and concluded that parental treatment of boys and girls has become significantly less differentiated over the last sixty years. Their research suggests that in areas such as "encouragement of achievement or dependency, warmth of interactions, restrictiveness, and disciplinary practices, parents tend to treat boys and girls similarly" (Stockard, 1999, p. 217). Although much of the research on parent socialization is ambiguous, it is more conclusive in one respect – with regard to parental attitudes toward toys, games, and activities. Research demonstrates that when given a choice, parents tend to offer different toys to boys and girls (Stockard, 1999, Wharton, 2005). They are more likely

to choose a football for a boy, for example, and a doll for a girl. In addition, the choice of toy influences the types of activities parents engage in with their children. Parents' play with boys – and especially the play of fathers – tends to be more physical, rough-house play (Wharton, 2005). Research also shows that parents have different attitudes toward cross-gender play for boys and girls. According to Freeman… responses to cross-gender play consistently report that boys who engage in 'girls' games' are more likely to be criticized by parents and teachers than are girls who enjoy activities and materials labelled as 'for boys". Additionally, it appears that fathers react most negatively to cross-gender play, especially when engaged in by their sons. Such evidence supports the notion that gender roles for girls and women are expanding, while those for boys and men are narrowing (Freeman, 2007).

- **Peer Group Socialisation:** Gender scholars who study peer group interaction bring a different perspective to our understanding of socialization. They prefer a dialogical model instead of studying the ways in which children socialize one another. Those who study peer groups view gender through a different lens – focusing on interactions between children, rather than on characteristics of the individual children themselves (Tholander, 2002).One of the most consistent findings in peer group socialisation research is the sex-segregated nature of childhood play. Both boys and girls, beginning by age three, prefer same-sex play mates (Wharton, 2005). This preference is found across various cultures, is not influenced by adults, and generally lasts until adolescence. Although the preference first appears in girls, boys become more rigid about gender segregation than girls, and are less likely to interact with adults as well.

According to Stockard a result of this self-segregation, boys and girls learn about what it means to be male and female from same-gender peers. He refers to this as a 'cult of childhood'. It includes pattern of games, activities, norms, and roles passed down from one generation to the next. It is not easily influenced by adults, and is highly gendered, with distinct roles for males and females, and severe sanctions against those who violate them. Research provides one possible explanation for gender-segregated play; boys and girls play very differently. Therefore may actively seek others whose play style is most similar specifically, girls tend to form close, intimate friendships with one or two other girls. They are more likely to take turns speaking, and express agreement. Boys, on the other hand, play in larger groups; engage in rougher activities that take up more space, and use interruptions, threats, and

boasts . As Stockard (1999) explains, “both boys and girls successfully influence others in their interactions. They simply tend to do so through different styles” . While girls successfully influence other girls, they find it more difficult to influence boys; as a result. Maccoby suggests that girls intentionally avoid boys, thereby reinforcing gender segregation (as cited in Stockard, 1999). The theory is less successful, however, in explaining why boys avoid girls. On a final note, it is important to acknowledge that peers, like parents, significantly influence cross-gender behavior. Just as parents have more negative attitudes toward cross-gender behavior for boys; peers also seem to ‘punish’ boys for engaging in girl behaviors and activities more than they punish girls for behaving like boys. The term tomboy, for example, was found to be a label rarely used to describe girls who act like boys, even though it was widely understood. On the other hand, the use of the term ‘sissy’ was widespread for boys acting like girls, and was used consistently as a negative label (Thorne, 1993, as cited in Wharton, 2005). As Wharton concludes, “Girls seem to face less pressure than boys to conform to gender stereotype, are more likely than boys to cross gender boundaries, and girls receive less negative attention than boys when they do participate in activities or games with the other gender”.

- **Media Socialisation:** In addition to parents and peers, the media – television, computer games, and literature – also communicate ideas about what is gender appropriate behavior for boys and girls. Research has shown that children’s books, for example, are beginning to portray girls and boys in non-stereotypical ways; however, many of the books that predate this change are still available in libraries and book stores everywhere. These classic books tend to portray girls in traditionally gender-appropriate ways like doing household chores. For example – while showing boys engaging in a wider variety of activities. They also show girls cooking and cleaning objects, while they are more likely to show boys using outdoor tools or building things (Burn, 1996).Content analyses of television shows also reveal a significant male bias in programming. Male characters typically outnumber female characters, female characters are significantly younger than male characters, and female characters are less likely to be portrayed as working women. Atkins reviewed over 500 television characters and concluded that “the vast majority of female characters conformed to male fantasies of scantily clad half-wits who need to be rescued” (as cited in Burns, 1996, p. 15). In commercials too, the voice of authority is typically a male voice, and

men and women are portrayed stereotypically. Researchers estimate that by the time children graduate from high school they spent more time watching television than being in the classroom(Davis, 1991, as cited in Burns, 1996). Correlation studies also show that children who watch more TV tend to have more sex-stereotypical views of men and women. Other studies show that watching sex-stereotypical models on TV influences choice of toys, career aspirations, and self-esteem (Burns, 1996).

w CHECK YOUR PROGRESS

QB) Fill in the blanks

i) Correlation studies also show that children who watch more TV tend to have more …….. views of men and women

ii) Fathers react most negatively to cross-gender play, especially when engaged in by their ……..

u 3.6 LET US SUM UP

- Socialisation is the process, through which a child learns the values, laws, norms and customs of a society.
- Gender socialisation is a more focused form of socialization.
- It is the process through which children of different sexes are socialized into their gender roles and taught what it means to be male or female.
- Several theories have attempted to explain gender socialisation.
- Some of these are social learning theory, and gender schema theory.
- These theories explain the processes by which children learn gender appropriate behavior.
- Other theories that focus on gender and sexuality exclusively is Psychoanalytic theory.
- In response to thecritics Sandra Bem introduced a second cognitive theory of gender socialisation known as gender schema theory.
- According to Bem, in cultures where distinctions between men and women are emphasized, children learn to use gender as a way to process information about the world.
- The cognitive structures, or gender schemas, help children organize information, and maintain a sense of consistency and predictability.

- Psychoanalytic theory differs from both social learning and cognitive developmental theories in two important respects.
- It isn't a learning theory, and it suggests that some aspects of gender identity result from unconscious psychological processes, rather than more conscious processes such as modelling or actively seeking information consistent with schemas.
- According to many scholars parents are believed to be the most significant source of gender socialisation.
- In one of the first studies on the differential treatment of male and female infants, researchers asked parents to indicate the extent to which a list of adjectives described their babies.

3.7 FURTHER READING

1) Leela Menon, "Women and Social attitude", Kerla Calling, March 2004, p. 5.

2) Yojana 45, No. 8, August 2001, p. 4.

3) United Nation Development Programmes (UNDP), Human Development Report2006.

4) J.A. Rubby, "A Study of Kudumbashree Project in Kerala", Mahatma GandhiUniversity, Kottayam, July 2008, p. 23.

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12) Gender Discrimination (2016) Editorial, Business Recorder.

K 3.8 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q Ai) Born

Answer to Q A ii) behaviorist tradition

Answer to Q B i) Sons

Answer to Q B ii) Sex-stereotypical

M 3.9 MODEL QUESTIONS

QA) Short Questions (Answer within 150 words)

Q1) What is meant by gender socialisation ?

Q2) Describe the psychoanalytic theory of gender socialisation

B) Long Question (Answer within 300-500 words)

i) Discuss the role of different agents in gender socialisation.

ii) Compare the social learning theory and cognitive development theory

xxxxxx

UNIT 4: LIBERAL FEMINISM AND RADICAL FEMINISM

UNIT STRUCTURE

4.1 Learning Objectives

4.2. Liberal Feminism

4.2.1 Conceptual Roots of Liberal Feminist thought: Importance of Rationility

4.2.2 Liberal Feminism in Eighteenth Century Europe: Equal Education

4.2.3 Liberal Feminism in Nineteenth Century: Equal Liberty

4.2.4 Liberal Feminism in Twenteeth Century: Sameness Versus. Differences

4.2.5 Critique of Liberal Feminism

4.3 Radical Feminism

4.3.1 Radical-Libertarian Views on Sex/Gender System

4.3.2 Radical-Cultural Views on Sex/Gender System

4.3.3 Sexuality

4.3.4 Reproduction

4.3.5 Motherhood

4.3.6 Critique of Radical Feminism

4.4 Let Us Sum Up

4.5 Further Reading

4.6 Answer to Check Your Progress

4.7 Model Questions

4.1 LEARNING OBJECTIVES

After going through this chapter you will be able to –

- Understand liberal feminism and its conceptual origin
- Understand different categories of liberal feminism
- Understand liberalist views on rationality, equality, education and freedom
- Understand radical feminism and its categories
- Understand radical feminism, its categories and their views on gender, sexuality, reproduction and motherhood.

4.2 LIBERAL FEMINISM

The history of feminist thought can be divided into following categories; Liberal, Radical, Marxist/Socialist, Psychoanalytic, Care-focused, Multicultural/Global/Colonial, Eco-feminist and Postmodern/Third wave feminism. Liberal Feminism has evolved from the school of political thought i.e. Liberalism. There are two types of liberal feminists: classical and welfare. Classical liberal feminists view political and legal rights very crucial and important and hence they favour limited government and free market. Issues like freedom of expression, religion and conscience occupy a major part in classical liberal feminist thought. On the contrary, welfare liberal feminists put more emphasis on social and economic rights as according to this school of thought; social and economic rights are the condition of possibility for the exercise of legal and political rights. They also emphasise on the role of government towards people especially underprivileged section of society in providing housing, education, healthcare and social scrutiny. Unlike classical liberal feminists, welfare liberal feminists favour a limited role of the market. In this unit we will discuss about liberal and radical feminism.

4.2.1 CONCEPTUAL ROOTS OF LIBERAL FEMINIST THOUGHT: IMPORTANCE OF RATIONALITY

Liberal political thought views the capacity for rationality as the uniqueness of human beings which is also manifested in their belief that it is the reason that separates humans from other animals. Attempts have been made by liberalists to define reason in various ways, but mostly they have stressed its *moral* aspects or *prudential* aspects. In moral terms, reason is defined individuals ability to comprehend rational principles of morality which stresses the value of individual autonomy. On the other hand, in prudential terms, reason is defined individuals ability to determine and select the best possible means to achieve the result one desires, which stresses the value of self-fulfilment. Liberalists always prioritize ‘right’ over ‘good’. They have tried to justify the entire system of individual rights on the ground that these rights provide such a framework within which people can choose their separate goods without depriving others of theirs. In this context, religious freedom can be mentioned as an example where each and every individual have the right to practice their own version of spirituality. But this “right over good” is also under criticism. Critics are of the opinion that it will be a challenge to create political, economic and social institutions that maximize individual

freedom without compromising community's welfare; as the resources are limited (as liberalists claim) and each and every individual will try to collect as many resources as possible.

In the context of state interventions in both *private* and *public* sphere, both classical liberalists or libertarian and welfare liberalists or egalitarian have their different sets of opinions. Classical liberalists are of the opinion that the state should confine itself to protecting civil liberties such as property rights, voting rights, freedom of speech, freedom of religion, freedom of association etc. There should be no intervention of state with the free market rather the state should provide equal opportunities to everyone so that they could determine their accumulations within the economy. In contrast, welfare liberalists believe that the focus of state should be on both economic disparities as well as civil liberties. As according to them, not every individual can get their fair share of what the market has to offer, This makes state interventions necessary to make some adjustments to decrease inequalities. For instance, state interventions should be there in the economy in providing legal services, school loans, low – cost housing, healthcare, social security etc so that the inequalities caused due to the market can be minimised.

Contemporary liberal feminists seemed to favour the welfare liberalist model though both classical liberal and welfare liberal streams of thought constitute the liberal feminist thought.

4.2.2 LIBERAL FEMINISM IN EIGHTEENTH CENTURY EUROPE: EQUAL EDUCATION

Before the stronghold of industrial capitalism, productive works were done in and around the family by both men and women. But the forces of industrial capitalism slowly and steadily started to draw labour out of their homes to the public workplace. Its adverse affect was seen on the women who were left at home with little or no productive work to do. As described by Mary Wollstonecraft in her book, '*A Vindication of the Rights of Woman"*; women were not allowed to take their own decisions, lacked liberty and discouraged from developing rational abilities which eventually lead to the portrayal of woman as more of moral and emotional rather than rational.

Liberal feminists like Wollstonecraft emphasised the need for a kind of education for woman which would enable them to develop rational as well as moral capacities so that they can utilise their full human potential. As rationality was treated by the liberalists as the distinguishing factor which separates human beings from animals, society should provide woman with the same education that it provides to man. Liberal feminists like Wollstonecraft treated traditional male traits associated with education as the correct path which should also be applied to woman's education. They wanted woman to become autonomous decision makers but their path to achieve this autonomy never went beyond academic boundaries, it failed to provide concrete guidance. Women's political and economic independence from man was not considered necessary rather they argued that *well-educated* woman does not need to be economically self sufficient in order to be autonomous. They wanted woman to attain personhood, as for traditional liberal feminists woman was not just *a means* to man's happiness or pleasure rather she was *an end in herself*; a rational agent with the full capacity for self determination.

CHECK YOUR PROGRESS

Q1. What are the categories of liberal feminism?

.....

.....

Q2. Who wrote the book, "A Vindication of the Rights of Women"?

.....

.....

4.2.3 LIBERAL FEMINISM IN NINETEENTH CENTURY: EQUAL LIBERTY

Two of the major proponent of nineteenth century liberal feminism was John Stuart Mill(1806-1873) and Harriet Taylor (Mill)(1807-1858). Some of their significant contributions were, "*Early Essays on Marriage and Divorce (1832)"*, co-authored by both Taylor and Mill, *"Enfranchisement of Woman (1851)"* authored by Taylor and *"The Subjection of Woman (1869)"* authored by Mill. Like their predecessors, Mill and Taylor also emphasised on rationality but they conceived of rationality not only morally but also prudentially. For them autonomous decision making was as important for woman.

In order to achieve sexual equality or gender justice, women must be provided with the same education, political rights and economic opportunities as men. Taylor suggested that besides being housewife and mother, women should add a career to contribute materially to support the family; which according to her was very much essential to be true equals to men. In Taylor's opinion working woman should keep domestic help if required; which at the same time also indicates that Taylor belonged to an upper middle class family. Her writings were also directed towards a certain privileged class of women rather than all women in general.

Mill on the other hand, denied intellectual and moral differences between men and women in general. According to him, intellectual gap between men and women was nothing but the result of men's education and privileged position He also pleaded for women's suffrage as he believed that given the right to take part in active political election, women would also feel obliged to the benefits of society and would cast their votes accordingly. It will also enable them to think beyond themselves and their family. Despite his high regards for intellectual abilities of women in general, Mill also assumed that even under ideal circumstances women would prefer family over career.

4.2.4 LIBERAL FEMINISM IN TWENTEITH CENTURY: SAMENESS VERSUS DIFFERENCE

The changing character of liberal feminism and the debate around *Sameness vs. Difference* in twentieth century is evident in the writings of Betty Friedan (1921-2006). Three of her major works were *"The Feminine Mystique" (1963)*, *"The Second Stage" (1981)*, and *The Fountain of Age" (1993)*.

Friedan was initially of the opinion that contemporary women should find meaningful full time work in the public workplace; for which she did not want women to sacrifice either their marriage or motherhood. Instead their partial absence from home would make their male counterparts i.e., husbands and children more self sufficient. Friedan valued the institutions of marriage and motherhood along with the need of women's own identity, equality and political power, which was well, reflected in her 1963 classic *"The Feminine Mystique"*. But Friedan overlooked the fact that even for a privileged woman, combining marriage and motherhood with a successful career would be difficult without some structural changes within and outside the family.

In her second major work, *"The Second Stage"*, Friedan stressed that women and men together should be able to develop the kind of social values, leadership styles and institutional structures needed for their fulfilment of personality in both private and public sector equally. In this context she insisted the need of flextime (an arrangement that allows the employees to decide their in and out time) for women especially mothers to take better care of their children. In this regard, she also added that women's assimilation into public sphere also requires men's assimilation into private sphere otherwise women would always have to work harder than men. According to her women does not need to deny their differences from men to achieve equality with men. More importance was given to gender specific laws than gender neutral laws to secure equality between the sexes.

In her third major work *"The Fountain of Age* "she focused on androgyny. As she described that along with aging people develop themselves fully and go beyond the polarised sex roles and creatively focused on the area which they neglected to develop in their youth. For her, happiest persons are those with androgynous character. Friedan also put more emphasis on "human wholeness" as for her it was the true "promise of feminism". Feminism should move beyond the women's issues and should try to focus on working with men on concrete, practical and everyday problems so that both could live and work as equal persons.

CHECK YOUR PROGRESS

Q3. What is flextime?

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Q4. What is androgynous personality?

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4.2.5 CRITIQUE OF LIBERAL FEMINISM

Non-liberal feminists often dismissed liberal feminists. Their major ground of this dismissal is that liberal feminists thought seldom advocate all women's interests. Rather they advocate the interests of privileged women who because of their privilege can think and act like men.

- **Reason, Freedom and Autonomy**

  Alison Jaggar(Sept.23,1942) in her book, *"Feminist Politics and Human Nature" (1983)* criticised liberal feminism. As according to her; rational, free and autonomous self which liberal feminism favour is not neutral between the sexes. Most of the liberalists including liberal feminists accept normative dualism (it is a view according to which functions and activities of the mind are better than those of the body). For Jaggar this adherence to normative dualism is problematic for feminism. First it devaluates the bodily activities and functions and secondly it can lead to "political solipsism" and "political skepticism". Political solipsism is the belief that rational and autonomous persons are different from other individuals; their needs and interests are also separate and even contrasting to each other. Political scepticism is the belief that the fundamental questions of political philosophy such as what constitutes human well being and fulfilment; have no common answer. Jaggar criticised political solipsism on the ground that individual identities are determined by socially constituted wants and desires or individual selves are the creation of the community. She also criticised political skepticism of liberal feminists that it also depends on an overly abstract and individualistic conception of the self.

- **Over Emphasising Male Values**

  Jean Bethke Elshtain(1941-2013), a commutarian political theorist also criticised liberal feminism on the ground that it has given more importance on so called male values. She criticised liberal feminists like Friedan, Wollstonecraft, Mill and Taylor for equating male being with human being, manly virtues with human virtues. She identified three major flaws of liberal feminism – firstly, their claim that women can become like men if they set their minds accordingly, secondly the claim of liberal feminists that most women want to become like men and thirdly that all women should want to become like men.

  Elshtain refuted the general liberal feminist belief that male-female differences are product of culture rather than biology and also the refusal of liberal feminists to accept the possibility that some sex differences are biologically determined. She also observed that liberal feminists overestimated the number of women who wants to be like men. In contrast Elshtain suggested that women should work toward the kind of society where women as well as men have enough time for friends and family as well as for their professional commitments.

- **Racism, Classism and Heterosexism**

  Liberal feminists are also being criticised for being only or mainly focusing on the interests of white, middle – class, heterosexual women; largely ignoring black women's concerns. Classism also existed within the initial liberal feminists as most of them belonged to the upper middle class. Heterosexism also posed problems for liberal feminism as most of the liberal feminist activists feared that a vocal and visible lesbian constituency within the women's rights movement could further alienate the general public from the issues of women's rights.

4.3 RADICAL FEMINISM

A group of feminists in the 1960s and 1970s opposed the ideology of those of liberal feminists and who perceived themselves as revolutionaries rather than reformers are known as radical feminists. They have claimed that women's oppression is more fundamental than other forms of human oppression. In this context, as described by Alison Jaggar and Paula Rothenberg(Jan.17,1943) radical feminist's view can be presented with five key points. They are –

- Women were historically the first oppressed group,
- It is the most widespread, existing in virtually every known society,
- It is the most hardest form of oppression and cannot be eradicated by social changes such as abolition of class society,
- The oppression of women causes them the most suffering, both qualitatively and quantitatively but it often go unrecognised due to the sexist prejudices of both the oppressors and the victim.
- Women's oppression can be a model of understanding for all other forms of oppression.

Though the radical feminists agreed to the principle that sexism is the first, most widespread or deepest form of human oppression but their opinions differ when it comes to the best ways to eliminate it. This difference splits them into two camps – *"radical-libertarian feminists"* and *"radical cultural feminists"* and both of them voiced different ways to fight sexism.

Radical libertarian feminists claimed that an exclusive feminine gender identity will limit women's development as full human persons. Hence they concluded that women should try to develop androgynous personality (a personality with both feminine (good) and masculine (good) characteristics).

On the contrary the radical cultural – feminists expressed the view that it is better for women to be strictly female/feminine. Women should try to be more like women and should emphasize the values and virtues culturally associated with women and deemphasize the values and virtues culturally associated with men. Despite the cultural variations all women share one the same female nature and the less influence men have on this nature, the better.

4.3.1 RADICAL-LIBERTARIAN VIEWS ON SEX/GENDER SYSTEM

Radical – libertarian feminist Gayle Rubin(1949-) described sex/gender system as a set of arrangements by which a society transforms biological sexuality into products of human activity. Patriarchal society uses certain facts about male and female biology as the basis for constructing male and female gender identities and behaviours which empower men and disempowered women. In this regard, patriarchal society convinces its members that its cultural constructions are 'natural' and hence peoples 'normality' depends on their ability to display whatever cultural identities and behaviours are culturally linked to their biological sex.

In her book, *"The Sexual Politics" (1970)* Kate Millet(1934-2017) expressed her view in support of elimination of male control in both private and public world in order to achieve women's liberation. And to eliminate male control, men and women have to eliminate the patriarchal construction of sexual status, role and temperament.

Shulamith Firestone(1945-2012), another radical libertarian feminist claimed that the material basis for the sexual/political ideology of female submission and male domination was rooted in the reproductive roles of men and women. To support her argument she favoured artificial reproduction over natural reproduction which according to her would end the need for biological family and eventually men and women will be freed from their biological gender roles.

4.3.2 RADICAL-CULTURAL VIEWS ON SEX/GENDER SYSTEM

Marilyn French(1929-2009) a prominent radical-cultural feminist attributed male-female differences more to biology (nature) than to socialisation (nurture). She also claimed that oppression of women could logically lead to all other forms of human oppression. She also added that if male domination over women could be justified than it was possible to justify all forms of domination. Patriarchy, according to her,

was born out of men's desire to control women/nature, which is a hierarchical system which values power over as many as possible. She insisted that feminine values must be reintegrated into the masculine society created by patriarchal ideology. For her, androgynous society is the best where women and men embrace the historically feminine values such as love, compassion, and nurturance as eagerly as human embrace the historically masculine values such as control, possessiveness and status.

4.3.3 SEXUALITY

Radical-libertarian and radical-cultural feminists have different views on sexuality. The following are the radical-libertarian views on sexuality-

- All sexual practices are characterised by repression. Patriarchal bourgeois society stigmatizes the sexual minority and keeps the majority under control by repressing sexual desires of all people,
- Feminists should refuse to accept all those theoretical analysis, legal restrictions and moral judgements which stigmatizes sexual minority and restrict their freedom.
- Feminists should reclaim the right to control over female sexuality
- For radical-libertarian feminists the ideal sexual relationship is that when two equal, fully consenting partners negotiate to maximize their sexual pleasures by any means they choose.

Radical-cultural feminists views on sexuality-

- Heterosexual relationships are characterised by the ideology of sexual objectification of women which also supports male sexual violence against women.
- Feminists should refuse to accept any sexual practice that support or normalizes male sexual violence.
- According to them women should reclaim control over their female sexuality according to their sexual priorities
- Ideal sexual relationship is the one which involves two fully consenting equal partners who are emotionally attached and do not participate in polarised roles.

4.3.4 REPRODUCTION

Radical-libertarian and radical-cultural feminists also differs on their ideas about reproduction.

On one hand radical-libertarian feminists believed that women should substitute natural modes of reproduction with artificial ones. The less, women are involved in natural reproduction, the more time and energy they will have to engage themselves in productive processes of society.

On the other hand radical-cultural feminists believed that natural procreation was in the best interest of women. For them, ultimate source of women's power rests in their power to generate new life. Women's power to procreate is their trump card without which they would be vulnerable to men's power.

4.3.5 MOTHERHOOD

Radical-libertarian feminists have provided strong arguments against biological motherhood. Ann Oakley (Jan.17, 1994) criticised the major social assumptions that favours biological motherhood. They are – first, that all women need to be mothers, secondly that mothers need their children otherwise she will be increasingly frustrated and on the other had children need their mothers. Oakley criticised all the three assumptions on the ground that social mothers are just effective as biological mothers. Children do not need their biological mothers more than their biological fathers. Men are equally capable to play a vital role in upbringing of children. Finally on-on-one child rearing is not necessarily better than collective socialisation or 'multiple mothering'. In her estimation, biological motherhood is not the natural need of women and reared by one's biological mother is also not the natural need of children. For her, biological motherhood is a social construction, a tool of oppression.

On the contrary, radical-cultural feminists are of the view that no women should renounce, in the name of 'liberation', what the female biology has to offer; rather women should experience biological motherhood on their own terms. Reproductive technology cannot fully liberate women. Each and every woman should have the chance to use her body as she thinks best and they should rear children with feminist values.

w CHECK YOUR PROGRESS

Q5. What are the categories of radical feminism?

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Q6. What is Patriarchy according to radical-cultural feminists?

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Q7. Which category of radical-feminism provided its argument against biological motherhood?

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4.3.6 CRITIQUE OF RADICAL FEMINISM

Critics have pointed out that radical-feminism does the same mistake as liberal-feminism in its thought. That is the insistence on making everything a 'choice', whereas in a patriarchal context women's ability to choose is enormously limited.

Critics also feel that radical-cultural feminists have been wrong in their assertion that man and woman are two completely different creatures both biologically and ontologically and there's no way to change either's nature. They have also suggested the radical-cultural feminists to overthrow the categories which entrap both women as well as men in roles where every man is exploiter or oppressor and every woman is a victim. In contrast, the fact is that neither every man is an exploiter nor every woman is a victim. In support of this argument critics have pointed out those women who played vital roles in social history and those men who supported women's liberation movements.

Radical-libertarian and radical-cultural feminists should need to bridge the gap between themselves to avoid unnecessary polarisation.

4.4 LET US SUM UP

- History of feminist thought can be divided into different categories.
- Liberal feminism has its origins in liberal political thought.
- Liberal feminism has two categories – Classical liberal and Welfare liberal feminism.
- Rationality, right to education, right to equality, sameness vs. difference are some major areas of concern in liberal feminism.
- Mary Wollstonecraft, J.H. Mill, Harriet Taylor (Mill), Betty Friedan are some of prominent figures in liberal feminism.
- Radical feminism emerged out of opposition to the ideology of liberal feminism.
- It also has two divisions – Radical-Libertarian and Radical-cultural feminism.
- Gender, sexuality, reproduction, motherhood are some major areas of concern in radical feminism.

4.5 FURTHER READING

1) Tong,Rosemarie.(2009).*Feminist Thought-A More Comprehensive Iintroduction.* Colarado:Westview Press

4.6 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q1: Classical Liberal Feminism and Welfare Liberal Feminism.

Answer to Q2: Mary Wollstonecraft

Answer to Q3. Flextime is an arrangement that allows the employees to decide their in and out time.

Answer to Q4. A personality with both feminine (good) and masculine (good) characteristics.

Answer to Q5. Radical-Libertarian and Radical-Cultural Feminism.

Answer to Q6. Patriarchy is a hierarchical system which values power over as many as possible and which is born out of man's desire to control woman/nature.

Answer to Q7. Radical-Libertarian feminists.

M 4.7 MODEL QUESTIONS

1. Answer in one or two words:

a) Who wrote the book, “The Sexual Politics”?

2. Write short notes: (within 150 words)

a) Write about the views of radical feminists on women’s oppression.

3. Long answer type Questions: (within 300-500 words)

a) Discuss about the debate around sameness vs. difference of twentieth century liberal feminism.

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UNIT 5: MARXIST FEMINISM

UNIT STRUCTURE

5.1 Learning Objectives

5.2 Introduction

5.3 Production

5.4 Reproduction

5.4.1 Relation of production

5.5 Class

5.6 alienation

5.7 Marriage and Family

5.8 Let Us Sum Up

5.9 Further Readings

5.10 Answer to Check Your Progress

5.11 Model Questions

5.1 LEARNING OBJECTIVES

In this unit you will be able to –

- understand about the interpretation of feminism from Marxist perspective
- know about the women's role in production and reproduction.
- know about alienation with regards to women.
- moreover,understand about marriage and family from Marxist perspective

5.2 INTRODUCTION

Feminism has focused on gender because a through revision of gender roles seemed the most effective way of changing the power relations between men and women. Since no one in their right mind will want to give serious power to a person who must be timid, dependent, irrational and self-pitying because she is a woman, the effort to purge the culture of such gendered stereotyping is absolutely crucial. From a Marxist perspective history is dominated by a struggle between social classes that will only end when a truly classless society has been achieved. Given the fact that throughout history women have been collectively denied

important rights, it was almost inevitable that a Marxist feminism would emerge that saw women as constituting a seriously underpriviledged class.In his work *The Origin of Family, Property and the State* (1884) Engel's elaborates on how physical and sexual labor of women has been appropriated for reproductive and care taking functions of private property and family. The subordination and suppression of women are not natural but made to appear so in order to cater to patriarchy. Marxist feminists think class exploitation under capitalism is the root cause of women's oppression. It calls for a revolution and overthrow of capitalist order to achieve freedom of women

5.3 PRODUCTION

One of the more important arguments of Marxism is that: human beings make their own lives and they do this through two interlinked material processes and one among them is production. Production comprises all those tasks and activities performed by members of a society to secure their basic needs: food, shelter and clothing.Marxism postulates that every society organizes production in specific ways. Thus the production of food, shelter and clothing in any society follows a certain pattern or mode depending on what is being produced, how it is produced and who produces it. The mode of production is not static. It changes over time. Modes of reproduction are both physiological and cultural: women give birth and thus literally produce children who go on to occupy their appointed roles in the production process. But women play another major role in the mode of production. They sustain relationships, family unity, raise children and socialize them into accepting their roles in the production process. They do this in many different ways. One of the most effective forms of socialization happens through culture and faith, they actually take charge of most of family rituals and observe religious codes faithfully.

w CHECK YOUR PROGRESS

Q.NO 1 What does production comprise of?

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Q.NO 2 Is the mode of production static?

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Q. NO 3 How does one of the most effective forms of socialization happens?

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5.4 REPRODUCTION

Reproduction is the second process next to production. Reproduction refers to the specific task of bringing children to this world and raising them up.Production and reproduction are crucially linked because to be able to grow food, or build a house, one needs to survive. Survival needs an enabling context-where one eats, sleeps, is looked after when old or sick, where one finds companionship and love. The sphere of reproduction, the family, efficiently organizes daily living to this end and thereby enables production to go on.

5.4.1 RELATIONS OF PRODUCTION

There is another concept linked to production and reproduction; that is, relations of production and reproduction. Every act of production, be it hunting, fishing, farming or building requires two things: the actual technical means through which things get done and the human labor which makes this possible. This labor is never free or independent, except when one is working on one's own piece of land or running a small shop. Often labor is hired or enslaved. In olden days, laborers were procured through abduction and slavery- in wars between early human communities, the losers were enslaved by the victors.

Human societies everywhere came to comprise two distinct groups: those who owned resources and power, and those who had only their skills and labor to offer. The former excercised control over production, but never, except in rare cases, were direct producers. The latter were the actual producers, the workers who made crops bloom, whose skills produced temples and cathedrals, but they had to work for those who could pay them, employ them and ensure their survival. This relationship between those who produce and those who own resources is a production relationship, that is, essentially one of power. Those who control economic resources exercise power and authority over those who do not possess anything but their labor power.

w CHECK YOUR PROGRESS

Q.NO 4 What does reproduction refer to?

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Q.NO 5 What are the two things which every act of production require?

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5.5 CLASS

Class is the basic concept that distinguishes Marxism from other traditions of social thought. Marx wrote very little on class as a formal concept. Beyond saying that classes have a determinate relationship to production as direct producers or non-producers, people cannot be classified once and for all. Classes are formed out of an antagonistic relationship between different forms of property ownership that characterize a particular mode of production at a definite stage in its historical development. The main forms of ownership of the capitalistic mode of production are labor-power, capital and land.

Now the question is how women as a class is being oppressed. In this context we can refer to Engel's *"Origin of the family, private property and the State"* where he stated that the shift from feudalism to private ownership of land has had a huge effect on the status of women. In a private ownership system, individuals who do not own land or other means of production are in a situation that Engels(1884) compares to enslavement- They must work for the owners of the land in order to be able to live within the system of private ownership. He argues that a women's subordination is not as a result of her biological disposition but of social relations and that men's effort to achieve their demands for control of women's labor and sexual faculties have gradually become institutionalized in the nuclear family. Through a Marxist historical perspective, Engels(1884) analyzed the widespread social phenomena associated with female sexual morality, such as fixation on virginity and sexual purity etc. The contribution of capitalism, in separating the family household from the commodity production further solidified the control of men over women when the latter became economic dependent of the former, in the male breadwinner- female housewife nuclear family form. Importantly capitalism also creates the possibility of women's liberation from family-based patriarchy by creating possibilities for women

to work in wage labor. However Engels stresses that because of the problems of unpaid housework, full women's liberation can only be achieved with the development of socialism and the socialisation of housework and childrearing in social services provided by the state.

Gender incorporating oppression is closely related to class oppression, so the oppression of women is similar to that of the relation between proletariat and bourgeoisie. Though women play a major role in production and reproduction process their role is hardly being recognized.

In the 20th century also Women as a class is oppressed everywhere. Even in the workplace women are seen being oppressed and injustice is done to them in every aspect.

CHECK YOUR PROGRESS

Q.NO 6 What distinguishes Marxism from other traditions of social thought?

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Q.NO 7 What further solidified the control of men over women according to Engel's?

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5.6 ALIENATION

The word 'alienation' implies a hostile force or impersonal environment against which we feel separated from or resentful towards. However Marx's concept of alienation is not primarily a psychological one about personal feelings or cognitive dissonance. It is more concerned with workings of unseen social forces that diminish what is to be truly human.

Alienation for Marx refers to the separation of human capacities from their original source. A sustained capacity for practical problem-solving, is intrinsic to what it is to be truly human. Marx's concept of 'human-nature' is not a fixed or essential nature but one that changes as the world around it changes. In some respects this separation of human powers has always accompanied the activity of human beings. All human societies must produce the basic preconditions for their own survival and reproduction, like shelter and food. It only becomes 'alienation' when both the object produced and the means of labor, the final product and the means of production, are systematically separated from the direct producer. This forcible separation of the products and the means of labor fully emerges only with the development of

capitalism as a mode of production.Here we will examine how women are alienated from the production process.

Human devaluation has four intertwined aspects. They are

- Human became alienated from the product of their labor
- Human become alienated from their own work activity.
- Humans become alienated from their own life activity
- Humans become alienated from each other.

Marx notes that under the capitalist system which produces alienation, 'labor always appears as repulsive, always as external forced labor and not labor, by contrast as 'freedom and happiness'. The oppression of married women is not strictly a form of alienation which is characteristic only of relations under capitalism; domestic work is instead a non capitalistic anomaly. Mary Wollstencraft and Margaret Fuller have insisted that women's domestic labor is actually external and forced. They have argued that women are encouraged to think of their labor for the family as 'freedom and happiness'. Thus feminists have extended the logic of alienation into marriage and specifically into what Marx terms reproduction: refreshing the existing workers by providing food and comforts and replenishing the future supply of laborers through child bearing and child rearing. Women's domestic and reproductive labor is not properly regarded as alienation by Marx. It is said to produce no use value and to add no surplus value. Just as work in the home cannot be alienated labor because it lies outside capitalism so it is also seen in classical Marxism as lying outside production altogether, as belonging to the realm of the 'merely' natural or reproduction. However a new category may be added to conventional Marxism, 'domestic relation of production'. The effect of this is to highlight the injustice which occurs when women receive no share in the domestic products which they create including the products of conception and pregnancy. By contrast, in conventional Marxism work which does not produce surplus value such as cooking for the family is actually regarded as consumption not as production at all. To call women's domestic labor consumption or reproduction rather than a form of production, we can assert the question of why women's labor is not seen as adding value, even when the products women produce and the services they provide would have to be purchased in the market if women did not make them. Conventional Marxists presuppose that there is something natural and inherently non-exploitative about the division of labor within the family by assuming that reproduction simply is women's domain.

A feminist Meillasoux argues women are subject to two kinds of exploitation:

- Exploitation of their labor as they lose claim to their produce, which is handed over to their husbands , who take control of it or pass it on to the elders.
- Exploitation of their reproductive capacities, since filiation is always established through men.

Thus Women are always seen as a part of social reproduction , and their exploitation becomes a part of the relations of production.

CHECK YOUR PROGRESS

Q.NO 8 Whatdoes the word alienation imply?

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Q. NO 9 Which is the new category whichcan be applied to conventional Marxism in regard to alienation?

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Q.NO 10 Why house work is excluded from market relations?

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5.7 MARRIAGE AND FAMILY

Marriage is the most persistent and common form of relationship between the individual men and women. Marriage and children constitute a family in a set of relationships. Relationships of reproduction vary from culture to culture. They are also more resilent and stable than relationships of production-in this sense they may straddle different modes of production.

Friedrich Engels, Karl Marx's comrade and a fellow thinker, writes at length on these matters in his famou *"The Origin of the Family, Private Property and the State"*. He suggests that early human societies were egalitarian. There existed a simple and functional division of labor, 'a pure and simple outgrowth of nature', between men and women. Men hunted, fished, provided the raw material for food and made the tools necessary to carry out these tasks. Women cared for the house, prepared food, clothing and looked after children.

Each was master in his or her own field of activity: the men in the forest, the women in the house…The household was communistic , comprising several and often many families. Whatever was produced and used in common was common property.

The woman was at the centre of the communistic household, for often she alone knew who the father or fathers of her children were. Sexual relationships within the household were freefer than we know them now. Women could choose their men. They, in fact, controlled the household, the men were mere visitors who could be asked to leave when the women did not want them.

Things changed when human communities settled in one place for a long time. Earlier, human beings lead an essentially nomadic existence, wandering from place to place in search of food and water. Once they started living in a stable environment , they learnt to grow crops and began to raise animals. Now food ceased to be a day to day problem. They could not only meet their everyday food needs, but could also store and use surplus food. As human beings produced more food, learnt to make and use tools and began to practice animal husbandry, they had a range of goods at their disposal. Once the production of these goods accelerated, the communistic nature of society changed. Fights between groups became common, as they fought over resources. Often the victors carried away the losers to work as slaves for them. This created what Engels called the 'first great division of society into classes'': masters and slaves, the exploiters and the exploited.

Gradually as groups accumulated wealth, the relationship between men and women changed, for all the wealth was a result of production, essentially a male activity. Domestic work and the household, where women had wielded authority over men and the group in general, lost its significance.

But when production became more valued than the household, household labor was devalued and women became domestic slaves.

Thus, the division of labour, once a pure and simple outgrowth of nature ceased to be in favour of women. The growing significance of production created a new institution: private property. For men who produced more and more of everything wished to keep all of it for themselves. Private property was not only land, animals or slaves, soon it came to include women as well. Men wanted to own women, so that they could gain control over the children, something which they needed to do, if they had to pass on their wealth to the next generation.

With a women being deemed a single man's property , her control over her children also loosened. Earlier, children inherited through their mother rather than their father, which is predominantly the case now. Inheriting through the mother was known as mother-right. But when women lost their exalted status in the household, mother-right too gradually disappeared. Over a period of time, children learnt to identify their descent and inheritance through the father. By this time, the woman and her household had ceased to be central to the group's life. Now the man and his house and property assumed importance and men became valued group leaders. This is how patriarchy -the rule of the father-came into existence.

Engels characterizes the transformation of women into property and the disappearance of mother-right as the 'world-historical defeat of the female sex'. With women becoming the property of men, sexual love ceased to be free and of advantage to women. A women was now bound to a single man and gradually, monogamous marriage became the norm. This meant that a woman had to be chaste and loyal to her husband, but he did not have to be likewise. Since he had economic power and sexual authority, he could choose to have several mistresses and wives. Engels argues that as communistic households slowly dissolved under pressure from private property, their internal relationships also deteriorated. Spontaneous sex love and promiscuity gave way to degrading and oppressive relationships. Therefore sexual regulation and control, became a norm when monogamy emerged.

In Engel's view the historic defeat of the female sex and the emergence of patriarchy led to a devaluing of female tasks, roles and responsibilities and a consequent valorization of male roles and functions. This also led to sexual hypocrisy in marriage and a chauvinist sexual ethic . Men wanted wives and families, and at the same time claimed their right to older sexual freedoms, in the form of extramarital relationships. Women on the other hand were enjoined to remain chaste and loyal to the idea of monogamy.

w CHECK YOUR PROGRESS

Q NO.11 How wSere the early human societies according to Engels?

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Q NO.12 When did household labor become devalued and women became domestic slaves?

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5.8 LET US SUM UP

- From this unit we have learned about Marxist feminism
- We have learned the role of women in the production and reproduction process from a Marxist feminist lens
- Then with connection with production and reproduction we have learned about the relations of production
- We have learned women as a class and how it gets oppressed by the male counterpart in the capitalist system and also analyzed Fredrich Engel's view on it.
- We have seen how women gets alienated in the production and reproduction process
- We have analyzed at length Women's role in marriage and family and again analyzed it from Marxist feminist perspective.

5.9 FURTHER READING

1) Vogel, Lise. *Marxism and the oppression of Women*.USA: Rutgers University Press,1983.

2) Water, Mary-Alice. *Feminism and the Marxist Movement*. London: Pathfinder Press, 1972.

5.10 ANSWERS TO CHECK YOUR PROGRESS

Ans Q.NO 1 Production comprises of all those tasks and activities performed by members of a society to secure their basic needs: food, clothing and shelter.

Ans Q.NO 2 No, the mode of production is not static. It changes over time.

Ans Q.NO 3 One of the most effective forms of socialization happens through culture and faith, they actually take charge of most of family rituals and observe religious codes faithfully.

Ans Q.NO 4 Reproduction refers to the specific task of bringing children to this world and raising them up.

Ans Q.NO 5 The two things which every act of production require are:

a) The actual technical means through which things get done

b) The human labor which makes this possible.

Ans Q.NO 6 The concept of class distinguishes Marxism from other traditions of social thought.

Ans Q.NO 7 The rise of Capitalism, in separating the family household from the commodity production further solidified the control of men over women.

Ans Q.NO 8 The word 'alienation' implies a hostile force or impersonal environment against which we feel separated from or resentful towards.

Ans Q.NO 9 'Domestic relation of production' is the new category which may be applied to conventional Marxism in regard to alienation.

Ans. Q.NO 10 House work is excluded from market relations because it is done by women and not because it is inherently not a source of market value or because it could not be exchanged for money.

Ans Q.NO 11 The early human societies according to Engel's were egalitarian. There existed a simple and functional division of labor, ' a pure and simple outgrowth of nature', between men and women.

Ans Q.NO 12 The historic defeat of female sex and evolution of patriarchy made household labor become devalued and women became domestic slaves.

M 5.11 MODEL QUESTIONS

Short questions (Answer within 150 words)

Q NO. 1 What were the views of the Marxist feminists?

Q NO. 2 What is relation of production?

Q NO. 3 Why according to Marx and Engels oppression of married women cannot be considered a form of alienation?

Long Questions (Answer within 300-500 words)

Q NO. 1 How is woman as a class being oppressed?

Q NO. 2 ''World historical defeat of the female sex". What did Engel meant by it?

xxxxxx

UNIT 6 : GENDER DIFFERENCES AND INEQUALITIES

UNIT STRUCTURE

6.1 Learning Objectives

6.2 Introduction

6.3 Class and Gender

6.4 Caste and Gender

6.5 Race and Gender

6.6 Family and Gender

6.7 Work and Gender

6.7.1 Family, Work and Gender in the Industrial Age

6.8 Property Rights and Women

6.9 Let Us Sum Up

6.10 Further Reading

6.11 Answers to Check Your Progress

6.12 Model Questions

6.1 LEARNING OBJECIVES

In this unit you will be able to,

- know about the Gender differences and inequalities prevailing in various aspects.
- understand how Gender differences and inequalities prevail in the class and caste system
- understand the prevailing gender inequalities in family and work place.
- understand about the property rights of women.

6.2 INTRODUCTION

Inequality and differences are tightly linked, but they are not the same process. Gender inequalities have become less pronounced over time in many respects. There has been a rise in egalitarian beliefs about gender, and gaps between women and men have diminished in areas such as educational attainment, participation in the paid labor force, the household division of labor and more. Despite these changes, however, gender differentiation remains and has intensified in some respects. Gender distinctions and inequalities produced at one

level of the social world are often reinforced by social processes operating at other levels. Inequality is reproduced through two interrelated processes : institutionalization and legitimation. Institutionalization refers to the processes through which social relationships take on the qualities of an institution and Legitimation refers to the processes through which inequalities are justified- that is, they are understood in ways that make them fair and reasonable.

CHECK YOUR PROGRESS

Q1. Name any two areas in recent times where gap between men and women have diminished.

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Q.2 What are the two interrelated processes through which inequality isproduced?

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.....

6.3 CLASS AND GENDER

Class and Gender can be related. The class distinctions permeate gender distinctions in a manner that may sometimes obliterate the possibility of gender consciousness to rise above class conciousness.Now the question is how women as a class is being oppressed. In this context we can refer to Engel's who in 1884 published *"Origin of the family, private property and the State"* where he stated that the shift from feudalism to private ownership of land has had a huge effect on the status of women. In a private ownership system, individuals who do not own land or other means of production are in a situation that Engels(1884) compares to enslavement- they must work for the owners of the land in order to be able to live within the system of private ownership. He argues that a women's subordination is not as a result of her biological disposition but of social relations. Men's effort to achieve their demands for control of women's labor and sexual faculties have gradually become institutionalized in the nuclear family. Through a Marxist historical perspective, Engels(1884) analyzed the widespread social phenomena associated with female sexual morality, such as fixation on virginity and sexual purity etc. The rise of capitalism, in separating the family household from the commodity production further solidified the control of men over women when the latter become economic dependents of the former in the male breadwinner- female housewife

nuclear family form. Importantly capitalism also creates the possibility of women's liberation from family-based patriarchy by creating possibilities for women to work in wage labor. However Engels stresses that because of the problems of unpaid housework a private task allocated to women in the sexual division of labor of capitalism, full women's liberation can only be achieved with the development of socialism and the socialization of housework and childrearing in social services provided by the state.

Thus, gender as an oppression is closely related to class oppression, so the oppression of women is similar to that of the relation between proletariat and bourgeoisie. Though women play a major role in production and reproduction process their role is hardly being recognized.

In the 20th century also Women as a class is oppressed everywhere. Even in the workplace women are seen being oppressed and injustice is done to them in every aspect.

CHECK YOUR PROGRESS

Q 3 What reason does Engel give for subordination of women?

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.....

Q 4 With what is the oppression of women similar to?

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.....

6.4 CASTE AND GENDER

Caste and Gender : Indian Hindu population follows a rigid caste system which divides people into a hierarchy that governs the distribution of power, status, and identity in society'(Macwan,2006). In no other society the inequality is so graded that it gives no opportunity for the oppressed to rise against the oppressor in unison, in no other society it is sanctioned by the religion so that it prevents the freedom of mind to strive for liberation. Caste affects Women's lives and Gender relations. It views women as conscious acting subjects of social relationships and processes that constitute, reproduce and modify the social system characterized by the institution of caste In this context mention can be made of noted historian Uma Chakravarty who in her pioneering essay *"Conceptualising Brahaminical Patriarchy in Early India'*, inspired by Gerda Lerner's *The Creation of Patriarchy*, argued that patriarchy in the Indian context has to be situated in its relationship to other structures and within a historical

context. Taking her cue from Lerner's observation regarding modes of control over women's sexuality in societies that were emerging into highly stratified and closed structures, she makes the following arguments:

- Gender roles and identities emerge from and, in turn, constitute the social context of caste society: 'A marked feature of Hindu society is its legal sanction for an extreme expression of social stratification in which women and the lower castes have been subjected to humiliating condition of existence'.
- Caste society followed earlier and more egalitarian social formations, for instance, hunting-gathering societies, which predated caste society valued women's productive labor and held in awe women's capacity to produce.
- The gradual emergence of a hierarchical caste and property order and its consolidation marked a distinctive shift in social attitudes to women. For now, in these new social formations, not all women were engaged in production. Women belonging to families that were wealthy or owned land found their labor restricted to housework. They were enjoined to be mere mothers. At about the same time, women's sexuality, once evocative of reverence and fear, now came to be viewed as wild energy that must be carefully controlled and husbanded. To enable this process of control and husbandry, women's movement within the social order came to be restricted.

  Women are regarded as gateways-literally points of entrance to the caste system. The lower caste male whose sexuality is a threat to upper caste purity has to be institutionally prevented from having sexual access to women of the higher castes, so women must be carefully guarded.
- The guarding of women required that their sexuality be channelized into legitimate channels, "into legitimate motherhood within a tightly controlled structure of reproduction which ensured caste purity (by mating only with prescribed partners) and patrilineal succession (by restricting mating only with one man).'
- The control of women was secured through a mixture of coercion and consent-coercion exercised through her husband, the king's laws and the priest's dictums, whereas she consented to be her own moral guard. Her consent was obtained through an elaboration of virtues that she was enjoined to make her own. Chastity was the most prized virtue of all. It was declared to be her given ethic, her dharma, some thing that she should strive to sustain.

- Women had to observe their dharma, failing which their essential animality, their wild nature, would take over their lives.

Thus in the light of this points the relationship between gender and caste can be analyzed.

CHECK YOUR PROGRESS

Q 5 What marked a distinctive shift in the social attitude of women?

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Q 6 How was the control of women secured in the past?

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6.5 RACE AND GENDER

Race is one of the reason for inequality and Gender is another, they are not mutually exclusive forms of discrimination. Indeed, too often they intersect, giving rise to compounded or double discrimination. For many women factors relating to their social identity such as race, colour, ethnicity and national origin become “differences that make a difference”. These factors can create problems that are unique to particular groups of women or that disproportionately affect some women relative to others.

Mention may be made of the societal roadblocks experienced by a Roman woman living in Eastern Europe. As a member of the Romani population, she has few advocates and is the target of constant hostility. She is marginalized within her community because of her minority status and within her family because of her gender. The same can be said of an aboriginal woman living in Australia, a Dalit woman living in India, a female asylum seeker living in England and so on. These women live at the crossroads of gender and racial discrimination. In the matter of racial discrimination and gender mention may also be made of the 2007 Guwahati, Beltola incident where a tribal girl named Laxmi Orang was stripped naked and brutally beaten while she was visiting the city to attend a rally organized by All Assam Adivasi Students’ Association (AAASA) against the delay in granting of ST status to tea plantation workers of Assam.

Without taking race into account, the statistics on the status of the world's women show that women have a long way to go before achieving equality with men. According to a recent report by the United Nations Development Fund for Women (UNIFEM), women fall short in many of the main indicators that measure progress towards gender equality and women's empowerment.

The literacy rate for women worldwide is 82.7% percent, compared with 90.0% per cent for men. Of the 960 million illiterate adults, two-thirds are women. The gender gap in earning persists, with women employed in industry and services typically earning 78 per cent of what men earn in the same sector. Women's share of decision-making positions reached 30 per cent in only 28 countries in the 1990s. Additionally, of 1.3 billion people living in poverty, 70 per cent are women.

A woman's race also determines her experience, the double burden of gender and racial discrimination and related intolerance becomes evident. Areas of particular concern include the disadvantages faced by minority women in the labour market, trafficking of women, and race-based violence against women.

Minority, immigrant and indigenous women in many societies have limited employment opportunities and are often at the bottom of the labour market. Many of these women hold jobs in free trade zones, the informal economy or unregulated sectors. Maurice Glegle-Ahanhanzo, the special investigator or rapporteur on the subject of contemporary forms of racism of the UN Commission on Human Rights, , studied the situation of minority women in the labor market when he visited Brazil in 1995. He concluded that "black women receive the lowest salaries (four times lower than those of a white man), are employed in the most unhealthy locations, work a triple working day and face threefold discrimination."

Another serious aspect of compounded discrimination, trafficking women, was addressed in a report presented to the Commission on Human Rights by Radhika Coomaraswamy, the special rapporteur on violence against women. In her report she states that the exploitation of migrants by traffickers "place women in situations in which they are unprotected or only marginally protected by law. Overt forms of violence, including, but not limited to rape, torture, arbitrary execution, deprivation of liberty, forced labour and forced marriage, are perpetrated against women who seek to exercise their freedom of movement".

Ms. Coomaraswamy makes a direct link between anti-immigrant policies, the absence of equal opportunities for women and the phenomenon of trafficking women. Her report states that, "restrictive and exclusionary immigrant policies serve as important causative factors in the persistence and prevalence of trafficking." When women do not have rights or when such

rights are not respected by the State and in the absence of equal opportunities for education and employment, they are made more vulnerable than their male counterparts.

Ethnic or race-based violence against women is considered the most recognizable example of intersectional discrimination. Incidents of rape in Bosnia, Kosovo, Burundi and Rwanda represent race-based targeting of women for an explicitly gender-based violation. Additionally, ethnic conflict produces a large number of female refugees who then become vulnerable to sexual violence and gender-related issues. Raping women because of their ethnic or religious origin has now been recognized as a weapon of war by both International Criminal Tribunals for Rwanda and Yugoslavia, and prosecuted accordingly.

Until recently, the intersection of gender and racial discrimination and its consequences had not been subject to detailed consideration. The problems were categorized as manifestations of either one form of discrimination or the other, but not both. Ultimately, this allowed the full scope of the problem to escape analysis, which then lead to ineffective or inadequate remedies. This is now changing. Through its "gender mainstreaming" policy, the United Nations, for example, is acknowledging the different ways in which gender roles and gender relations shape women's and men's access to rights, resources and opportunities. The ultimate goal is to achieve equality.

The World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance held in Durban, South Africa from 31 August to 7 September 2001 addressed many of these difficult issues directly. The Secretary-General for the Conference, High Commissioner for Human Rights Mary Robinson, told a European regional meeting held in Strasbourg last October in preparation for the Durban conference that, "patterns of modern racism are worryingly different. We need to pay particular attention to gender and racism, and recognize the double discrimination which can occur".

Thus Gender issues and gender discrimination particularly the multiple jeopardy which occurs when gender and race intersect must be taken into concern.

w CHECK YOUR PROGRESS

Q 7 What is the most recognizable example of intersectional discrimination?

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.....

Q 8 Give example of race based violence on Women.

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6.6 FAMILY AND GENDER

Gender, work and family are inextricably intertwined; changes in work and family give rise to changes in gender relations and give rise to changes in family and work. As women's and men's lives have changed , so too have work and family. Work and Family are gendered institutions.

Through history and the world, division of labor have developed along the lines of sex. Hence, while work is an activity performed historically both by men and women, sex in virtually all societies has been an important basis of societal organization. The sexual division of labor thus refers to the process through which tasks are assigned on the basis of sex. This division of labor is one of the most fundamental ways that sex distinctions are expressed in social institutions. Even at the beginning of the twenty-first century, women and men continue to do different kinds of work. Within families, the sexual division of labor is reflected most directly in women's and men's differential responsibilities for child-rearing. Women(and not men) give birth-a biological fact-but women in most societies have primary responsibility for children's care and rearing. Gender differences in the responsibility for children are an important component of family as a gendered institution, and shape many aspects of women's and men's work and family lives. In the paid labor force, the sexual division of labor is expressed in the sex segregation of employment at all levels.

6.6.1 FAMILY AND WOMEN'S EMPLOYMENT CHOICES

Theories relating to the significance of individual choice with regard to women's employment can be categorized within two conflicting traditions.

First, there are neo-classical economic theories of the family, which argue that a traditional gendered division of labor is the most rational as far as the family is concerned.

Second there are sociological theories that argue that individual norms or preferences are more significant in determining women's employment patterns.

Drawing on the theories of 'human capital' economists have argued that women's choice to specialize in domestic work and men's 'choice' to specialize in market work are economically rational as far as the family unit is concerned(Mincer and Polachek,1974). As women are likely to suffer employment breaks as a consequence of their caring responsibilities, it is not rational for them to invest their 'human capital' in the paid workplace and this reasoning will be reflected in their employment experiences. Gary Becker(1991) also assumes that the family unit will, as a rational 'actor', behave so as to maximize its utility. Within the family however, Becker assumes that the motives of altruism prevail, in some contrast to the competitive market context within which it is embedded. Thus, family members will act so to maximize the utility function of the senior altruist(or benevolent patriarch). Neo-classical family economies therefore argues that decisions as to allocation of household and market work between women and men(and thus the women's employment patterns) are guided by rational maximization principles that benefit the family as a whole.

Feminist economists have developed an extensive critique of neo-classical feminism One may argue that so far as work participation is concerned, women often voluntarily "prefer" particularly in such traditional societies as ours, part time jobs or even may like to remain outside the labor force, permanently or temporarily. In fact many women derive pleasure in keeping themselves engaged in domestic work, many others like to have greater flexibility in their participation in the labor market. In addition, historically speaking women also bear the primary responsibility for children. However to the extent that there are biological constraints or voluntary withdrawls, one cannot complain of any discrimination. But when one observes that women alone face some specific taboo or are prevented from and/or dissuaded by some social,cultural or other constraints in entering into the labor market or confronted with hindrances while competing for jobs owing to occupational or industrial segregation of the market or deprived deliberately of equal payment despite exhibiting no observable difference with regard to age, experience, education, skill, productivity etc. compared to the opposite gender .then, there is 'gender discrimination'. In other words, when non-participation of females in the labor market crosses the limits of natural or voluntarily imposed constraints or there are observed differences in the treatment of the two genders, in a deliberate manner in the labor market, the matter becomes a problem for social and economic significance.

The reflection of bias in the labor market discussed above viz, work participation, wage-differential, occupational and/or industrial segregation could be related to each

other. It could very well be possible that women opt for some specific types of occupations (industries), even if interested in work participation particularly those which allow for greater flexibility but perhaps carry lesser wages. This leads to occupational (industrial) segregation by gender as well as earning for the women. This kind of earning differential should, not be described as 'discrimination' since it does not violate principle of 'same pay for same work'. The possibility of functioning of the labour market in this fashion calls for deeper studies in respect of labour supply and labour demand. Factors related to labour supply focus on why women 'prefer' certain types of jobs or economic sectors (occupation or industries). On the other hand, studies on labour demand focus on why employers generally 'prefer' to have women or men particular occupation (industries). In fact, the very word 'preference' seems to be influenced by the existing social and cultural 'norms' and the 'values' determining gender stereotypes in the labour market.

Apart from gender discrimination in the labor market in respect of work participation, employment oppurtunities, segregation, wage-differential etc, we discussed above , there is discrimination against females in other spheres of life also. It is well documented that discrimination against them exists in education, nutritional support and health care besides income. It is still true in our country that a female child is not considered as a potential source of future income, which essentially gives rise to an anti-female bias.

w CHECK YOUR PROGRESS

Q 9 How division of labor have developed throught history?

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Q 10 What does sexual division of labor refer to?

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Q 11 What are the two theories of conflicting traditions relating to the significance of individual choice with regard to women's employment?

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.....

6.7 WORK AND GENDER

Gender shapes societal expectations of jobs and workers, and it affects how we understand the relations between jobs, including the hierarchical relations between jobs, the hierarchical relations that underlie vertical segregation and the informal relations that reinforce horizontal segregation.

In matter of Gender and Work we shall try to analyse the parallel changes that have taken place over the last thirty years in gender roles and attitudes and in paid employment. Women, particularly mothers have taken up paid employment in ever increasing numbers, and employment itself has become more flexible and less secure. Although women have gained full rights to equality in the workplace, they remain under-represented in higher-level jobs, and there is a persisting wage gap between men and women. There are a number of explanations for this continued pattern of disadvantage for women. The major explanation lies in the ideology of domesticity, which still allocates the major responsibility for caring work to women. This ideology in particular that of 'moral motherhood' self-sacrificing, passionless and devoted to the maintenance of a 'haven in a heartless world'- was crucial to the process of creating claim for women's moral superiority to men. In the late twentieth century, Joan Williams argues that 'domesticity did not die, it muted'(2000.3). Although women(particularly mothers) have increasingly taken up continuous employment, they still retain the primary responsibility for childcare and the organization of domestic life. Employer's continue to require 'ideal worker's', that is full-time employees who can be presumed to have an immunity from family work(Williams,2000:20). Domesticity's capacity for mutation was enhanced by the transformations that were taking place in the world of paid employment at the same time as, with the advent of second-wave feminism, women claimed equality of access to and entry into paid work. The growth of flexible employment has seen an expansion of marginalized jobs that do not necessarily require 'ideal workers'; at the same time, the demands made of 'ideal workers' have increased. De-industrialization and a shift to service-sector jobs have produced increasing flexibility in employment. The growth of service employment supposedly has advantages for women. Stereotypically feminine attributes such as empathy and the capacity to form and nurture relationships, are key attributes for workers in the service economy. In the flexible, individualized working environments of 'reflexive modernity', it is argued, gender differences will increasingly be eroded.

6.7.1 FAMILY, WORK AND GENDER IN THE INDUSTRIAL AGE

The twentieth century was a time of dramatic change in work and family life across most industrialized nations. The forces of industrialization were in full swing at the beginning of the century, but by the end, we were in the midst of what some call

"the second industrial revolution'' and the rise of the "global economy''. Industrialization profoundly altered the nature of work and family life. With the creation of factories, goods production moved out of the home, and families began sending , one or more of their members to work in these industrial settings. As industrialization unfolded, it was associated with other important societal changes, such as urbanization. In Durkheim's terms the society transformed from mechanical to organic solidarity. For the growing middle class of managers and professionals, urbanization meant that work and family continued to grow apart, both geographically and symbolically. This separation was facilitated by zoning laws and various architectural arrangement that created clearly defined boundaries between industrial and residential areas. These physical boundaries between work and family were further reinforced by a gender division of labor. Among the middle class, the workplace became men's domain, while families were seen as populated by women and children. Because middle-class wives cooked, cleaned, raised children, provided emotional support, entertained and sacrificed their own ambitions for their husband's careers, it was as if married, middle -class men brought two people to work, rather than one. Accordingly despite the geographical separation of work and family, middle-class marriages and family lives during the industrial era were shaped by the demands of the middle-class work.

CHECK YOUR PROGRESS

Q 12 What does the ideology of domesticity allocate?

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.....

Q 13 What profoundly altered the nature of work and family life?

.....

.....

6.8 PROPERTY RIGHTS AND WOMEN

Improving the property rights of women is a matter not only of human rights and gender equality; it is a fundamental principle that underlies economic development for all people. There is an abundance of research showing that when women's incomes go up, the additional income goes directly to increasing household consumption and therefore into the overall economy; men on the other hand spend much of their income on personal items. In addition, women's lack of property rights has been increasingly linked to other development-

related problems, including low levels of education, hunger, and poor health. For women, there is a linkage between rural and urban poverty. Rural women's incomes could increase if they own or control land, individually or jointly, and have the benefit of legally recognized use and inheritance rights. Ongoing exclusion of women from rural land rights pushes them toward the cities, where they often join the increasing ranks of women-headed or women-only households in slum areas where inadequate housing is the norm and homelessness is all too common.

Women's Access to Land for Housing and Property for Entrepreneurial Activities, numerous international legal instruments and declarations have recognized the importance of equal access to property rights, such as the UN General Assembly's Universal Declaration of Human Rights, passed in 1948, the Platform of Action adopted at the Beijing World Conference on Women in 1995, and the Millennium Development Goals, established in 2000.Women's right to property has been substantially improved by the Hindu Succession Act 1956. The concept of women being entitled to a limited estate when they acquire property by inheritance is abolished and women are entitled to an absolute estate like men when they inherit any property. Again the daughter of a predeceased son and the daughter of a predeceased daughter are raised to a higher rank. They became Class – I heirs and get a share along with the son, and other Class – I heirs. The daughters are included in the Class – I in order to remove the discrimination on the basis of sex. Similarly succession to a women's property or stridhanam is made uniform irrespective of the nature of stridhanam. In the same way the distinction between male and female heirs in the case of succession has been taken away and now they are treated on equal basis if they belong to the same degree of relationship. Women will no longer be disinherited on the ground of unchastity. Nevertheless, females continue to own only about 1-2 percent of land and other real property throughout the world. How has this gross disparity come to be, and what perpetuates it? Throughout history, numerous cultural, legal, political, and social factors have systematically impeded or barred access to property rights among women.

Much like those of women of any other country, property rights of Indian women have evolved out a continuing struggle between the status quoist and the progressive forces. And pretty much like the property rights of women elsewhere, property rights of Indian women too are unequal and unfair: while they have come a long way ahead in the last century, Indian women still continue to get less rights in property than the men, both in terms of quality and quantity.

Home to diverse religions, till date, India has failed to bring in a uniform civil code. Therefore every religious community continues to be governed by its respective personal laws in several matters – property rights are one of them. Infact even within the different religious groups, there are sub-groups and local customs and norms with their respective property rights. Thus Hindus, Sikhs, Buddhists and Jains are governed by one code of property rights codified only as recently as the year 1956, while Christians are governed by another code and the Muslims have not codified their property rights, neither the Shias nor the Sunnis. Also, the tribal women of various religions and states continue to be governed for their property rights by the customs and norms of their tribes. To complicate it further, under the Indian Constitution, both the central and the state governments are competent to enact laws on matters of succession and hence the states can, and some have, enacted their own variations of property laws within each personal law.

w CHECK YOUR PROGRESS

Q NO 14 What happens when a women's income goes up?

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.....

Q NO 15 Name the act which substancially improved the women's right to property?

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.....

u 6.9 LET US SUM UP

- Gender distinctions and inequalities produced at one level of the social world are often reinforced by social processes operating at other levels. Inequality is reproduced through two interrelated processes : institutionalization and legitimation.
- The class distinctions permeate gender distinctions in a manner that may sometimes obliterate the possibility of Gender consciousness to rise above class consciousness.
- Race is one of the reason for inequality and Gender is another
- Gender, work and family are inextricably interwined; changes in work and family give rise to changes in gender relations and changes in gender relations give rise to changes in family and work.
- Improving the property rights of women is a matter not only of human rights and gender equality; it is a fundamental principle that underlies economic development for all. In

addition, women's lack of property rights has been increasingly linked to other development-related problems

6.10 FURTHER READING

1) Rajan, R.S. 1999. *Signposts-Gender Issues in Post –Independence India*. New Jersey: Rutgers University Press.

2) Murthy, N.Let.2007. *Towards Gender Equality: India's Experience*. New Delhi: Serials Publications.

3) Beauvoir , Simone de. 2010. *The Second Sex*. New York: Knopf Doubleday Publishing Group.

6.11 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q.1) The two areas in recent times where gap between women and men have diminished are: a) In regard to educational attainment.

b) Participation in paid labor force.

Ans to Q.2) The two interrelated processes through which inequality is produced are: Institutionalization and Legitimization.

Ans to Q.3) According to Engel's women's subordination is not as result of her biological disposition but because of social relations.

Ans to Q.4) The oppression of women is similar to that of the relation between proletariat and bourgeoisie.

Ans to Q.5) The gradual emergence of a hierarchical caste and property order and its consolidation marked a distinctive shift in the social attitude of women.

Ans to Q.6) In the past the control of women was secured through a mixture of coercion and consent. Coercion was exercised through the patriarchs.

Ans to Q.7) Ethnic or race based violence against women is the most recognizable example of intersectional discrimination.

Ans to Q.8) Disadvantage faced by minority women in the labor market is an example of race based violence on women.

Ans to Q.9) Throught history division of labor have developed along the lines of sex.

Ans to Q.10) Sexual Division of labor refers to the process through which tasks are assigned on the basis of sex.

Ans to Q.11) TheTheories relating to the significance of individual choice with regard to women's employment can be categorized within two conflicting traditions. They are: First, there are neo-classical economic theories of the family, which argue that a traditional gendered division of labor is the most rational as far as the family is concerned. Second there are sociological theories that argue that individual norms or preferences are more significant in determining women's employment patterns

Ans to Q.12) The ideology of Domesticity allocates the major responsibility for caring work to women.

Ans to Q.13) Industrialization profoundly altered the nature of work and family work.

Ans to Q.14) When a women's income goes up, the additional income goes directly to increase the household consumption and therefore into the overall economy.

Ans to Q.15) The Hindu Succession act 1956 substancially improved the women's right to property.

6.12 MODEL QUESTIONS

(A) Short Questions (Answer Within 150 Words)

(i) What perspective did Engel's apply to analyze the widespread social phenomena associated with female sexual morality?

(ii) How does caste view women?

(iii) What did the economists argue on the theories of "human capital"

(B) Long Questions (Answer Within 300-500 words)

(i) Write a note on the relationship between Caste and Gender in the light of Uma Chakravarty essay.

(ii) Discuss how industrialization altered the work and family life.

UNIT 7 : WOMEN'S MOVEMENT IN INDIA DURING THE COLONIAL PERIOD

UNIT STRUCTURE

7.1 Learning Objectives

7.2 Introduction

7.3 Social Reform Movements

7.4 Nationalist Movements

7.5 Let us Sum up

7.6 Further Reading

7.7 Answers to check your progress

7.8 Model Questions

7.1 LEARNING OBJECTIVES

After going through this unit you will be able to,

- know the role of reforms movements towards uplifting India women's status
- know the role of Indian women towards the Indian National Movement

7.2 INRODUCTION

The advent of the Europeans into India did not change the situation of women. Like other Western powers, the primary objective of the British in the earlier days was trade. Later when they were faced with the administration of newly conquered areas, they thought it safe not only to keep the existing social structure intact but also to induct its religious pundits (Brahmins) to interpret its rules when necessary. The introduction of English education first started to train Indians for jobs under British administration. This created upper class elites who began to doubt the rationale of many of the existing practices in their society. The establishment and expansion of the British rule also encouraged British missionaries to enter their colonies and start schools, orphanages and destitute homes especially for widows. They stood against sati, child marriage, purdah and polygamy. The new Indian elite exposed to European liberalism of the 18th century through Western education, felt the urgency for reform of their own society. This produced tangible results in the subsequent periods.Women's Movements in the colonial period are mainly of two different concerns: (1) social reform

movements and (2) nationalist movements. We will discuss about these two movement in detail in this unit.

7.3 SOCIAL REFORM MOVEMENTS

The women's movements began as a social reform movement in the 19th century. The British conquest and its rule over India brought about transformation in Indian economy as well as in society. The new land revenue settlements, commercial agriculture and infrastructural facilities like roads, railways, postal and telegraph services etc. ushered in by the British led to a significant change in the Indian village economy. The new economic system and administrative machinery required a new type of educated personal which resulted in the establishment of Western educational institutions imparting modern education. The Indians who were the beneficiaries of the new economic system were attracted towards this and as a result a new class of intelligentsia evolved in the Indian society. The articulate intelligentsia became the pioneers of all progressive democratic movements: social, political, economic and cultural. The reform movements were not homogeneous and varied a lot in terms of the ideas and changes that was to be fostered. They did however share a common concern for rooting out the social evils, partly in response to charges of barbarity from the colonial rulers. This was a period of the hegemonic control and influence of colonial ideology. This was a time of transition, one of the emerging bourgeois society and values of new modes of thought.The colonial intervention in the 19th century intruded into the areas of our culture and society and this affected transformation in our social fabric. This potential threat was sensed by the Indian intellectual reformers, exposed to western ideas and values. At this juncture, the Indian intellectual reformer sensitive to the power of colonial domination and responding to Western ideas of rationalism and liberalism sought ways and means of resisting this colonial hegemony by resorting to what K. N. Panniker (Presidential address, Indian History Congress, 1975) refers to as cultural defense. This cultural defense resulted in a paradoxical situation. Spurred by new European ideas of rationalism and progress, the reformers tried to create a new society, modern yet rooted in Indian tradition. They began a critical appraisal of Indian society in an attempt to create a new ethos devoid of all overt social aberrations like polytheism, polygamy, casteism, sati, child marriage, illiteracy etc. all of which they believed were impediments to progress of women. All the social reformers shared a belief common to many parts of the world in the 19th century that no society could progress if its women were backward.

To the reformers, the position of Indian women, as it was in the 19th century was abysmally low and hence their efforts were directed at an overall improvement in the status of women through legislation, political action and propagation, of education. This was mainly spurred by the first wave feminism of the west and concentrated on basic rights for women. The social reform movement did not radically challenge the existing patriarchal structure of society or question gender relation. They picked up for reform only those issues which the British were pointing out as evidence of degeneration in the Indian society. Even the women's institutions and organisations that sprang up during this period do not reveal the development of an independent view. As a result even when women were speaking for themselves they were speaking only the language of the men, defined by male parameters. Women were seen as passive recipients of a more humanitarian treatment to be given by Western educated elite men. There was thus an attempt to reform women rather than reform the social conditions which opposed them. There were no attempts to alter the power structure and the men-women relation in the society. This was but natural since the change in the status of women was being sought only within question patriarchy itself. The attempt was to create a new Indian woman, truly Indian and yet sufficiently educated and tutored in the 19th century values to suit the new emerging society. Thus education for girls was not meant to equip them to be self-sufficient, independent and emancipated and train them to follow some profession but to be good housewives (Pande and Kameshwari, 1987). Women also joined in the struggle against colonialism, but while they were encouraged to participate by leaders like Gandhi, their work in the struggles was just an extension of their domestic work. Very few women were allowed to join the front ranks with men, and the ones that did, spoke of the isolation they felt at times (Kumar, 1993). As a form of backlash to these new ideas that colonialism brought to India, women's roles were being pushed to a more traditional way of life. In spite of its limitations, it cannot be denied that the social reform movement did help in removing prejudices against women's education and provided a space for women in the public realm. The reformers took up issues, such as, sati, female infanticide, polygamy, child marriage, purdah, absence of education among women etc.

There were two groups of social reformers, 1) Liberal Reformers and 2) The Revivalists. Both the groups undoubtedly recognised the oppressive social institutions' customs of India. But the former group on the basis of liberal philosophy put forth their work for the cause of women whereas the latter group's work was based on a programme of the revival at the

Vedic society in modern India. While arguing in favour of equal rights for women appealed to logic, reason, history, the principal of individual freedom and the requirements of social programme, social reformers such as Raja Ram Mohan Roy, Keshab Chandra Sen, IswarachandraVidyaSagar, KandukuriVeeresalingamPanthulu, M. G. Ranade, Karve, Swami Vivekanantia, Swami DayanandSaraswathi and others provided leadership to the women's movement by frankly acknowledging the degraded position of Indian women. The social reformers concentrated their attention on important aspects like sati, age of marriage, the sad plight of widows and their right to remarry. The social reformers established a number of societies like BramhoSamaj, Ramakrishna Mission and others for the cause of Indian women. The best exponent of liberalism was Raja Ram Mohan Roy who was the first Indian to initiate a social reform movement and campaign for the cause of women. He advocated equality between the two sexes and declared that women were not inferior to men morally and intellectually. Roy's attention was drawn towards the inhuman practice of sati, after female infanticide. From 1818 onwards he began his active propaganda through speeches and writings against sati. Largely because of his effort and persuasion, the East India Company declared the sati practice illegal and a punishable offence in 1829. Raja Ram Mohan Roy also opposed other evils like early marriage, polygamy etc. He supported female education and widow and inter-caste marriage. He wanted that women should have the right of inheritance and property. Roy's BrahmoSamaj played a significant role in the reform activities concerning women. The BrahmoSamaj, soon after its inception became a vigorous social reform movement first in Bengal which then quickly spread to other parts of the country and added to the volume and strength of similarly aimed local reformist movements. The members of the BrahmoSamaj opposed the caste system and they concentrated greatly on improving the low conditions of women and played a very important role in the introduction of several beneficial measures. Like Raja Ram Mohan Roy, Ishwara Chandra VidyaSagar also helped women. He did so by propagating widow remarriage. The child marriage evil resulted in large numbers of young girls ending up as widows whose lives were miserable due to the severe restrictions imposed on them. He argued in favour of widow remarriage and published his work on "Widow Remarriage" in 1853. Arya Samaj was established by DayanandSaraswathi in 1875. DayanandSaraswathi emphasised compulsory education of both boys and girls. A series of schools for women- Arya Kanya Patsalas - were the first concerted effort of the Samaj to promote women's education in a systematic way. PrarthanaSamaj founded in 1867 had leaders

like M. G. Ranade, N. G. Chandrasarkar and R. G. Bhandarkar. It concentrated more on sponsoring education for women. Both BrahmoSamaj and PrarthanaSamaj made forceful efforts to prove that Hindu religious tradition were not the source of legitimacy for the sorrowful condition of women in society. Under the influence of the liberal thought of the west the two Samaj strove to restore to women their dignified status. The efforts of VidyaSagar, Keshub Chandra Sen and D. K. Karve resulted in the enactment of widow remarriage act of 1856. In the South Kandukuri Veeresalingam led the widow remarriage movement. In 1874 he performed 63 widow remarriages throughout the Madras presidency and financially supported men who married widows by providing houses and other benefits. Another aspect that the reformers worked on was the age of girls at marriage. In the 19th century the average age of marriage for girls was 8 or 9. The extensive propaganda by VidyaSagar and other reformers in this regard led the British government to legislate in order to improve the condition of minor girls and the age of consent bill was passed in 1860 which made sexual intercourse with a girl of less than 10 years of age as rape. Further social reformers like MahadevGovindRanade, Behramji Malabari and Tej Bahadur Sapru in their attempts to raise the age of marriage cited several cases ofconsummation at the age of 10 or 11 which led to serious physical and psychological disturbances. Behramji, a Parsi journalist published his notes on infant marriage and enforced widowhood in 1884 suggesting certain reforms to be adopted in the educational institutions to discourage child marriage and also suggested some corrective measures to the Government. It was between 1884 and 1889 that enormous pressure was brought to bear on the government to enact law to further raise the age at marriage of the girl. At last due to the collective efforts of the reformers in 1891, the Bill known as the Age of Consent was passed, which rose the marriageable age for girls to 12 years. The social reformers felt that through female education the social evils that were linked to the issue of preserving and strengthening basic family structure could be eliminated and good wives and mothers could emerge from the same. Starting from Raja Ram Mohan Roy including the liberal as well as orthodox reformers supported female education. This resulted in the establishment of schools for girls and homes for widows. Between 1855 and 1858 while he was inspector of schools, VidyaSagar established 48 girls' schools. M. G. Ranado along with his wife propagated female education and started a girls' high school in 1884. The limited enforcement and practicability of legislations like widow remarriage act of 1856 and others in a tradition bound society was recognised by D. K. Karve, who, therefore, concentrated his efforts on promoting education among widows. In

1896 Karve along with 15 of his colleagues founded the Ananth Balikashram for the education of widows, where the courses were drawn up with an idea to make the widows self reliant. He also started Mahila Vidyalaya in 1907 and S.N. D. T. Women's University in 1916 a separate educational institution for women so as to lessen the resistance of orthodox section with regard to women's education.

The social reform movement in its later phases resulted in producing women social reformers who worked for their own cause. Pandita Ramabai started Sharda Sadan in Bombay in 1889 to provide an ashram to destitute high caste widows. In 1912-1913 a widow's home was established by sister Subbulakshmi, another widow in Madras. Another important aspect of the social reform movement phase of women in India was that of property rights for Hindu women (Mukharjee 1975a). The existing practice was particularly harsh on the Hindu widow who had no claim on her husband's property except the right at maintenance as a result of which she was at the mercy of her husband's relatives. Raja Ram Mohan Roy suggested that the government should enact and enforce laws to remove these disabilities and bring economic freedom and self-reliance. As a result of such efforts, special marriage act of 1872 with its provision for divorce and succession to property to women was passed. The married women's property act of 1874 widened the scope of stridhan (women's property) and expanded the right to own and acquire property by women. It also gave a widow a life interest in her husband's share of the property and a share equal to that of a son.

Swami Vivekananda, Swami Dayananda Saraswati and Annie Besant were the prominent reformers of the **revivalist group** who also worked for the cause of Indian women. This group believed in the revival of the Vedic society in modern India. Dayanand Saraswati, the founder of Arya Samaj was against child marriage. He encouraged widow remarriages and also set up several rescue homes and orphanages. Annie Besant leader of the theosophical movement was also against child marriage and supported remarriage of child widows. She laid emphasis on the importance of female education, thus adding strength to the social reform movement. Muslim women in India made little progress in their position both in the pre- British period or later British period. Western education, the major vehicle of progress during the British period did not reach them, partly because of the existence of Purdah and seclusion of women from external environment and partly, because education was considered inessential for them. Educated Muslims formed only a small segment of the population in the 19th century and were confined to urban areas in the country. Consequently, efforts in education

and association formation among Muslim women did not begin until the 20th century, one notable exception being the Tyabji family of Bombay. Badruddin Tyabji who graduated from Elphinstone College founded a Muslim self-help association in 1876. His female relatives were later active in starting a Muslim girls school (Amina Binte Badruddin Tyabji) and running a girls' orphanage (Begum Nawale Misra) and starting nursing centres (Shareefa Hamid Ali).Thus the social reformers laid the foundation of the women's movement in India. Social reform movement was the first attempt to remove the obstacles in the life of women. It created awareness among the people that women must be liberated and be made equal of men.

w CHECK YOUR PROGRESS

QA1) In which year Badruddin Tyabji founded the Muslim self-help group?

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QA2) Name few social reformers who worked for the benefit of Indian women

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7.4 NATIONALIST MOVEMENTS

As a result of the social reform movement of the 19th century, the social evils were eliminated and opportunities were provided to women for their education. The expansion of women's education and their admission to educational institutions had produced a sizable number of English educated middle class women by the late 19th century- and they made their presence felt in political activities.

The characteristics of the second phase of women's movement i.e. the national movement are:

- For the first time many women belonging to the middle class, started taking part in the political activities.
- Till 1919, the national movement was limited to the urban upper class and it was later with Gandhi's entrance into the national movement, participation of the masses began to take place.
- In this phase, political developments and women's participation in the National movement went hand in hand.

The partition of Bengal in 1905 resulted in the launching of Swadeshi movement by the nationalists. Though there was the absence of mass awakening amongst the women, but meetings were arranged and khadi spinning were taken up by women. Women contributed their bangles, nose rings and bracelets to the national fund. In villages, women started putting away a handful of grain daily for such purpose. The women of Bengal and Punjab took active part in the Swadeshi movement. The women workers of the Arya Samaj were also responsible for arousing national spirit among the people. Swarna Kumari, sister of Rabindranath Tagore and her daughter Sarala Devi were strong supporters of the Swadeshi movement. Important women who participated in the revolutionary activities were Mrs. Shyamji Krishna Varma, Ms. P. Nauroji, Ms. M Chettopadhya, and Madam Bhikaji Rustum, K. R. Kame, a regular among the Indian revolutionaries based in Europe, coordinated to the activities of the revolutionaries. Kame also raised issues of women's equality at international socialist circles reflecting the Indian reality. This Swadeshi period marked the formation of several women's organisations. Sarala Devi took steps to organise the women's movement and its nucleus in the form of Bharat StriMaha Mandal in Lahore in 1910. Branches of this organisation were established at Allahabad and Calcutta. The objective of this society was to bring together women of all castes and creed on the basis of their economic interest for the moral and material progress of Indian women. Parvati Devi, the headmistress of a Hindu girls' school at Kanchi a small town in the Madras presidency started Kanchi Mahila Parishad to equip women of Kanchi with knowledge to create public opinion over burning issues of the nation. The period from 1911-18 is of great significance in the history of Indian national movement because for the first time a woman Annie Besant led the national movement as president of Indian National Congress. The setting up of Home Rule League and organisation of the Home Rule agitation raised the tempo of the movement. It was due to women like Annie Besant that organised movement for the emancipation of women took place and the demand for political rights for women came to be firmly established on the political agenda. The important achievement of the women's movement in India during the second phase was the founding of Women's Indian Association (WIA). Pandita Rama Bai's Sharda Sadan (1892) in Poona, Shri MahipatramRupramAnathashram in Ahmedabad (1892), Shri Zorastrian Mandal in Bombay (1903), Maternity and Child Welfare League in Baroda (1914) , BhaginiSamaj in Poona (1916) all were established and worked with the particular objective of improving women's lives. These regional organisations were followed by national organisations like Women's Indian

Association (1917) and The National Council of Women in India (1920). All India Women's Conference (1926) went on to organise 12 women's conferences till 1937 and Federation of University Women in India (1920) stimulated the interests of women in civic and public life and concentrated on the removal of disabilities of women and promoted social, civil, moral and educational welfare of women and children.The Women's Indian Association was mainly concerned with influencing the government policy on women's suffrage, educational and social reform issues. Its main objectives were spread of women's education, elimination of child marriage and other social evils, franchise for women and establishment of equality of rights between men and women. This association played an important role in articulating the women's movement till its merger with the All India Women's conference.

From the beginning, the Indian women's movement approached the suffrage campaign as a measure to achieve social reform. The leaders believed that enfranchisement of women would mean additional support for reform legislation.The entry of Mahatma Gandhi with his experience altered the national politics dramatically. He realised the importance of mass base to Indian nationalism, and subsequently an ideology which suited the same was introduced. Gandhian style of mass mobilisation had implications for the Indian women's movement in as much as increasing number of women were sought to be mobilised for participation in the independent movement. Even though Gandhi recognised the existence of a set of problems unique to women, he saw no conflict between a women's movement and a national movement. During the Gandhian era of national movement, women continued their movement for political rights and social reform activities by forming organisations.Gandhi launched an all India Satyagraha in 1919 against the provocative enactment of the Rowlat Act. Women took out processions, propagated the use of Khadi and even courted jail. Though a few number of women were arrested, yet a beginning was made. Though the non-cooperation movement ended in failure, it awakened the women of all sections and imparted first lessons in Satyagraha.

After the struggle for franchise, for the first time, Indian women exercised their vote in the elections of 1926. The franchise granted to women was very restricted. The first woman to stand for election was Kamala Devi Chattopadhaya. Madras was the first state which nominated a woman member, Dr. Muttu Lakshmi Reddy to the legislative Council. She saw to the enactment of the abolition of Devadasi system and laws to close brothels and protect the minor girls. She brought amendments to the children's act and worked for the creation of health schools.

A large number of women including Sarojini Naidu, actively took part in the Dandi March. Women participated by breaking salt laws, forest laws taking out processions, picketing schools, colleges, legislative councils and clubs. In 1931 Sarojini Naidu attended the Second Round Table Conference as an official representative of the women of India.

During the Civil Disobedience Movement of 1930, Kamala Devi Chattopadhyaya addressed meetings and picketed foreign cloth and liquor shops. She was in- charge of the women's wing of the Hindustan Seva Dal. The inauguration of provincial autonomy under the India Act of 1935 gave women an opportunity to be elected to the state legislatures and also become administrators. In the elections of 1937, 8 women were elected from the general constituencies, 42 from the reserved constituencies and 5 were nominated to the Upper House when the ministries were formed, 10 women took office as minister and others as deputy speakers and parliamentary secretaries.

The Quit India Movement which was the last in the series of the nationalist agitation was launched by Gandhi in 1942 with a significant slogan "Do or Die". Men leaders were arrested in the first round up and in their absence women carried on the movement and bore the brunt of the British wrath, the women not only led processions and held demonstrations but also organised camps in which they were given training in civil duties and first aid and were educated on democracy. Women organised political prisoners' relief fund while some women went underground and directed the movement secretly. In the Indian National Army of Subhash Chandra Bose, Rani Jhansi Regiment was created for women. Women were trained in nursing, social service and to use weapons. Thus women took part in various activities of the national movement. The specific feature of this phase of women's movement is the establishment of several women's organisations led by women themselves on an all India basis to enhance their social, economic, cultural and political scene.The male leadership during the freedom struggle did not encourage a second line of leadership and women could assume leadership only when the men were in prison. However, in such times, there was an upsurge of women, which took not only the British government but their own men folk by surprise. Here were these women, of the upper or middle class leading sheltered lives in their homes, peasant women, working women pouring out in tens and thousands in defiance of government order and police atrocities. It was not only their display of courage and daring but what was even more surprising was the organisational power, they showed. It was primarily due to the efforts of women and their role in the freedom struggle that women got the right to

vote and complete equality in the constitution of India. However a great gap arose between the theoretical status of women and their rights and what existed in reality.

w CHECK YOUR PROGRESS

QB1) Name the act which had enabled the woman of India to get elected in the state legislatures.

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QB2) In which year Quit India movement was launched?

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u 7.5 LET US SUM UP

- The women's movements began as a social reform movement in the 19th century.
- The British conquest and its rule over India brought about transformation in Indian economy as well as in society.
- The new land revenue settlements, commercial agriculture and infrastructural facilities like roads, railways, postal and telegraph services etc. ushered in by the British led to a significant change in the Indian village economy.
- The new economic system and administrative machinery required a new type of educated personal which resulted in the establishment of Western educational institutions imparting modern education.
- The social reformers laid the foundation of the women's movement in India. Social reform movement was the first attempt to remove the obstacles in the life of women. It created awareness among the people that women must be liberated and be made equal of men.
- The expansion of women's education and their admission to educational institutions had produced a sizable number of English educated middle class women by the late 19th century- and they made their presence felt in political activities.
- The characteristics of the second phase of women's movement i.e. the national movement are: for the first time many women belonging to the middle class, started taking part in the political activities.

- Till 1919, the national movement was limited to the urban upper class and it was later with Gandhi's entrance into the national movement, participation of the masses began to take place.
- In this phase, political developments and women's participation in the National movement went hand in hand

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K 7.7 ANSWERS TO CHECK YOUR PROGRESS

Answer to QA1) 1876

Answer to QA2) Swami Vivekananda, Swami Dayananda Saraswati and Annie Besant were the prominent reformers of the revivalist group who also worked for the cause of Indian women.

Answer to QB1) The India Act of 1935 gave women an opportunity to be elected to the state legislatures.

Answer to QB2) 1942.

M 7.8 MODEL QUESTIONS

A) Short Questions (Answer within 150 words)

Q1) Write a short not on Quit India movement.

Q2) Mention the characteristics of women's movement when it coincided with the national movement against the Britishers.

B) Long Questions (Answer within 300- 500 words)

Q1) Discuss the role of woman in the Indian National Movement.

Q2) Write an essay on the reforms movements in India.

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UNIT 8 : WOMEN'S MOVEMENT IN THE POST-COLONIAL PERIOD

UNIT STRUCTURE

8.1 Unit Objectives

8.2 Introduction

8.3 Telangana Movement

8.4 Chipko Movement

8.5 Anti-Arrack Movement

8.6 Women's Movements in India since the 1970s

8.7 Let us sum up

8.8 Further Reading

8.9 Answers to check your progress

8.10 Model Question

8.1 UNIT OBJECTIVES

After going through this unit, you will be able to –

- know about teleangana movement
- know about anti-arrack movement
- know about chipko movement
- understand the contribution of women in India towards the movements.

8.2 INTRODUCTION

The period after India's independence is called post-colonial period. Immediately after independence, India had to deal with a variety of problems. Years of colonial domination had destroyed our indigenous crafts and depleted our natural resources. Industrialisation, changing technologies illiteracy, lack of mobility all resulted in the inability of women to cope with the new order.

During this period the social reformists tried to change the Indian society by introducing constitutional and legal provisions and protecting the society from discrimination and by providing equality to all the citizens irrespective of caste, creed, race, religion and sex. A few of the prominent movements in the post - independence period are: Telangana Movement; Chipko Movement; Anti Arrack Movement. In this unit we will discuss about these movements.

8.3 TELANGANA MOVEMENT

The Telangana Movement began in 1946 and continued till 1951. It is one of the two major post-war peasant struggles in India. The Telangana Movement (1946-51) was a protest of the people who wanted both food and freedom from the oppressive regime of the Nizam, the Patils and the Jagirdars in Hyderabad State. The peasants on the Nizam's personal estate were bonded to the ruler. Under Jagirdari system various illegal taxes and forced labour were extracted from peasants by the landlords. Apart from this there were the Deshmukhs and Despandes (principal revenue officers of a district who became land owners overtime) or tax collectors of the Nizam who grabbed thousands of acres of land and made it their own property. Peasants thus became tenants at will.One common social phenomenon was the Vetti system of forced labour and exactions imposed on all peasant sections in varying degrees. Each family had to send someone to collect wood for fuel, carry post to other villages, carry supplies etc. Foot wear, agricultural implements, pots or cloth had to be supplied free to landlords. Another system that prevailed was keeping of peasant girls as slaves in the landlord's house. When landlord's daughters were married slaves were often sent with them to serve as concubines.When the exactions of the landlords reached the point of evicting peasants from their land, the peasants began to resist. Sporadic struggles were launched in 1946 against the Deshmukhs of Visunur, Suryapet, Babasahebpet and Kalluru. Large number of women who were desperate because of extreme poverty, slavery and sexual exploitation by the feudal lords fought courageously in this movement. In order to mobilise and develop political acumen among women, the communist party formed a women's organisation which published a woman's Journal, Andhra Vanitha. Through this they campaigned against child marriage, widow remarriage, increased wages etc.Crucially affected by the oppression of landlords and money lenders, women who were a large section of the agricultural labour and tobacco leaf pickers became militant in the struggle for land, better wages, fair rent, reasonable interest on cash and grain loans. Among the bonded class, rape, sent as concubines to landlords' married daughter's house etc. were prevalent. The oppression of the upper class women was kept under wraps as the violence they faced was not visible and structural purdah was strictly observed both by high caste Hindu and Muslim women. Child marriage and early widowhood were common. Education for women was unheard of. In Telangana the cultural dominance of Muslim feudal rule kept women out of the mainstream for long. Andhra Maha Sabha, which sprung up to assert the cultural identity of the people, added women's education to their

agenda of constitutional reform and civil liberties. Thus many women, who were drawn into the cultural movements, drew closer to the communist party which was working through the Andhra Maha Sabha. When the Andhra Maha Sabha added basic agrarian reforms to its programme of action these women also plunged into the struggle. Women from all classes participated in the movement with energy and commitment where both the urban middle class as well as the peasant sections of the population, drew their support slowly but surely into the movement. The communist party which took up issues of social reforms for women like widow remarriage, prohibition of child marriage, education for women and opportunities, also began to identify women of ability to make the movement stronger. Some of the women who took active part in the movement were Dubala Salamma, Ch. Kamalamma, Regulla Achamma, Chityala Ailamma, Pesaru Satbamma, Malla Swarajyam, Dayani Kausalya, Pramila Tail, Chakilam Lalithamma, Bullemma, Narasamma, Vajramma, Saidamma, Suganamma, etc. The Communist party in Andhra served as a rear base for the Telangana struggle, arranging for relief and supplies. The entry of the Indian Army into Hyderabad in September 1948 brought about the surrender of the Nizam and the disbanding of the Razakars. The force of the Army was then turned on the peasants, the communist party was banned and repression increased. The rich peasantry withdrew its support once the Nizam was gone and the squads had to move into the forests. Finally the struggle was withdrawn in 1951. Some changes took place after the withdrawal. Forced labour was abolished, village became active and people resisted the return of the old Jagirdari system. The demand for division along linguistic zones to facilitate all round political, social and cultural development of the people was also subsequently pushed forward. More important was the fact that it had set a revolutionary tradition among Telugu people.

w CHECK YOUR PROGRESS

QA) i) In which year the Telangana movement started?

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QA) ii) Name three women who were associated with the Telangana movement.

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8.4 CHIPKO MOVEMENT

Chipko Movement was born in a small hilly village, Advani in Tehri Garhwal district of Uttar Pradesh. The illiterate adivasi women led this movement in December 1972. It challenged the old belief that forests meant for timber and emphasized its roles in making soil, water and pure air as the basis of human life. This philosophy popularised the movement in many countries. The women symbolically tied sacred threads around the trees, faced police firing in February 1978 and later courted arrest. This movement continued under the leadership of Sri Sunderlal Bahuguna in various villages. The movements emphasized five F's- food, fodder, fuel, fibre and fertiliser to make communities self-sufficient in all their basic needs. The Chipko movement is inimical to gender in its theoretical underpinnings as well as the political and economic ones. Women and children gather firewood for domestic consumption. They rely on the forestry for combustible crop residues such as rice straw. This, however, is considered inferior to fuel-wood. Therefore, forestry activities that increase the availability of fuel-wood and development projects that promote improved stoves both release women's labour from fuel collection and permit its use in other productive activities, and improve the agricultural environment by permitting crop residues to be better used for enriching depleted soil. The movement points out the link between women's burden as food providers and gatherers and their militancy in protecting natural resources from violent devastation.The women involved in the movement believed that the trees were alive and could breathe like them. Thus trees should be respected. Besides supporting agriculture and animal husbandry, the forests grew medicinal herbs used for its healing powers. The hill women used fruit, vegetables or roots from it in times of scarcity. This dependency on forest resources was institutionalised through some social and cultural mechanisms, like religion, folklore and oral tradition. Many wooded areas bore marks of the hill folk's instinct for the plantation and preservation of the forest.The Chipko movement against tree felling is a phenomenon no less. On April 1974, the women whose annual per capita income was Rs.129 rose against tree -felling. It was nationally and internationally discussed as peoples' ecological movement for the protection of the natural environment. Men migrated to the plains and women were left to cope with an impoverished existence and to provide for the old and the children. Women repeatedly challenged administrators and politicians. In the course of this movement, Garhwal women successfully undertook leadership roles and questioned the right of the men to decide the fate of the forests or to enter into contracts without consulting them, who were the worst affected. The forests

were these women's home, and hence they would not let it be cut down. The police force used all repressive and terrorising methods to retreat the non-violent strength of the women. One of the women, Gaura Devi led 27 village women to prevent the contractors and forest department personnel, about 60 men in all, from entering the Reni forest to cut 2,415 trees. While the women blocked the narrow passage leading to the forest, the men used all sorts of threats and also misbehaved with the women. But the women bravely refused to budge.

8.5 ANTI-ARRACK MOVEMENT

The anti-arrack movement of women in Andhra Pradesh was one of most historic and significant movements of the 1990s. If was waged by the women of Andhra Pradesh against the social evil of alcohol drinking. Women have played a historic role in bringing about a ban on consumption and sale of distilled liquor in Andhra Pradesh. The movement indeed was not just for elimination of liquor but for the protection and survival of their lives and culture. The rural women in the villages raised their voices against the degeneration of the progress of their families through the damage caused by their men to their children and themselves. The movement was started in a small village, Dubagunta, in Nellore district of Andhra Pradesh. The main reason for the movement was said to be the successful literacy mission that has been going in Nellore district. The National literacy Mission (NLM) was officially launched in Nellore District from 2nd January 1990 and was implemented from January 1991. This program was implemented in a very innovative way with recognition of development as an instrument of change and empowerment of women. Hence a campaign approach was adopted to spread the message of literacy. Primers were written, popular performances used and a center for people's awareness created. Besides this, cultural committees were organised to convey the meaning and need for literacy in the form of songs, dance-dramas and street plays. (Pande, 2002) Sharing of problems through such mediums helped women to create a close bonding. They decided to fight the vice of drinking. The women reasoned that if the arrack shops were closed the men would not get liquor and hence would not drink. These women then marched together the next day and were able to get the arrack shop closed in their village. The Dubagunta episode was soon quoted in another literacy primer, under the title, Adavallu Ekamaithe, (If Women Unite). The lesson had an electrifying impact on women in other villages who felt that they could do the same. In many villages women's committees were formed. Their fight turned into a larger issue involving contractors, the excise department

and the state itself. The women wanted to know why their village did not have drinking water, schools for children or proper wages but plenty of arrack shops (ibid). Anti-arrack movement though started as a spontaneous outburst of lower class and lower caste women it soon became a rage through classes and castes against local arrack shops, excise officials, liquor contractors and all the machineries of state involved in the trade. Apart from these, the women resisted pressure tactics and attacks from those whom they were fighting. The inspirational guidance extended by the veteran freedom fighter Mr. Vavilala Gopala Krishnaiah, added momentum to the movement organised and spread to all villages in the district. Soon all the arrack supply sources were blocked. There were spontaneous and simultaneous demonstrations in all the areas against the evils of arrack consumption. The women's struggle against the sale of arrack in Andhra Pradesh had 20 non- political organisations that fought for the scraping of auctions and bring about a complete ban on its manufacture. Through this movement, women have definitely emerged out winners because they were well aware of their strengths and ability to bring about change in society. Most importantly, the anti arrack agitation is a very good example of the articulation of a family violence in public. It showed a feminist way of looking at issues, especially a private issue like family violence and aligning it to a larger issue of state and society. It questioned the notion about domestic violence being private and women not being able to do anything about it. This movement gave tremendous self-confidence and sense of power to women, who realised their strength and used it to their benefit.

8.6 WOMEN'S MOVEMENTS IN INDIA SINCE THE 1970S

In the post-Independence period during the first few decades, the major concern was for overall economic growth. This was immediately followed by another decade, which witnessed an increased concern for equity and poverty alleviation. Gender issues were subsumed in poverty related concerns and there were no specific programs which aimed at women. Women during this period were involved in such movements like the law and famine relief movement but did not start to pick up issues involving their oppression until the 1970s. NGOs and other such organisations from the 70s started emphasising on women's development and provided women avenues of collectively voicing their concerns. These grass root organisations have questioned the welfare approach to women and incorporated an empowerment participatory approach. While questions about the success of these

organisations are often raised, it is often seen that women exposed to some amount of mobilisation show great potentialities, receptiveness and defining capacities (Banerjee, 1992).

The myth of equality for women was shattered by the path breaking, *Towards Equality Report* of 1974. It focused attention on the fact that despite many progressive social legislations and constitutional guarantees, women's status had indeed not improved much. Women continued to have an inferior status in many areas like political, economic and social. The report pointed out to a sad fact that society had not yet succeeded in framing the required norms and institutions to enable women to fulfilled their multiple roles. The increasing incidence of practice like dowry indicated further lowering of the status of women. The report also pointed out that the concern for women and their problems which received an impetus during the freedom movement had suffered a decline in the last two decades. In the post-independence period, the women's movement has concerned itself with a large number of issues such as dowry, women's work, price rise, land rights, political participation of women, Dalit marginalised women's right, growing fundamentalism, women's representation in the media etc. It has also been able to draw a large number of women around three major issues: girl child, gender violence and globalisation.The important characteristics of the 3rd phase of women's movement i.e. from post-independence era to 1985 are as follows: till the 1970s a kind of passivity or accommodation due to the socio-economic circumstances of free India influenced the women's movement. The economic crisis of 1960s created an atmosphere in which issues concerning women are more and in which women started taking place (1975-1985- International Women's Decade) saw the emergence of autonomous women's movement in which autonomous women's groups and organisations started fighting for liberation. Ideals of equal status and important provisions for the welfare of women were incorporated into the Indian constitution, while the pre-independent legislative acts continued to be in force. The constitution guaranteed equal rights to both the sexes. Article 15 and Article 16 (2) of the constitution forbids discrimination and accepts all as equal in the eyes of the law (Article 14). In the early 1950s a series of legislations such as the Hindu Marriage Act, Hindu Succession Act, Dowry Prohibition Act and Equal Remuneration Act were passed. The emergence of independent India as a welfare state also affected the contours of Indian women's movement. The Central Social Welfare Board (CSWB) promotes welfare and development services for women, children and under privileged sections of the society. It has a nationwide programme for grants-in-aid for welfare activities with a special emphasis on women's welfare. The period from the late

1960s has been marked by an economic crisis and stagnation, rising prices, increasing landlessness and generalised discontent both in the rural and urban areas. The left parties took interest in the economic crisis and started organising movements. Through women's issues were not taken up, women were mobilised in large number and they participated in the general struggle of the rural poor, tribals and industrial working class. Women's organisations such as Shramik Mahila Sangathana (the working women's organisation) took up the issue of rising prices of essential goods, adulteration etc. This saw its culmination in the anti-price movement of 1973 as a united front organisation of women belonging to political parties such as CPI (M), Socialist Party, Congress and even non-political women. The political parties mobilised women to achieve their own political gains. This resulted in the establishment of National Federation of Indian Women (NFIW) by the Communist Party of India. The economic hardships of the rural masses also drew the attention of some political parties. While pressing for better working conditions for peasant women, issues like wife beating, alcoholism, dowry and sexual harassment from the upper castes were also given attention. Thus in the early 1970s while elite women's organisations were conducting cultural activities and beauty shows, the poor women were getting entrenched into serious movements. The decade from 1975 to 1985 saw the emergence of autonomous women's movement. The year 1975 was declared as the International Women's Year (IWY) which was later extended to a decade. The government appointed the Committee on the Status of Indian Women (CSIW) in 1971 to examine the rights and status of Indian women and to suggest certain measures to enable women to play their proper role in the building up of the nation. Paying unequal wages to women for equal work is a part of the general discrimination against women in the work place especially in the agriculture, plantations, mines and other unorganised industries. Working women's hostels, legal facilities and trade union rights were not available to women. Mortality rate among women was higher than that of men due to malnutrition. Violence against women appears in the form of dowry deaths, wife battering, mass rape during caste and communal riots, gang rape, sexual harassment of women and stereotyped representation of women in media. Along with these, poverty and deprivation affect the conditions of dalit and tribal women, many of whom are forced to prostitution. Autonomous women's movements emerged during the international women's decade which provided an opportunity towards attention on women's issues. In 1975, March 8th was celebrated as international women's day for the first time. Important features of the women's autonomous movement are that women organised

themselves and led the movements and fought against oppression, exploitation, injustice and discrimination. The women's organisations that emerged during the autonomous movement period could be divided into six categories:

- Autonomous groups whose main propaganda is agitation and to raise consciousness.
- Grass root or mass based organisations like trade unions, agricultural labourers' organisations, democratic groups, tribal organisations etc. in which women's issues like wife beating, sexual harassment by the landlords, alcoholism of men have been taken up.
- Groups that concentrate on providing services, shelter homes etc. to needy women.
- Professional women's organisations such as doctors, lawyers etc. that seek to agitate against discrimination and more often create alternate channels for professional activity.
- Women's wings or fronts of the political parties.
- Groups involved in research and documentation on women's issues.

The above mentioned groups and organisations take up women's problems and its members are mostly women and they are run by women. Saheli, Manushi, Stri Shakti, Stri Mukti Sangathana, Pennurimailyyakam etc. are some known women's organisations. All these groups have taken up various issues like atrocities against women. They issue pamphlets, collect signatures to support demands, organise protest rallies, make demonstrations to mobilise public opinion etc. They also organise street corner meetings, street plays, skits, songs and poster exhibitions. They also bring out feminist magazines to raise awareness among women. The autonomous movements besides creating general consciousness among women, exposed the conversation of the judiciary as in the Mathura Rape case, by removing the bill boards and stopping shows where women have been shown or used as sex symbols. These autonomous movements have also given rise to special interest groups involved in the anti-dowry and anti-rape campaigns. More research is being carried out on subjects related to women. In the academic field, women's studies became an upcoming field to be taken more seriously during the 1970s (Patel 1975). As a result of the pressure created by the women's movements, amendments in the laws regarding rape, dowry, marriage etc. were made.

w CHECK YOUR PROGRESS

QB i) Name three women's organization which were formed after India attainted independence.

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QB ii) In which area Chipko movement started.

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u 8.7 LET US SUM UP

- Years of colonial domination had destroyed our indigenous crafts and depleted our natural resources.
- Industrialisation, changing technologies illiteracy, lack of mobility all resulted in the inability of women to cope with the new order.
- During this period the social reformists tried to channelise the Indian society by introducing constitutional and legal provisions and protecting the society and the women from discrimination and by providing equality to all the citizens irrespective of caste, creed, race, religion and sex.
- The Telangana Movement began in 1946 and continued till 1951. It is one of the two major post-war insurrectionary peasant struggles in India.
- The Telangana Movement (1946-51) was a protest of the people who wanted both food and freedom from the oppressive regime of the Nizam, the Patils and the Jagirdars in Hyderabad State.
- Chipko Movement was born in a small hilly village, Advani in Tehri Garhwal district of Uttar Pradesh.
- The illiterate adivasi women led this movement in December 1972.
- The anti-arrack movement of women in Andhra Pradesh was one of most historic and significant movements of the 1990s.
- The historic bangle waged by the women of Andhra Pradesh against the social evil of alcohol drinking is a magnum war in Indian social history.

- The myth of equality for women was shattered by the path breaking, Towards Equality Report of 1974.
- It focused attention on the fact that despite many progressive social legislations and constitutional guarantees, women's status had indeed not improved much.

8.8 FURTHER READING

1) Baig, Tara Ali. 1976. Women Power of India. New Delhi: Sultan Chand and Sons.

2) Banerjee, Narayan. 1992. Grassroots Empowerment Mimeograph. New Delhi: Center for Women's Development Studies.

3) Kumar, Radha. 1993. History of Doing. New Delhi: Kali for Women.

4) Lal, Ruby. 2004. Domesticity and Power in the Early Mughal World. Cambridge: Cambridge University Press.

8.9 ANSWERS TO CHECK YOUR PROGRESS

Answer to QA i) 1946

Answer to QA ii) Regulla Achamma, Chityala Ailamma, Pesaru Satbamma

Answer to QB i) Saheli, Manushi, Stri Shakti

Answer to QB ii) Tehri Garhwal district of Uttar Pradesh

8.10 MODEL QUESTIONS

QA) Short Question (Answer within 150 words)

i) Mention the different types of women's organisation that emerged during the autonomous movement period.

ii) Write a short note on women's movement that emerged after 1970s.

QB) Long Questions (Answer within 300-500 words)

i) Write an essay on the anti-arrack movement.

ii) Discuss the issues and concerns of Chipko movement.

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UNIT 9: WOMEN AND HEALTH

UNIT STRUCTURE

9.1 Learning Objectives

9.2 Introduction

9.3 Health Status of Women in India

9.4 Mortality and Morbidity Factors Influencing Health

9.5 Nutrition and Health

9.6 HIV AND AIDS Control Programme

9.7 National Health and Population Policies and programmes.

9.8 Let Us Sum Up

9.9 Further Reading

9.10 Answer to Check Your Progress

9.11 Model Questions

9.1 LEARNING OBJECTIVES

After going through this chapter you will be able to

- know the Health status of women in India
- understand mortality and morbidity factors influencing health
- know the concept of HIV and AIDS control program
- understand National health and Population Policies and Programmes.

9.2 INTRODUCTION

Women and Health is a comprehensive reference which addresses health issues affecting women of all ages. There are multiple issues that are related to health and women.It covers important key issues which ranges broadly from osteoporosis to breast cancer and other cancers, domestic violence, sexually transmitted diseases, occupational hazards, eating disorders, heart disease and other chronic illnesses, substance abuse, and societal and behavioral influences on health.Women and Health covers not only those conditions that are unique to or occur more frequently in women, but also those that present differently or are treated differently in women.

Moreover , health is considered, in all respects, physical and mental, as a fundamental human right. It is basically the basis for well-being and participation in many aspects of life. Biology influences health, but so do society's social norms, political choices and levels of economic advancement—all of which contain patterns of gender discrimination. Thus, this means that full health eludes most women in the world today.Discrimination bars some from accessing the health care services they need, or renders them more susceptible to illness. Gender-based violence, a persistent epidemic in all societies, destroys women's physical and mental health, and at times takes their lives.

9.3 HEALTH STATUS OF WOMEN IN INDIA

Why there is focus on women and health? The major reason is that women and girls have particular health needs and that health systems are failing them.There are certain conditions that only women experience and that have negative health impacts that only women suffer. Conditions, such as pregnancy and childbirth, are not in themselves diseases, but normal physiological and social processes that carry health risks and require health care.

Some health challenges affect both women and men but, because they have a greater or different impact on women due to biological process, they require responses that are tailored specifically to women's needs. Women may have faced greater difficulties in getting the health care they need. Furthermore, gender-based inequalities – as in education, income and employment – limit the ability of women to protect their health and achieve optimal health status.

Women's health matters not only to women themselves but it is also crucial to the health of the children or the future generations they would bear. This underlines an important aspect: paying due attention to the health of girls and women today is an investment not just for the present but also for future generations. This also implies addressing the underlying important social and economic determinants of women's health – including education, which directly benefits women and is important for the survival, growth and development of their children.

Analyses of women's health is not a consistent phenomenon and often focus on, or are limited to, specific periods of women's lives (the reproductive ages, for instance) or specific health challenges such as the human immunodeficiency virus (HIV), maternal health, violence, or mental ill-health. There are certain health concerns that must be addressed

urgently if girls and women are to realize fully their human right to health and, by extension, to their economic and social rights.From this overview of the burden of ill-health, women face at different ages – not only deaths but also non-fatal, often chronic conditions. The socioeconomic and gender-based inequalities that women face are played out in their access to and use of health care services. Poorest women are generally least likely to use health-care services. The reasons are various and complex: services may be unavailable or inaccessible, or women may be unableto find affordable transport. In some context sociocultural norms also often limit women's mobility and interaction with male health providers. The way socioeconomic inequality plays out in different settings is important for determining the most effective policy and programme responses. In some settings, barriers to access to health care affect all households except the wealthiest. In India, besides Indonesia and Pakistan, while access to health services is better across all income groups, the wealthiest benefit most and poorer households are left behind. These different patterns of inequality imply the need for different programmatic interventions that range from targeting the poorest to strengthening the whole health system,to a combination of both strategies.

It is a paradox that health services are so often inaccessible to women community or unresponsive to their various needs given that health systems are so highly dependent on women. Women are the main providers of care within the family and constitute the primary backbone both of the formal health workforce and of informal health-care provision. Women predominate in the formal health workforce in many countries.

Female health workers face several work-related health problems many times. Because there are more women in the health-care workforce, women account for about two-thirds of all global hepatitis B and C infections and HIV infections due to needle stick injuries. Women are also prone to musculo skeletal injuries (caused by lifting) and burn-out. Also female health workers are exposed to hazardous drugs that are mutagenic and possibly carcinogenic, and to chemical hazards such as disinfectants and sterilants which cause asthma, as well as to adverse reproductive outcomes such as spontaneous abortion and congenital malformations. Female community health workers may also be subjected to to different form of violence ranging from mental to physical.

9.4 MORTALITY AND MORBIDITY FACTORS INFLUENCING HEALTH

India is a diverse country where health is an important issue.Socio-cultural differences also lead to different access to health facilities.Death is caused both by communicable and non-communicable disease. However, non-communicable diseases are the leading causes of death in the country, constituting 42% of all deaths. Moreover, communicable, maternal, perinatal and nutritional conditions constitute another 38% of deaths. Injuries and ill-defined causes constitute 10% of deaths each. However, there is a contextual aspect to understand mortality and morbidity factors. Majority of ill-defined causes are at older ages (70 or higher years) and in many context most of ill-defined deaths are likely to be from non-communicable diseases.

Among the countries, India contributes to one-fifth of the global burden of absolute maternal deaths.However, it has experienced an estimated 4.7% annual decline in maternal mortality ratio (MMR), and 3.5% annual increase in skilled birth attendance since 1990 .India is making progress in reducing maternal mortality , but yet it is not on track to meet Millennium Development Goal number 5.

Within India, however there is a marked variation in MMR and healthcare access between regions and in socioeconomic factors .Different socio demographic factors are responsible beside the medical factors for this high ratio. Government of India from time to time has taken many steps for the improvement of health of pregnant and nursing women and women in reproductive age group. But, the outcome is not satisfactory enough as far as the maternal mortality ratio is considered. Early age of marriage among women, early age of pregnancy, high birth rates, and less spacing between two deliveries are some social factors which cause increase in maternal mortality ratio. Beside these, high rate of malnutrition among women is also considered to be a social problem. On the other hand, there are medical conditions, like ante-partum hemorrhage, post-partum hemorrhage, anemia, eclampsia, ectopic pregnancy, rupture uterus also form a significant proportion of maternal mortality ,but most of these are preventable.In order to address such issue Indira Gandhi Matritva Sahyog Yojana (IGMSY), Conditional Maternity Benefit (CMB) is a scheme sponsored by the national government for pregnant and lactating women age 19 and over for their first two live births. The programme, which began in October 2010, provides money to ensure good health and

nutrition of the recipients. So far, the programme is being offered in 53 districts around the country.

There is a disparity in access to maternal care between rural and urban populations.According to Government of India National Family Health Survey (NFHS II, 1998-1999), the maternal mortality in rural areas is approximately 132 percent the number of maternal mortality in urban areas. For the holistic improvement of health of mothers in India, different strategies are being taken since a long time. For the betterment of pregnant mothers,Government of India has launched reproductive and child health programme II (RCH-II) from 1st April, 2005.Further, Janani Suraksha Yojona (JSY) scheme has also been started on 12th April, 2005 for pregnant ladies.Moreover, National Population Policy 2000 and National Health Policy 2002 aim at reducing the Maternal Mortality Rate (MMR) to 100 per 100,000 live births from the current level of 400-500.

In the year, 2005 India enacted the National Rural Health Mission (NRHM). Some of its primary goals were to reduce infant mortality and also the maternal mortality ratio. The NHRM also aimed to create universal access to public health services and also balance the gender ratio. However, a 2011 research study conducted by Nair and Panda found that although India was able to improve some measures of maternal health since the enactment of the NHRM in 2005, the country was still far behind most emerging economies given the context.

9.5 NUTRITION AND HEALTH

Food plays an important role in health as well as in disease. With the current increase in lifestyle disorders, it is important to promote healthy nutrition in all age groups.

National Family Health Survey-3 indicates that 35.6 per cent of Indian women are chronically undernourished, with Body Mass Index (BMI) lesser than the cut off point of 18.5. Moreover, data from Bihar and Madhya Pradesh shows that girls represent up to 68 per cent of the children admitted to programmes for the severely malnourished. Children from scheduled tribes community have the poorest nutritional status on almost every measure.

Another initiative is Integrated Child Development Scheme (ICDS)which has been instrumental in improving the health of mothers and children under age 6 by providing health and nutrition education, health services, supplementary food, and pre-school education. ICDS is run by India's central government under the Ministry of Women and Child Development, targeting rural, urban and tribal areas.

Some of the most common nutritional problems of public health importance in India are low birth weight, protein energy malnutrition in children, chronic energy deficiency in adults, micronutrient malnutrition and diet related non-communicable diseases. In recent times the India Health Report: Nutrition 2015 surveys the trends in maternal and child under nutrition in India. It looks at various trends and disparities its outcomes across geographical regions, socio-economic classes, and demographic groups. In order totackle under nutrition and enabling improvements in the determinants of poor nutrition it requires actions from multiple actors and sectors, and at multiple levels .

9.6 HIV AND AIDS CONTROL PROGRAM

In medical terminology the human immunodeficiency virus (HIV) is a lentivirus (a subgroup of retrovirus) that causes HIV infection and over time become acquired immuno deficiency syndrome (AIDS). In many regions, social context increase the risk of HIV infection making it difficult to tackle the global HIV epidemic effectively.Certain groups of people are more affected by HIV than others. Sometimes this could be because they engage in high-risk behaviours, while others experience stigma and discrimination that stops them from approaching HIV services. HIV is a virus that attacks the immune system. If untreated, a person's immune system will eventually be completely destroyed and gradually may lead to death.

The National AIDS Control Programme (NACP), launched in 1992, is being implemented as a comprehensive programme for prevention and control of HIV/ AIDS in India. Over time, the nature of focus has shifted from raising awareness to behaviour change, from a national response to a more decentralized response and to increasing involvement of Non-governmental Organisations (NGOs) and networks of People living with HIV (PLHIV).

First phase of the NACP I started in 1992 was implemented with an objective of slowing down the spread of HIV infections so as to reduce morbidity, mortality and impact of AIDS in the country.In November 1999, the second phase of National AIDS Control Project (NACP II) was launched to reduce the spread of HIV infection in India, and (ii) to increase India's capacity to respond to HIV/AIDS on a long-term basis.

Third phase of NACP III was launched in July 2007 with the goal of Halting and Reversing the Epidemic over its five-year period.NACP IV, which was launched in 2012, aims to accelerate the process of reversal and further strengthen the epidemic response in India through a cautious and well defined integration process over the next five years.

9.7 NATIONAL HEALTH AND POPULATION POLICIES AND PROGRAMMES

The Constitution of India makes health the responsibility of the state governments, rather than the central federal government. It makes every state responsible for “raising the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties”. The National Health Policy was endorsed by the Parliament of India in 1983 and later updated in 2002. The National Health Policy has been reviewed in 2017 and a draft for public consultation has been released. There are great inequalities in matters of health between states. As per Census survey infant mortality in Kerala is 12 per thousand live births, but in Assam it is 56.

India launched its first family planning programme in 1951 as part of the First Five-Year Plan, and became the first country in the world to have a state-sponsored population programme. Family planning was recognised officially in order to safeguard the health and welfare of mothers and children. The programme was also aimed at aiding the national economy by reducing the birth rate concurrently with the death rate in order to stabilise the population. Several important policy decisions such as the 1976 population policy and action was initiated to give the family planning programme a greater thrust and a new direction. During the emergency period (1975-77), the methods of coercion and pressure were used in implementing the family planning programme. The central assistance of 8 per cent was linked with the family planning performance. In 1977, the new government ruled out the use of force and coercion, and the family planning programme was renamed as the ‘family welfare programme’.

During the Sixth Five-Year Plan (1980-85), population control was specifically mentioned as one of the plan objectives, and was later integrated in the twenty-point programme.After the Seventh Plan (1985-90) was finalised, a revised strategy was adopted for the family planning programme. It emphasised on increasing the minimum age for marriage of women, by making them literate, enhancing their status by increased economic and employment “opportunities, improving the health of mothers and children, greater coordination and linkages with poverty alleviation programmes and greater involvement of the NGOs in the family planning programmes.Under the Eighth Plan (1992-97), human development was adopted as the ultimate goal and population control was listed as one of the priorities. Further plans prescribed different measures to address population issues.

Some of the measures considered to Control Population Growth by Government of India are:

The National Population Policy 2000 gave a focused approach to the problem of population stabilization. Further the National Commission on Population was formed in the year 2000. The Commission, chaired by the Prime Minister, has the mandate to review, monitor and give directions for implementation of the National Population Policy.

The Jansankhya Sthirata Kosh (National Population Stabilization Fund) was setup as an autonomous society of the Ministry of Health and Family Welfare in 2005. Its broad mandate, however, is to undertake activities aimed at achieving population stabilization.

Programmes like the National Rural Health Mission, JananiSurakshaYojana, ICDS (Integrated Child Development Services) etc. have also been launched by the government to tackle the healthcare needs of people from time to time. Such measures are also expected to contribute to population stabilization.

w CHECK YOUR PROGRESS

12.7.1 Fill in the blanks

a. The National Health Policy was endorsed by the Parliament of India in _____ and updated in 2002.

b. The National Population Policy 2000 gave a focused approach to the problem of _____.

u 9.8 LET US SUM UP

- Good and progressive health is a key criterion, which contributes to humanwellbeing and economic growth.
- Adequate nutrition in a consistent manner for womenwould help them to serve as productive members of the societyto develop the consequent health generations.
- The governmentshould take necessary and compulsory policies in a systematic manner to improve theliteracy rate and quality education as well as to provide adequateemployment opportunities for women, which might explorepositive impact on the women's health concerns.
- The governmentcan also improve the health status of women by strengtheningand expanding essential health services gradually as well as by frequentcounselling on safe sex, awareness on educational and nutritionalneeds and gender based violence.

o 9.9 FURTHER READING

1) Sarojini N.B, ChakraborthySuchita, VenkatachalamDeepa, Bhattacharya Saswati, Kapilasharmi

1) Anuj and Ranjande (2006)"*Women's Right to Health"*, – National Human Rights Commission,New Delhi.

K 9.10 ANSWERS TO CHECK YOUR PROGRESS

a. 1983

b. population stabilization.

M 9.11 MODEL QUESTIONS

A) Write Short notes (Answer within 150 words)

1.What is mortality and morbidity?

B) Long type questions (Answer within 300-500 words)

1. Explain HIV and AIDS.

2. Explain Population Policies

3. Who is the relationship between nutrition and health? Explain

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UNIT 10 :WOMEN AND EDUCATION

UNIT STRUCTURE

10.1 Learning Objectives
10.2 Introduction
10.3 Curriculum Content
10.4 Dropouts
10.5 Negative Capability in Education
10.6 Values in Education
10.7 Vocational Education
10.8 Recent Trends in Women's Education
10.9 Committies and Commission on Education
10.10 Adult Literacy and Non-formal Education for Women's Development.
10.11 Let Us Sum Up
10.12 Further Reading
10.13 Answer to Check Your Progress
10.14 Model Questions

10.1 LEARNING OBJECTIVES

After going through this chapter you will be able to

- understand curriculum content, drop outs and negative capability in education
- understand values in education and vocational education
- understand recent trends in women's education
- know the Committees and commissions on education
- know about adult literacy and non-formal education for women's developement

10.2 INTRODUCTION

Until the middle of nineteenth century, girls and women were educated only for traditional household works. Now, as time passed on the society is witnessing changes in the role-status of women. There is greater emphasis on education of girls and women in the same way as boys and men are educated. In modern times, there is an effort on the part of parents to fulfill the aspiration of their children without gender parity.The educated women insist on

exercising their civil, social, political and economic rights. This will help in improving the overall condition of women in the society. With 65.46% female literacy rate as per the 2011 census, women's education in India is still a point of discussion. It is still below the world average of 79.7%. Schooling has become a norm now and every child by the age of 3 starts some form of schooling. But in many rural areas, if the child is a girl then there are varied hindrances to her access to education in India. Women's education in India is still perceived as an unnecessary and inefficient indulgence in many parts. While Kerala tops when it comes for women education with 92.07% female literacy (and 94.00% overall literacy), Bihar scores much lesser with 51.50% of female literacy (and 61.80% overall literacy).

Women's education refers to all form of education that aims at improving the knowledge, and skill of women and girls. It includes general education as well as higher education at schools and colleges, vocational and technical education, professional education, health education, etc. Women education encompasses both literary and non-literary education. Women can contribute to society if they are educated well. Educated women are capable of bringing socio-economic changes. The constitution of almost all democratic countries, including India, guarantees equal rights to both men and women.Primary education is now a fundamental right under the Constitution. When a woman (or a girl) is ensured of her rights, the society at large is ensured of its sustainability.Realizing the importance of women education, the government and many non-government organizations from time to time took a lot of projects to spread women education. Literacy programs are being taken to empower women.

10.3 CURRICULUM CONTENT

Gender is a form of social construct that impacts attitudes, roles, responsibilities and behavior patterns of boys and girls, men and women in all societies. Gender concerns in education have also been reflected in curriculum frameworks within school system developed by apex national organization like National Council of Educational Research and Training (NCERT).In this regard curriculum frameworks of 1975, 1988, 2000 and 2005 have made specific efforts to focus attention on gender disparities in education. The focus has been from concern to substantial inclusion.While a lot of efforts have been made on integrating gender concerns in education; forces of globalization,liberalization and expansion in information technology have once again made it mandatory for revisiting gender concerns in education in a proactive manner as an important developmental agenda.

There is now an emerging need to reflect and focus in a proactive manner on transforming attitudes,beliefs and behavioral patterns that may impact gender relation in family, community, school and workplace and so on. Gender debates and discourses have to be operationalised within the overarching concern for democratizing education. In this context, constitutional provisions and commitments, policy initiatives,schemes and programmes have been conceptualized by Centre and State Governments at different points of time to address gender barriers in education.

Curriculum is an important component of diverse schooling process operating across our country. It is considered as an integral part of all activities that take place within and outside classrooms that are learned but not openly intended. Curriculum is related to the transmission of norms, values,beliefs and behavior that either reinforces existing social and cultural ethos of the society or attempts to question and critique them. In the context of gender relation, it either perpetuate unequal power relations operating among gender, or help in evolving methods of questioning it and thereby becoming an important equalizing agency for addressing paradoxes between policies on gender equality in education and practices. Different aspects of learning that contribute to the success of hidden curriculum are practices, procedures, rules, relationship and structure operating in different types of schools. Aspect of unintended learning can result from interactions with educational administrators, teachers, peers and other functionaries that play a crucial role in overall personality development.

Curriculum, therefore, includes a process of continuous interaction among teacher, learner, subject matter and the socio-cultural milieu of the school and society. It is determined by the socio-cultural traditions, political ideologies, philosophy of life and the needs of society at a particular time. This is especially true when we deal with the question of gender equality in the context of curriculum. Access of women to education in a particular society at a particular period of time has always been dictated by the social role which a woman has to play in a society. Therefore, it is necessary to trace back the historical antecedents of the development of the present curriculum pattern in the country.

Another crucial point to note is that the discussion on gender question in curriculum is linked to the various levels of education, namely, primary, secondary and tertiary. There is a general agreement that there is no requirement for differentiated curricula at the primary stage. The greatest need for differentiated curricula has been felt at the secondary level with a view to prepare boys and girls for their respective adult roles in society. At the higher level,

though the curriculum is not differentiated and the girls have the option to opt for different courses, yet the principle of role socialization continues to dominate and the majority of women chose for traditional courses like teaching, etc. India had an age-old tradition of universal education for boys and girls since the ancient times of Vedic period. Unfortunately this system of universal education disappeared almost completely due to social changes that tookplace in later years. By the medieval period the education of girls became slow and the purdah system' created a devastating effect on the freedom and education of girls. During the British regime,the situation improved to some extent due to the efforts of Christian missionaries and the recommendations of various committees and commissions. But the British effort was a selective and the differentiated curriculum led to the segmentation and segregation of society. A review of women's education during-the pre-independence period indicates that it was directly linked to the women's domestic role as a house-wife and mother. Education was intended to train boys for jobs, and since girls were not expected to work outside the home, the curriculum was so conceived as to suit their social role. In this process certain subjects emerged as feminine subjects, e.g. hygiene, needle work, music, home science, etc.,while physics, chemistry and mathematics became masculine subjects.Separate schools, therefore, were opened for boys and girls to prepare them for their respective social roles and social behaviour .Besides the social role expectation, the level of education was another crucial determinant of the type of content included in the curriculum. While the need was not felt for a differentiated curriculum at the primary level, strict bifurcation of curriculum was observed at the secondary level. At the higher stages, though in principle there was no differentiation, yet the social role model played a strong role in a woman's choice for a particular course with the consequence that the majority of women opted for traditional courses at the higher level.

With the setting up of Hansa Mehta Committee in 1961 by the National Council for Women's Education, the emphasis is shifted to the present curricula of school education and its relevance to individual and social needs of women in the prevailing circumstances of the country. The most salient feature of Hansa Mehta Committee was that it felt that a woman can pursue a career of her own choice without disturbing her role as a mother or house-wife. Another break-through in the direction of gender equality in curriculum was achieved by the recommendations of Indian Education Commission popularly known as Kothari Commission

(1964-66). The Kothari Commission (1964-66) also recognized the significance and importance of girl's education in nation-building.

National Council of Education Research and Training (NCERT) in continuation with its curriculum-related work carried out studies and consultations subsequent to 1975, and had drafted a curriculum framework as a part of its activity. Followed by this there was articulation of National Curriculum Framework, 1988 by NCERT. National Curriculum Framework -2005 was developed in the light of the report, 'Learning Without Burden, 1993'. However, the vast effort made by the National Council of Educational Research and Training (NCERT) in this respect, on the basis of the National Curriculum Framework 2005, has yet to make an impact on textbook development processes used by state governments and private publishers.

It is observed that NCERT's new syllabi and textbooks take a proactive and analytical, rather than a remedial, stance towards gender asymmetry. It is argued that they rearticulate social and economic relations in ways that would enable both teachers and children to notice the presence of women in social spaces where they have been rendered invisible by the symbolic power of patriarchy.

Such observations was explained by an instance where in the class VI textbook of the new subject called socio- political life, the farmer whose profile is portrayed to draw children's attention towards the rural economy is a woman. However, gender relations are introduced in other subjects and textbooks at a deeper, epistemic level, not merely to avoid the charge of bias towards women.

10.4 DROPOUTS

Despite government efforts to incorporate all sections of the population into the Indian education system, through mechanisms such as positive discrimination and non-formal education, large numbers of young people are still without schooling. Although enrolment in primary education has increased, it is estimated that at least 35 million and possibly as many as 60 million, children aged 6–14 years are not in school. Severe gender, regional, and caste disparities also exist. The poor quality of schooling is considered responsible for low retention. Other factors are slum dwelling population being vulnerable due to associated influences such as low socio-economic status, lower parental literacy rates, high of juvenile delinquency, and low status of female children delinquency, and low status of female children. Studies

show that as student moves from primary school to a higher stage of school, the chance of dropping out of school increases 2.7 times. Besides, the chance of Muslim student discontinuing is 1.9 times more than that of Hindus. However, despite of governmental efforts, huge investment and many innovative programmes, the school dropout remains alarmingly high in many states. In this context, it is not only the provision of schooling facilities and quality of education, but also other household and social factors play a major role in influencing the discontinuation of education. Therefore, it is very important to understand the family and parental characteristics to examine the reasons behind school dropouts. Unless there is considerable improvement in the economic status of households and change in the social attitudes of parents, achieving the goal of universalisation of school education will remain a major challenge for India.

10.5 NEGATIVE CAPABILITY IN EDUCATION

Negative capability is a term which connects what is measured with what is valued and not easily quantified. A number of historical accounts of what has been measured in education have shown how the arguments made about measurement were linked with ideas about improving education quality, policy delivery and enhancing accountability. Measuring gender equality in education is a feature of many of the most well-known metrics and the question of what is measured, why and how surfaces very clearly in this area.

10.6 VALUES IN EDUCATION

Value based Education is a kind of approach related to teaching that works with values. It creates a strong learning environment that enhances academic achievement and develops students' social and relationship skills that last throughout their lives. Value based education imparts social, moral, integrity, character, spirituality and many more.

Academic feminists have been engaged in a self-conscious struggle to reject patriarchal perceptions of women and to reinterpret social reality based on women's experiences and values. Consciousness raising for academic feminists involves a form of struggle to embrace a consciousness that questions all oppressive social structures. Valuebased education can draw from a number of sources, and that will be critical to its success. It needs to provide space for individual preferences and sensibilities, cultural differences, the variety of environmental and social contexts, the rationalist and the mystic.

Some of the dimensions of values-based education include the moral and ethical foundations of society, of knowing and doing what is right. Moral values state what is good and of primary importance to human civilization in the past, present and future. These are often articulated as ideals that define right from wrong. Ethical principles are the operational expression of moral values that provide guidance to decision-making and action. Values are kind of qualities on which worth, desirability, or utility depend. They are principles or rules generated by an ethical or spiritual framework. Values are what determine how humans relate to each other and they are the social equivalent of DNA, encoding the information through which society is structured. Value based education should be designed to target women's and girls' specific concerns and needs, as well as those of men and boys.

10.7 VOCATIONAL EDUCATION

Vocational education is one form of education that prepares people to work in various jobs, such as a trade, a craft, or as a technician. Vocational education is also sometimes referred to as career education or technical education. Women education in India has been given a lot of importance in all Five Year Plans from time to time with special emphasis on technical and vocational education with a view to enable the women to be economically independent and become better homemakers. However, the National Policy of Education 1986 was a major landmark in the evolution of status of women in India. Women's participation and empowerment are fundamental to enabe women to have control over their lives and put forth influence in society. Women often face discrimination and gender inequalities, with some women experiencing multiple discrimination and exclusion because of factors such as social background or caste. Skills provided through vocational training along with various schemes such as Pradahan Mantri Kausal Vikas Yojna, National Skills Development Corporation, National Skills Development Mission. Ministry of Labor and Employment has taken a number of initiatives in the field of skill development and employment. For instance, training of trainers, Vocational Training for girls is being conducted by Advanced Training Institutes and Regional Vocational Training Institutes run by the Ministry. Vocational Education and training are essential mechanism of any strategy to improve farm and nonfarm productivity that improves rural incomes across regions. Skill is the relationship between job and workforce.

10.8 RECENT TRENDS IN WOMEN'S EDUCATION

Female education has long been acknowledged to have strong correlations with other dimensions of human and social development.In recent years, India has reportedly shown considerable improvement at each level of education for boys as well as for girls. Along with improvements in literacy, India has witnessed a significant increase in primary as well as upper primary enrolments.

The Indian education system is one of the oldest and largest in the world. Some progress has been made in the field of women's education too. A recent trend according to government survey shows that a huge number of female students are enrolling into higher education: 79.44 % Undergraduate, 11.39% for Post graduate & 0.72% for Ph. D. Women's enrolment pattern has changed, currently it is much higher in Bachelor of Arts / Science / Commerce /Education. A similar trend is being seen in Engineering and Management.

10.9 COMMITTEES AND COMMISSIONS ON EDUCATION

The setting up of the University Education Commission popularly known as the Radhakrishnan Commission in 1948 was a major landmark for enunciating the goals and objectives of higher education in Independent India.In subsequent years, several Commissions and Committees were also appointed by the government for educational restructure and changes in the system of higher education in India and the important documents that have been published are:

- Report of the Education Commission, 1964-66
- National Policy on Education, 1968
- Draft Policy on Education, 1978
- National Commission on Teachers-II, 1983
- Challenge of Education: A Policy Perspective, 1985
- National Policy on Education, 1986
- National Policy on Education: A Programme of Action, 1986
- Towards an Enlightened and Human Society- A Perspective Paper on Education, 1960
- National Policy on Education: A Programme of Action, 1992

w CHECK YOUR PROGRESS

Q.1 Fill in the Blanks

a. The Radhakrishnan Commission was set up in _____

b. Major landmark of the Radhakrishnan Commission for enunciating the goals and objectives of _____in Independent India

10.10 ADULT LITERACY AND NON-FORMAL EDUCATION FOR WOMEN'S DEVELOPMENT

The Non-Formal Education Division (NFED) is the government machinery for delivering basic adult functional literacy. Being launched in 1991, the National Functional Literacy Programme has undertaken several activities to accelerate reduction of illiteracy in the country to facilitate rural and national development. Adult Education aims at extending educational options to those adults, who have lost the opportunity and have crossed the age of formal education, but now feel a need for learning any type, including literacy, basic education, skill development (Vocational Education) and equivalency.

While non-formal education can be imparted to minors as well as grown-ups, in the post-Independence period in India, it has been closely associated with adult education. Whereas adult education itself has been interpreted and envisaged in different ways ranging from citizen training to its redefinition as an alternative to formal education with a three-pronged objective:

- To focus on the target segment of young adults in the 15-25 year age group belonging to theunder privileged social segment
- To link formal education and non-formal education for optimal utilization of available resources
- To focus on inculcating functional skills as an imperative for development.

With the felt need for added impetus on occupational training beyond functional literacy, theNational Literacy Mission launched in 1988. It gave a fillip to adult education programmes which led to the emergence of the concept of developmental literacy. Further, the National Skill Qualification Framework launched in 2013 is a quality assurance framework system to organize qualifications in levels of knowledge, skills and aptitude. The emphasis is more on

learning outcomes which are imperative for learners regardless of whether they are acquired through formal, informal or non-formal learning. Other initiative includes Jan Shikshan Sansthan (JSS), a Scheme of People's Education is an example of a polyvalent institute in the non-formal education sector under the aegis of Directorate of Adult Education, Ministry of Human Resource Development, Government of India. It was renamed as Jan Shikshan Sansthan in 2000, currently there are 271 sanctioned JSS across 28 statesand Union territories in India in 2013 out of which 252 are functioning JSS. The three objectives are to provide employment-based non-formal education to target groups, to provide polyvalent education linking literacy with vocational skill training, and to facilitate services to other similar organizations.

10.11 LET US SUM UP

- There are many reforms and strategies by the government towards the betterment of women education in India.
- However, societal attitude and perceptions has to be reformed in order to bring women at par .
- It is not the availability of education or the financial status, it has more to do with the thinking, attitude and mindset of people towards women education in India.
- There are many well-to-do families where women are confined to houses, not because they cannot do any better but because we take away their opportunity in letting them make their own place in the society.
- Therefore a holistic education is the need of the hour where women think beyond just earning degrees or continue working but are not encouraged to think about money.
- We need to strive continuously to pursue those matters which are considered only as man's work to achieve comprehensive women education in India.

10.12 FURTHER READING

1) Sharmila, N &Dhas, Albert Christopher, 2010. "*Development of Women Education in India*," MPRA Paper 20680, University Library of Munich, Germany, retrieved 10.2.2018

K 10.13 ANSWERS TO CHECK YOUR PROGRESS

a. 1948

b. higher education

M 10.14 MODEL QUESTIONS

A) **Write Short notes** (Answer within 150 words)

1. What is National Curriculum Framework?

B) **Long type questions** (Answer within 300-500 words)

1. Explain Non - formal education.
2. Explain values in education.
3. What is curriculum content ? Explain

xxxxxx

UNIT 11: WOMEN AND ENVIRONMENT

UNIT STRUCTURE

11.1 Learning Objectives

11.2 Introduction

11.3 Concept of Ecofeminism

11.3.1 Environment Based Movements.

11.4 Meaning of Sustainable Development

11.4.1 Three Pillars of Sustainable Movement

11.5 Sustainable Development and its Impact on Women.

11.6 Let Us Sum Up

11.7 Further Reading

11.8 Answers to Check Your Progress

11.9 Model Questions

11.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- know about the relationship between women and environment.
- know about the gender based approach to development.
- learn the concept and philosophy of ecofeminism.
- know about the meaning of sustainable development.
- know the concept of sustainable development in the context of India and various agendas taken in this regard.

11.2 INTRODUCTION

Trees, forests and deforestation; Water, drought and desertification; Food, production, poverty, and toxic wastes; Environmental destruction and women. And women? Though it seems that it is illogical to connect women with environment, but women has a connection with environment. Mother nature and women can be inextricably connected with each other. As a shared history of oppression exists between both of them by the patriarchal society. A gender-based approach to rights, relations and responsibilities of environmental management is more likely to benefit women. Women particular needs can then be understood in the context of different environmental experiences and appropriate intervention strategies can

be devised and implemented. For a gender- based approach to work, several critical interventions are required to draw women into the environmental planning and decision-making processes. Political and socioeconomic empowerment is essential as this would provide women with the time and financial space necessary to ensure involvement in participative planning processes. For those women marginalised through poverty and experiencing the full brunt of environmental degradation, consultative processes aimed at 'improving their lot' often pose the danger of simply becoming another source of disempowerment. It is simply not possible to collect wood to cook the evening meal and spend time with the electricity service providers discussing and debating the potential dangers of living under powerlines! At all levels of Government, there is a need for the institutionalisation of structures which will promote women's participation in the decision-making process around all environmental issues. This is vital in order to move us beyond the current and often ad hoc approach to consultation with its focus on male leadership structures. A possible way forward is provided by the recently initiated Consultative National Environmental Policy Process (CONNEPP) which opens up the possibility of creating environmental forums in which all sectors of society can have a say in planning and managing their local, regional and national issues

Infact during past decades the issues of gender and their relationships with environment have been internationally acknowledged, especially after the first U.N. conference on environment and human settlements in stock Home 1972. The issue of women place in relation to environment and natural resources got much notice during the U.N. conference on women in Nairobi in 1985 and then during Rio 1992, U.N. conference on environment and development. It was decided during the world summit for social development in Copen Hegen 1995 that women must be involved in decision making at all level to foster sustainable economic development and growth (Friedlander 1996). These are just to cite a few, infact in recent times also developments in this regard is going on.

CHECK YOUR PROGRESS

Q1. What history of oppression exists between women and environment?

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Q2. When can women's particular environmental needs be understood?

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Q3. What is the CONNEPP about?

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Q4. When and where was the first conference on environment and human settlement held?

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.....

11.3 CONCEPT OF ECOFEMINISM

According to ecological feminists ("ecofeminists"), important connection exist between the treatment of women, people of color, and the underclass on one hand and the treatment of nonhuman nature on the other.

Ecofeminism state that, a linkage between women and nature exists that arises out of their shared history of oppression by a patriarchal society. Ecofeminism has roots in the wide variety of feminisms (e.g., liberal feminism, Marxist feminism, radial and socialist feminisms, black and Third World feminisms). What makes eco-feminisms distinct is its insistence that nonhuman nature and naturism (i.e. , the unjustified domination of nature) as a feminist issue. Ecofeminist philosophy extends familiar feminist critique of social issues of domination (e.g., sexism, racism, classism, heterosexism, ageism, anti-Semitism) of nature (i.e., naturism). According to ecofeminists, nature is a feminist issue. Ecofeminism argues that the oppression and subordination of women in families and society and the degradation of nature has a common basis for their existence. Both form of domination and exploitation are carried out through constructions of differences into conceptual binaries and ideological hierarchies which allows a systematic justification of domination by subjects classed into higher ranking categories over those in the lower ranking categories. In the Indian context Vandana Shiva plays a major role in the eco-feminist movement.

11.3.1 Environment based movements:

The ecofeminist philosophers take empirical data on women-nature connection very seriously to consider nature as a feminist issue. Till date various women led environment movements took place.Among them two are described below-

- **Chipko movement:** In 1974, twenty-seven women of Reni in northern India took simple but effective action to stop tree felling. They threatened to hug the trees if the lumberjacks attempted to fell them. The women's protest, known as the Chipko(Hindi for "to embrace" or "hug") movement, saved 12,000 square kilometers of sensitive watershed. This movement is not only ostensibly about saving trees, especially in indigenous forests. But it is also about important women-nature connections.
- **Green belt movement in Kenya:** The Green Belt movement is an indigeneous grass root non governmental organization based in Nairobi, Kenya that organizes women in rural Canada to plant trees, combat deforestation, restore their main source of fuel for cooking, generate income and stop soil erosion. Wangari Maathai, the founder of the Green Belt Movement, grew up in rural community, called Ihithe, in Kenya. She later earned both a bachelor's and master's degree from universities in the United States. Maathai was the first Eastern African woman to receive a PhD from the University College of Nairobi, and was a leader in the ecofeminist movement.

A depth of activism can be seen from the Green Belt Movement when evaluated through the lens of Black feminism. Black feminism addressed the realities of intersectionality related to identity and the multiple forms of oppression. By making women in Kenya the key stakeholder for this organization, agency is given back. Lived experiences impacting activism are central to effectively organizing a community. Organized seminars, which women from various rural Kenyan communities discussed their experiences of environmental degradation, were used to create solutions from subjugated knowledge to resist marginalization and cultural knowledge about their communities. Two relevant examples of ways women are prevented from obtaining equal capital are by the social and political restrictions in land ownership for women and being prevented from joining decision-making meetings. This organization functions to mitigate oppressive practices by ending land grabbing, deforestation and corruption. This network of 4,000 community groups in Kenya, who volunteer to protect their natural environment, practice day to day liberation, which is a key aspects of Black feminism work. In addition, the Green Belt Movement is able to fight against the normative ideology related to ability and education.

CHECK YOUR PROGRESS

Q 5. What connection do the Ecofeminists try to establish?

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.....

Q 6. What does ecofeminists philosophy talks about?

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Q 7. When and where did the Chipko movement take place?

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Q 8. Whose name is associated with the Green Belt movement?

.....

.....

11.4 MEANING OF SUSTAINABLE DEVELOPMENT

Sustainable development refers to that development that meets the needs of the present without compromising the ability of future generation to meet their own needs. It contains two key concepts:

- the concept of “needs”, in particular the essential needs of the world’s poor, to which overriding priority should be given;
- the idea of limitations imposed by the state of technology and social organization on the environment’s ability to meet present and future needs.

The term sustainable development began to gain wide acceptance in the late 1980s, after its appearance in *Our Common Future*, also known as *The Brundtland Report*. The result of a UN-convened commission created to propose “a global agenda for change” in the concept and practices of development. The Brundtland report signalled the urgency of re-thinking our ways of living and governing. To “responsibly meet humanity’s goals and aspirations” would require new ways of considering old problems as well as international co-operation and co-ordination. Sustainable development is about integration: developing in a way that benefits the widest possible range of sectors, across borders and even between generations. In other words, our decisions should take into consideration potential impact on

society, the environment and the economy, while keeping in mind that: our actions will have impacts elsewhere and our actions will have an impact on the future.

11.4.1 Three Pillars of Sustainable Development

Society, economy and the environment are the three pillars of sustainable development. No matter the context, the basic idea remains the same – people, habitats and economic systems are inter-related. We may be able to ignore that interdependence for a few years or decades, but history has shown that before long we are reminded of it by some type of alarm or crisis. The fact of the matter is that we depend on ecosystems and the services they provide in order to do what we do: run businesses, build communities, feed our populations and much more. Whether we consider the more obvious, immediately vital examples – the need for soil that can grow food or for clean water to drink – or the less obvious but equally significant things like oxygen production during photosynthesis or waste processing by bacterial decomposers, we cannot avoid the conclusion that we depend on the environment for our existence. If we damage or destroy the capacity of the environment to provide these services we may face consequences for which we are completely unprepared. In the same way, the long-term stability and success of societies rely on a healthy and productive population. A society (or communities within a larger society) that faces unrest, poverty and disease will not develop in the long term: social well-being and economic well-being feed off each other, and the whole game depends on a healthy biosphere in which to exist. Understanding the complex connections and interdependence of the three pillars requires some effort, and the effort has to be constant.

CHECK YOUR PROGRESS

Q 9. What do you mean by sustainable development?

.....

.....

Q 10. From when did sustainable development began to gain wide acceptance?.

.....

.....

Q 11. What are the three pillars of sustainable development?

.....

.....

11.5 SUSTAINABLE DEVELOPMENT AND ITS IMPACT ON WOMEN

Development affects people in different parts of the world in different ways. It also affects people differently, depending whether they are male or female. In this regard mention may be made of noted environmentalist of India Vandana Shiva. According to her 2004 article *Empowering Women,* Shiva suggests that a more sustainable and productive approach to agriculture can be achieved through reinstating the system of farming in India that is more centered on engaging women. She advocates against the prevalent "patriarchal logic of exclusion," claiming that a woman-focused system would change the current system in an extremely positive manner. She believes that ecological destruction and industrial catastrophes threaten daily life, and the maintenance of these problems have become the responsibility of women.

On 25th September, the United Nations General Assembly adopted the 2030 Agenda for Sustainable Development as the agreed framework for international development.The agenda also applies to all countries rather than just the developing countries. In this regard, the 2030 Agenda for Sustainable Development is more ambitious envisaging the eradication of poverty, the system has a stand-alone Goal on gender equality and the empowerment of women and girls. The 2030 Agenda for Sustainable Development ("the 2030 Agenda") entails 17 Sustainable Development Goals (SDGs) and 169 targets which came into force on the 1st of January 2016. The specific targets of each SDG are to be achieved by 2030. The 2030 Agenda goes hand in hand with the so-called Addis Ababa Action Agenda, an agreement reached by the 193 UN Member States attending the UN Third International Conference on Financing for Development in Addis Ababa, Ethiopia on 27 July 2015. Among the 17 SDG, the goal 5 in the list is to achieve gender equality and empower all women and girls.

SDG 5 includes the following targets:

- End all forms of discrimination against all women and girls everywhere;
- Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation;

- Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation;
- Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate;
- Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life;
- Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Programme of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences;
- Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws.
- Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women;
- Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels.

In the context of India, it is important to understand how SDGs are framed and what the mechanisms being developed are to deliver them. India has a long history of work and a vibrant women's movement on the ground, which has consistently raised concerns and engaged in advancing the status of women in the country. The movement is diverse and works with an intersectional lens at policy and field levels. Several initiatives have been underway in India on women's equality. *Towards Equality* (GOI, 1974), the historic and path-breaking first report of the Committee on the Status of Women in India, was led by the late feminist academics Vina Mazumdar and Lotika Sarkar. The report drew the country's attention to discriminatory socio-cultural practices and how economic and political processes disempowered women. It issued an alert to the problem of the declining sex ratio that in turn led to the development of gender-sensitive policy-making and an increased focus on the education of girls. Forty years later, the second report was prepared by a High Level Committee on the Status of Women (2015). This report highlighted key gender gaps, applying an intersectional lens, and covered the diversity and complexity of women's lives in the country.

Along with several other reports—Shram Shakti (1988), Justice Verma Committee (2013), CEDAW (2014)—there has been an extensive and informed analysis of the pathways that can be traversed to enhance women's status. In India, there are about 120 million women who work informally. According to the India Census data (2011), there are 149.8 million women workers, of which 121.8 million and 28 million are in rural and urban areas, respectively. Of these 35.9 million work as cultivators, 61.5 as agricultural labourers, 8.5 in the household industry and 43.7 are classified as 'other workers' (GOI, n.d.). Even though India's economy grew at an average of 7 per cent between 2004 and 2011, its female workforce participation fell by seven percentage points, to 24 per cent from 31 per cent (Pande& Troyer, 2016). This then amounts to more than 25 million women missing from the labour force.

The Indian government in recent years has expressed its commitment to the SDGs and has catalysed several programmatic initiatives, which include Make in India, Digital India, Smart Cities and Skills India, aimed at boosting economic and skill development as well as manufacturing to help lift millions out of poverty (Indian Express, 2016). Other prominent schemes such as Beti Bachao Beti Padhao and Swachh Bharat were rolled out earlier in an effort to advance girls' and women's rights and dignity. Women's groups have suggested that such initiatives need to be developed with a rights framework that would ensure elimination of structural barriers for girls and women.

Niti Aayog, the new planning body set up in 2014, has mapped the core central schemes of the government in line with SDG areas. In June 2016, Niti Aayog uploaded online a comprehensive list of targets and interventions by the respective ministries with regard to SDGs in India. It is believed that state governments are in the process of formulating their plans based on the SDGs, and these will culminate in a 15-year plan to be adopted by Niti Aayog (Mishra, 2016). Niti Aayog recently presented India's first Voluntary National Review on the implementation of SDGs to the 2017 High-level Political Forum (HLPF) in New York on 19 July 2017. In the meanwhile, the Ministry of Women and Child Development (MWCD) placed two draft policies, the Draft National Policy on Women (MWCD, 2016) and the Draft Trafficking in Persons Bill (MWCD, 2016), in the public domain for feedback. While some rounds of consultations with women's groups have been held by the National Commission for Women (NCW), and recommendations received online, the final documents are not yet in the public domain. The MWCD has been given a nodal role for Goal 5 of the SDGs. There is no information available to date about the setting up of any dedicated task force for the SDGs, nor one

specifically for contributing to and monitoring the gender targets under Goal 5. Women's groups have suggested establishing consultative mechanisms for the implementation and monitoring of the policies and plans. In the meanwhile, some informal groups and coalitions of civil society have set up platforms to share and monitor developments in the context of the SDGs, such as a National Coalition—Wada Na Todo Abhiyan (WNTA), which also released a civil society report on SDGs: Agenda 2030 in July 2017. Many more such instances can be cited.

Despite all such commitments, a greater political will is needed to transform gender relations and inequalities. There is need for deeper commitment in enacting sustained institutional reforms and in changing patriarchal, feudal and misogynist mindset. The key challenge for India is to understand more deeply why, despite constitutional guarantees on women's equality and rights and the adoption of several policies and programmatic directions over the years, patriarchal mindsets and misogyny continue to persist and limit women's freedom, voices and dignity.

w CHECK YOUR PROGRESS

Q 12 Who is Vandana Shiva?

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Q 13 What is the 2030 agenda about and who adopted it?

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Q 14 What is theSustainable Development Goal 5 about

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Q 15 When was the NITI AAYOG set up?

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u 11.6 LET US SUM UP

- There is a deep connection between Mother nature and women. As a shared history of oppression exist between both of them by the patriarchal society.

- Ecofeminists were a group of feminists who started dwelling in this relation. According to them important connection exist between the treatment of women, people of color, and the underclass on one hand and the treatment of non-human nature on the other.
- Society, economy and environment are the three pillars on which sustainable development is based. And women form an important component of both society and economy throught all the ages of history and even now. So the sustainable development has in its agenda to improve the condition of the women lot. And in this regard various agendas and policies are already implemented. In the context of India too these agendas are in full swing but still now much progress in regard to the condition of women has not happened in reality, this may be due to deep rooted patriarchal mindset of both men and women.

11.7 FURTHER READING

1) Datar, C.2011 : Ecofeminism Revisited: Introduction to the Discourse. Jaipur. Rawat Publication.

2) Quinby, Lee (1990), " Ecofeminism and the Politics of Resistance," in *Reweaving the World*, ed. Diamond and Orenstein.

11.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q.1) A shared history of oppression exist between women and environment.

Ans to Q. 2) Women's particular environment needs can be understood in the context of different environmental experiences only.

Ans to Q.3) CONNEPP is about opening up of the possibility of creating environmental forums in which all sectors of society can have a say in planning and managing their social, regional and national issues.

Ans to Q.4) The first conference on environment and human settlement eas held at Stock Holm in 1972.

Ans to Q.5) The Ecofeminists try to establish the connection between the treatment of women, people of color and the underclass on one hand and the treatment of non-human nature on the other.

Ans to Q.6) According to Ecofeminist philosophy nature is a feminist issue. Ecofeminism argues that the oppression and subordination of women in families and society and the degradation of nature has a common basis for their existence. Both form of domination and exploitation are carried out through constructions of differences into conceptual binaries and ideological hierarchies which allows a systematic justification of domination by subjects classed into higher ranking categories over those in the lower ranking categories.

Ans to Q.7) The Chipko movement took place in Reni in Northern India in the year 1974.

Ans to Q.8) The name of Waangai Maathai is associated with the Green Belt Movement.

Ans to Q.9) Sustainable development is that development that meets the needs of the present without compromising the ability of future generation to meet their own needs.

Ans Q.10) From the late 1980's sustainable development began to gain wide acceptance.

Ans Q.11) Society, Economy and Environment are the three pillars of sustainable development.

Ans Q.12) Vandana Shiva is a noted environmental activitist of India.

Ans Q.13) The 2030 agenda is about sustainable development as the agreed framework for international development and it was adopted by the U.N General Assembly.

Ans Q.14) The sustainable Goal 5 is about achieving gender equality and empowering all women and girls.

Ans Q.15) The NITI AAYOG was set up in 2014.

M 11.9 MODEL QUESTIONS

(A) Short Questions (Answer within 150 words)

(I) Where does Ecofeminism has its roots?

(II) What are the two key concepts in sustainable development?

(B) Long Questions (Answer within 300-500 words)

(i) Describe in detail about the Green Belt movement.

(ii) Explain the impact of sustainable development on Women in the context of India.

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UNIT 12 : VIOLENCE AGAINST WOMEN

UNIT STRUCTURE

12.1 Learning Objectives
12.2 Introduction
12.3 Violence Against Women
12.3.1 Controlling Measures for Violence Against Women
12.4 Prostitution
12.5 Human Trafficking
12.5.1 Reasons or Causes of Human Trafficking
12.5.2 Human trafficking in North-East India
12.6 Dowry
12.6.1 Measures to Solve the Problem of Dowry
12.7 Let Us Sum Up
12.8 Further Reading
12.9 Answers to Check Your Progress
12.10 Model Question

12.1 LEARNING OBJECTIVES

After going through this unit, you will be able to –

- explain the causes of human trafficking and its prevention
- analyse the reasons behind violence against women
- describe the causes of prostitution, dowry and AIDS

12.2 INTODUCTION

Violence is a big problem in our society. Since time immemorial various types of crime has been prevalent in India. According to the nature of the changing society its concept, causes, nature and controlling or prevention by law or other agency may be change. In the recent decades violence has been considerably increasing not only in India but also world wise. Dr. N.V.Paranjape has pointed due to the modernization, industrialization, urbanization, advance of science and technology, and advent of materialism are the causes of this increase rate of crime. With the growth of economy people are crazy for wealth and luxuries of life. But

it is not possible for all to fulfill their needs by right ways. So many people has seen to adapt unlawful means to meet their ulterior motive. The advanced of science and technology brings easy path in this way. Here, in this unit we are going to discuss about few forms of violence inflicted upon women.

12.3 VIOLENCE AGAINST WOMEN

In the Indian society, women have been the victims of exploitation since time immemorial. In spite of the spread of education and consequently women's gradual economic independence and various legislative measures adopted in favour of women, most of the women still continue to be victims of violence.

Violence against women is a term which is used to refer as acts that are committed against women. *Kempe* (1982) has defined violence as '*physically striking an individual and causing injury*'. In practical sense, it may be defined as the '*force used to wrest from an individual (a woman) something that she does not want to give of her own free will and which causes her either physical injury or emotional trauma or both*'. Thus, rape, wife-battering, sexual abuse, ***eve teasing***, forced prostitution, female genital mutilation, forced marriage, kidnapping, murder are all examples of violence against women.

In 1993, United Nations declaration defined violence against women as '*any act of gender-based violence that results in, or is likely to to result in, physical, sexual or psychological harm or suffering to a woman, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occuring in public or private life*'.

The Fourth Conference of Women, 1995 has defined violence against women *as a physical act of aggression of one individual or group against another or others. Violence against women is any act of gender-based violence which results in, physical, sexual or arbitrary deprivation of liberty in public or private life and violation of human rights of women in situations of armed conflicts* (Conference on Women, Beijing, 1995).

In northeast India women enjoy a greater mobility and visibility than the women in other places. This often portrays a picture of equality between men and women and therefore, violence against women is not seen as a major concern in the area. However, unfortunately, in recent times cases of violence against women are seen to have been increasing constantly every year in the area.

LET US KNOW

- According to UN estimates, upto 200 million women and girls are demographically missing.
- According to UNICEF 100 to 130 million women around the world have been genitally mutilated.
- Assam (40%) is among those Indian states where the prevalence of spousal violence is well above the national average (37%).

There are various types of Violence against women which may be categorized as -

- *Domestic Violence*: Domestic violence includes the physical, sexual and psychological violence occurring in a family. It includes battering, dowry related violence, sexual abuse of female children, marital rape, female genital mutilation, etc.
- *Social Violence*: It includes the physical, sexual and psychological violence occurring within the community, including rape, sexual abuse, sexual harassement and intimidation at work place, in educational institutions and elsewhere, trafficking, forced prostitution, eve teasing, etc.
- *Criminal Violence*: Criminal violence is that violence where a woman is tortured against the radical law of the state and referred to as crime. It is also the violence prepetrated or condoned by the state including murder, abduction, etc.

There has been increasing concern about violence against women in general, and domestic violence in particular, since 1990s. Domestic violence occurs in all socio-economic groups. In many societies, women are socialised to accept and remain silent about such experiences. Domestic violence was recognised as a criminal offence in India in 1983. However, there was no separate civil law for domestic violence. In 2006, a comprehensive domestic violence law, known as the Protection of Women from Domestic Violence Act 2005, was amended. The law includes the prohibition of marital rape and the provision of protection and maintenance orders against husbands and partners who are emotionally, physically or emotionally abusive.

12.3.1 Controlling Measures for Violence Against Women

The society can be completely developed with the development of women section. For this, equality towards women is very important. Therefore, the violence against women should be controlled and for these some controlling measures are as follows:

- The atrocities towards women can be reduced through giving moral education to the people of various section. It can be started from the school level. It helps to change the attitudes towards women.
- Socialisation is a very important to all. So, by this process some knowledge should be transmitted like the value of women. They are equal, as honourable as man. So we must ensure that during the primary socialization of children, equal status of man and woman is emphasiszed.
- It is encouraged to set up regular and open interaction between both sexes so that curiosity about opposite sex is vanished right from the early ages.
- Women should be encouraged to learn self-defence skills like Judo, Kung Fu and Taekwando.
- Culprits of rape or other atrocities should be punished very severely. Such punishments should be widely published in newspaper and other mass media to generate fear among potential miscreants.

There are many legal procedures taken to prevent violence against women. Regarding femal infanticide, it is not permitted to detect foetus of the mothers' womb, except any abnormalities prevalent during pregnancy. Sex determination is legally punishable. Further, culprits regarding rape or other cases should also be punished in different way by the law. But, to completely abolish this crime from the society it is very important to change the attitude of man towards women.

CHECK YOUR PROGRESS

Q 5: What are the three types of violence against women?

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12.4 PROSTITUTION

Prostitution is one of the oldest and most common social problems for all societies. However, it is very difficult to define prostitution. *John A. Macionis* defines prostitution as the '*selling of sexual services*'. But this definition is too broad in its approach. A definition of 'prostitution' includes the three criteia of promiscuity, payment and emotional indifference between the partners. According to the Merrian-Webster's Dictionary of Law, prostitution is

'*the act or practice of engaging in sexual activity indiscriminately especially for money and also the crime of engaging in such activity*' (1996).

According to *Elliot and Merrill*, '*Prostitution is an illicit sex union on a promiscuous and mercenary basis with accompanying emotional indifference'*.

According to Section 372 of Indian Penal Code, 1860, prostitution is '*the act of a female offering her body for promiscuous sexual intercourse for hire, whether in money or in kind*'. In its most general sense prostitution is setting one's self for sale or devoting to infamous purposes what is in one's own power.

Thus, prostitution is a service which is available for sexual activities in return for payment. The people who execute the service are called the prostitutes. A 'public prostitute' is a woman who is a prostitute by profession and whose trade is to let out her body on hire to all visitors or to visitors of a specified class. It is a crime because individuals go into prostitution due to social conditions beyond their own control and act of prostitution violates norms and values in society.

The legal status of prostitution varies in different countries, from punishable by death to complete legality. In most of the countries, prostitution is legal among adults. But in countries like India, Argentina and in some muslim and communist countries prostitution is illegal.

The prostitution can be prevented and controlled by the following ways -

- By giving employment opportunities to the individuals especially to the women. It helps them to be economically independent.
- Try to remove the evil social practices which help in manifestation of prostitution.
- Any videos, pornography or any other materials which expose the sex should be socially baned .
- Every one should try to develop a family environment.

LET US KNOW

- In ancient Greek society, both men and women were engaged in prostitution. Male prostitutes are referred to as male escorts, rent boys, hustlers and gigolos.
- In India, during the Mughal Empire, prostitutes were referred to as "Tawaif" who performed activities like dancing and singing and entertained their guests at mehfils while sex was often incidental.
- At present, there are 15 million prostitutes in India.

12.5 HUMAN TRAFFICKING

According to Oxford English Dictionary, traffic is an illegal trade in a commodity, in this case, the commodity is women and children. Human trafficking is one of the biggest crime in the world. Women and girls are trafficking for the different purposes such as commercial sexual exploitation, forced marriage especially in those areas where imbalanced ***sex ratio*** is found. Children are also trafficking for forced labour as factory workers, domestic servants, baggers and agricultural workers. Some of them also used by terrorist and insurgent groups.

There are different definitions of the term trafficking. According to the UN Commission on Human Rights (2000) definition, '*Trafficking in persons means the recruitment, transportation, purchase, sale transfer, harboring or receipt of a person - (i) by threat or use of violence, abduction, force, fraud deception or coercion (including abuse of authority) or debt bondage for the purpose of and - (ii) placing or holding such a person, whether for pay or not, in forced labour or slavery of like practices, in a community other than the one in which such person lived at the time of the original act described in (i)*'.

The South Asian Association for Regional Cooperation (SAARC) has also established a definition which is: '*Moving, selling or buying of women and children for prostitution within or outside a country for monetary or other considerations with or without the consent of the person subjected to trafficking*'.

There are almost no reliable estimates of the number of women who are trafficked and to where they are trafficked.

12.5.1 Reasons or Causes of Trafficking

The main reason and causes of human trafficking are as follows-

- Economic deprivation or poor economic condition is one of the important cause of trafficking. Because of this, many parents sell their children to the gang in returns of few rupees. Their poverty forced them to done this type of activities.
- Due to the lack of employment opportunities many girls are misguided by some fake placement agencies .
- Lack of awareness and illiteracy.
- Demand of girls for marriage in some places like Haryana, Punjab and Rajasthan.
- Demand of domestic helps from the metros.

- Social evils like dowry, degrading attitude towards girl, child marriage, prostitution, etc.
- Poor implementation of police and law enforcement agencies.

12.5.2 Human Trafficking in North-East India

Human trafficking is one of the major problems in the states of North- Easter region. The largest markets for trafficked NE women are metros like Delhi and Mumbai, and states like West Bengal, Goa, Kerala and even in border areas. Satyarthi, the founder of the Bachpan Bachao Andolan pointing out that children from Assam & other N.E.States were increasingly being trafficked to Delhi, Tamil Nadu, Mumbai and other parts. Most of the traffickers from Lakhimpur, Kokrajhar, Tea gardeners of Udalguri, Sonitpu, Bongaigaon, and other background areas of lower Assam through a well organized criminal racket. The agents are paid Rs. 15,000- 20,000 per girl by placement agency, and 25,000-30,000 from the family that employs girls as maid. Thus, many girls and women, also children has been trafficking to different places from Assam.

The main reasons of trafficking in this region are- closure to several tea gardeners and loss of livelihood, acute poverty and natural disaster, existence of fake placement agencies both in source and destination, lake of awareness and illiteracy, demand of domestic helps from metros, poor implementation of police, demand for girls for marriage from different areas, social evils like dowry, etc.

In Assam, there are 14 Anti Human Trafficking Units (AHTU) cell. These play very active role in this regard. Many a times they have rescued girls from Haryana or other parts. To deal with this acute violations of human rights in the region, the Assam Human Rights Commission was constituted on 19th March, 1996 under the protection of Human Rights Act, 1993. GOLD (Global Organisation for Life Development), an NGO, plays initiative role in the rescue and rehabilitation operation of the victims. After all these efforts, many girls and women are trafficked to the other places. Therefore, there is the necessity of having very strong effort both from government and non-government organization to prevent this crime.

CHECK YOUR PROGRESS

Q 4: Name the only legislature specifically addressing trafficking.

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12.6 DOWRY

Dowry is both a practice and problem associated with Hindu marriage. Generally it means giving money, ornaments, or any other kind of goods along with the daughter at the time of her marriage. It is an age old custom in the Hindu tradition. According to the old Hindu law only the son can inherit the parental property. So the parents try to give gifts to their daughter at the time of marriage. But, gradually the system degraded and the in-laws started demanding more goods with the bride. Brides are tortured by the husband or in-laws for non-fulfillment of demand. Many times torture leads to unnatural death of the married women or compelled to commit suicide.

Dowry has been defined as the payment in cash or kind by the bride's family to the bridegroom's family. *Ram Ahuja* has defined *'dowry as gift and valuables received in marriage by the bride, the bridegroom and his relatives'.*

Max Radin in Encyclopedia of Social Sciences has referred '*dowry as the property which a man receives from his wife or her family at the time of his marriage*'.

According to Dowry Prohibition Act, 1961, dowry has been defined as any property or valuable security given or agreed to be given either directly or indirectly: (a) by one party to the other party through the marriage; or (b) by the parents or by any other person; at or before or after the marriage as consideration for the marriage of the aforesaid parties; but does not include dowry or mehr in the case of persons to whom the Muslim personal law (shariat) applies.

In the earlier days dowry was practiced as a custom. But with the changes in society people became more materialistic and it became the easiest means of earning money and acquiring high socio-economic status in the society. As a result, an increasingly difficult situation has emerged for the present generation and their parents. Dowry which was practiced voluntarily as a token of love and affection, has now become financial obstacle to marriage.

This evil practice has gone so far as to become a chronic evil in modern societies. Both the educated male and female with high profile have contributed in boosting this problem.

But instead of eradication, it has now spread even to the communities where it was once unknown. No-a-days, dowry as a phenomenon has gone beyond the ritual of marriage. Pregnancy, childbirth and all kinds of religious or family functions are occassions when such demands are made. The consequences of dowry system are as follows -

- *It causes economic burden to the bride's family*: Dowry has become a great economic burden for some families, specially, the middle class family. These people try to maintain their social status by providing education to their children, necessities of life and meeting various social obligations. With the limited money they have to fulfill lot of needs. At the time of their daughter's marriage many parents borrow money or sell their property or mortgage to fulfill the dowry demanded by the groom's party. This incurs debt which is passed on from generation to generation which ultimately leads to the total collapse of the family.
- *Dowry harassment and murders*: Sometimes women are ill-treated, tortured mentally or physically by their husbands and in-laws in the name of dowry. If the bride's family cannot fulfill the expectation of her in-laws then they start to torture her. We find many cases in the media regarding the suicide or unnatural death of married women because of dowry.
- *Dowry leading to immorality*: Practice of dowry is not only regarded as unlawful but even as immoral. According to Gandhiji, one who makes dowry a precondition for his marriage, not only shows disrespect to a woman but also humiliates his own nation, education and womanhood (C.N.Sankar Rao). Practice of dowry leads to immoral practices like corruption to earn money.
- *Psychological Crises and Emotional Disturbances in the Family*: Practice of dowry leads to unhealthy and unwanted competition among the parents. These ultimately hamper the family peace and happiness. Dowry practices create quarrels and conflicts between husband and wife, daughter-in-law with the other members of the family. These may ultimately influence well being of the children in the family.

12.6.1 Measures to Solve the Problem of Dowry

A. *Legislative Measures:* The Dowry Prohibition Act was passed in 1961 by the Central Government with the purpose of prohibiting the dowry system. The Dowry Prohibition Act stipulates that a person who gives or takes or helps in taking or giving dowry can be sentenced to jail for five years and fine Rupees 15,000/- or the amount

of the value of dowry. In 1986, the Act was amended again, empowering the State Governments. To stop the offences of cruelty by husband or his relatives on the wife, section 498 A was added in the Indian Penal Code and section 198 A in the Criminal Procedure Code in 1983. Domestic Violence Act 2005 was implemented in 2006. According to this Act, a woman has every right to to approach the domestic violence officer to stop dowry harassment.

Thus this Act made many provisions, but it could not abolish dowry from the society. At present many incidents have taken place in our society even after the amendment of this Act. So, there should some other non-legislative measures to control or abolish dowry.

LET US KNOW

- The Indian National Crime Record Bureau (NCRB) reported that there were about 6,787 cases of dowry deaths registered in India in 2005.
- In Assam, 143 cases of dowry harrasement and 3,807 cases of domestic violence have been registered between April 2009 and January 2010.
- The pracice of female infanticide existed among the Toda tribe of Tamil Nadu.

B. *Non-Legislative Measures:*

- *Public Awareness against Dowry*: It is necessary to develop awareness against the practice of dowry to abolish this problem from the society. Different media including newspaper, internet, television, etc. be effectively used to convince people that the practice of dowry is not only illegal but also unethical.
- *Educational Development* : Development of education especially among the girl is very important. It can help in reducing this problem. Through education girls can be economically independent which will enable them to improve their status as well as enable them to take their own decesion. Besides this, moral education can help to highlight the evils of the practice of dowry.
- *Encouraging Intercaste Marriage*: The endogamous nature of the caste is one of the influencing factor of this problem. So, intercaste marriage may also be helpful in reducing this problem from our society.

- *Role of Voluntary Association*: It is suggested that voluntary associations should take initiative in this regard and make propaganda against the evil of dowry. Such association should take up cases of victims of dowry harassment and get them justice. They can create a wave against the practice of dowry. In fact, there are many such associations already engaged with this type of activity.

w CHECK YOUR PROGRESS

2. What is the meaning of prostitution mention on IPC, 1860?

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3. What is the definition given by Prof. Ram Ahuja regarding dowry?

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u 12.7 LET US SUM UP

- Human trafficking is one of the serious crime in present society. Despite of various preventive measures taken by the government, many human are trafficked in different places. It may be national and international level. The main causes of this crime are poverty, lack of employment opportunities, lack of awareness, demand of girls for marriage from outside, existence of fake placement agency, poor legal system, etc.
- The violence against women mainly include the atrocities against women like sexual assault, rape and molestation. The male dominated society and their attitude towards women section are the main causes of this violation.
- There are lots of protective measures has been taken by the Indian Governmant especially for the women and child. Many NGOs take initiatives to prevent crime or rescue and rehabilitation programme, but still they are not completely abolish the crimes from society. The main important prevention or controlling measures lies within the people. The moral values, peoples attitudes towards the other should be developed. Then after we can think a well developed society.

o 12.8 FURTHER READING

1) Ahuja Ram, *Problems of Indian Society*. New Delhi: Rawat Publication.
2) Dutta, Nalini Kanta (2009). *The Law of Crime and Correction*. Guwahati: Purbachal Prakash.

3) Paranjape, N.V. (2008). *Criminology and Penology*. Alahabad: Central Law Publication.

4) Yadav, K.P. (2006). *Trafficking: An Emerging Social Problem*. New Delhi: Adhyayan Publishers.

K 12.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Immoral Traffic Prevention Act 1956.

Ans to Q No 2: Sexual assault, Molestation and Rape are the three types of violence against women.

Ans to Q No 3: According to Section 372 of Indian Penal Code, 1860 Prostitution is '*the act of a female offering her body for promiscuous sexual intercourse for hire, whether in money or in kind*'.

Ans to Q No 4: Ram Ahuja defined dowry as gift and valuables received in marriage by the bride, the bridegroom and his relatives.

M 12.10 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q 2: What do you mean by human trafficking?

Q 3: Write a short note on human trafficking in North-East India.

Q 4: Write a short note about evil effects of prostitution.

Q 5: Give a definition of dowry.

B) Long Questions (Answer each question in about 300-500 words)

Q 1: Explain the main causes of human trafficking in India. Write the legal measures for the prevention of human trafficking.

Q 2: Discuss the causes and prevention of prostitution.

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UNIT-13: GENDER, LAW AND HUMAN RIGHTS

UNIT STRUCTURE

13.1 Learning Objectives
13.2 Introduction
13.3 Laws, Constitutional Guarantees and Constitutional Amendment for the Women
13.4 Law as Tool for Emancipation of Women
13.5 Womens Rights as Human Rights
13.6 Gender and Human Rights
13.7 Let us Sum Up
13.8 Further Reading
13.9 Answer to Check Your Progress
13.10 Model Questions

13.1 LEARNING OBJECTIVES

After going through this unit, you will be able to –

- know the Constitutional Guarantees, and Constitutional Amendment meant to protect the women
- know about Women's Rights

13.2 INTRODUCTION

The principle of gender equality is enshrined in the Indian Constitution. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favor of women. Within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed at women's advancement in different spheres. India has also backed various international conventions and human rights instruments committing to secure equal rights of women. The most important among them is the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993. In this unit we will discuss different laws and rights that ensure gender equality. However, in this unit we will focus more on the laws and rights to uplift women, as from the previous units we have come to know that due to several historical factors women in India have been exposed to different kinds of discrimination and violence

13.3 LAWS, CONSTITUIONAL GUARANTEES, AND CONSTITUIONAL AMENDMENT FOR THE WOMEN

As mentioned above the Constitution of India not only grants equality to women but it also empowers the State to adopt measures of positive discrimination in favor of women for addressing the cumulative socio- economic, educational and political disadvantages faced by them. Fundamental Rights, among others, ensure equality before the law and equal protection of law; thereby prohibiting discrimination against any citizen on grounds of religion, race, caste,sex or place of birth, and guarantee equality of opportunity to all citizens in matters relating to employment.

Some of the Articles included in the Constitution in this regard are 14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42.

Below are the Constitutional provisions to safeguard the rights of women

- Equality before law for women (Article 14)
- The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (Article 15 (i))
- The State shall make any special provision in favor of women and children (Article 15 (3))
- There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16)
- The State shall direct its policy towards securing for men and women equally the right to an adequate means of livelihood (Article 39(a)); and equal pay for equal work for both men and women (Article39(d))
- There shall be promotion of justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (Article 39 A)
- The State shall make provision for securing just and humane conditions of work and for maternity relief (Article 42)
- The State shall promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation (Article 46)

- The State shall raise the level of nutrition and the standard of living of its people (Article 47)
- There shall be promotion of harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women (Article 51(A) (e))
- There shall be not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat (Article 243 D(3))
- There shall be not less than one- third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women (Article 243 D (4))
- There shall not be less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality (Article 243 T (3))
- There shall be reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide (Article 243 T (4))
- **Legal Provisions**

In order to uphold the Constitutional mandate, the State has enacted various legislative measures intended to ensure equal rights, to counter social discrimination and various forms of violence and atrocities and to provide support services specially to working women. Although women may be victims of any of the crimes such as 'Murder', 'Robbery', 'Cheating' etc., the crimes, which are directed specifically against women, are characterized as 'Crime against Women'. Such crimes against women are broadly classified under two categories such as:

- The Crimes Identified Under the Indian Penal Code (IPC)
  - Rape (Sec. 376 IPC)
  - Kidnapping & Abduction for different purposes (Sec. 363-373)
  - Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304-B IPC)
  - Torture, both mental and physical (Sec. 498-A IPC)

- Molestation (Sec. 354 IPC)
- Sexual Harassment (Sec. 509 IPC)
- Importation of girls (up to 21 years of age)

- The Crimes which are identified under the Special Laws (SLL)

Although all laws are not gender specific, the provisions of law affecting women significantly have been reviewed periodically and amendments carried out to keep pace with the emerging requirements.

Some of the acts that have special provisions to safeguard women and their interests are

- The Family Courts Act, 1954
- The Special Marriage Act, 1954
- The Hindu Marriage Act, 1955
- The Hindu Succession Act, 1956 with amendment in 2005
- Immoral Traffic (Prevention) Act, 1956
- The Maternity Benefit Act, 1961 (Amended in 1995)
- Dowry Prohibition Act, 1961
- The Medical Termination of Pregnancy Act, 1971
- The Contract Labour (Regulation and Abolition) Act, 1976
- The Equal Remuneration Act, 1976
- The Prohibition of Child Marriage Act, 2006
- The Criminal Law (Amendment) Act, 1983
- Indecent Representation of Women (Prohibition) Act, 1986
- Commission of Sati (Prevention) Act, 1987
- The Protection of Women from Domestic Violence Act, 2005

- **Special Initiative for Women**

- National Commission for Women : In January 1992, the Government set-up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, to review the existing legislation to suggest amendments wherever necessary, etc.
- Reservation for Women in Local Self -Government: The 73rd Constitutional Amendment Acts passed in1992 by Parliament to ensure one-third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas.

- The National Plan of Action for the Girl Child (1991-2000) : The plan of Action is to ensure survival, protection and development of the girl child with the ultimate objective of building up a better future for the girl child. Further, National Policy for Children-2013 was adopted by the Government of India on 26thApril 2013. Besides, National Plan of Action for Children 2016 is in Draft Format.
- National Policy for the Empowerment of Women, 2001: The Department of Women & Child Development in the Ministry of Human Resource Development has prepared a "National Policy for the Empowerment of Women" in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women. Further, National Policy for the Empowerment of Women, 2016 is under draft stage.

- **73rd And 74th Constitution Amendments and Reservation for Women**

In Parliament, meaning of an amendment is a change to a bill (a proposed law). Amendments allow for bills to be improved or altered as they progress through the Parliament.Article 40 of the Indian constitution directs the government to establish panchayats to serve as institutions of local self-government. Most of the states implemented this directive principle along the lines of the recommendations of the Balwantarai Mehta Commission Report.The commission recommended a 'three-tier' system of Panchayati Raj institutions (PRIs), viz. the popularly elected village council (gram panchayat) as the village level basic unit. Block (block is the larger sub unit of a district) council at the Block level, and the district council (or the ZillaParishad) at the district level. Introduction of PRIs was hailed as one of the most important political initiatives in India.

The panchayat raj system has been experiencing ups and downs over the years. The activities of these institutions are broad based but its resource base is very weak. In view of this, the PRIs constituted in various states could not live up to the expectations of the people. Deficient in funds and authority, the panchayats in most states were largely inactive until late 1970s.

Some of the major problems and shortcomings that adversely affected the functioning of these institutions are:

- Elections not being held regularly;
- Lack of adequate transfer of powers and resources;
- Lack of power to generate their own resource; and
- Non-representation of women and weaker sections in the elected bodies.

In the year 1989, the Government of India took two major initiatives to enhance the role of panchayats. Firstly, it initiated the Jawahar Employment Plan (JawaharRozgarYojana) which provided funding directly to village councils to create jobs for unemployed through public works.

Secondly, it also proposed the 64th Constitution Amendment Bill to make it mandatory for all states to establish a three-tiered system of Panchayats such as village, block and district in which representatives would be directly elected for five-year terms. Panchayats were to be given expanded authority and funding over local development efforts. Despite the popular appeal of transferring power to panchayats, the 64th amendment bill was rejected by Rajya Sabha.

- **Significance of 73rd and 74th Constitution Amendments:**

Given its far-reaching consequences, the 73rd Amendment (together with the 74th) is rightly called 'a silent revolution' for various reasons. First of all, the PRIs no longer operate at the whim of state governments and their laws. They are now a part of the Constitution and enjoy the status of institutions of self-government, as parliament at the federal level and legislative assemblies at the state level.

The amendment prescribes regular elections every five years and election within six months of the dissolution of any PRI. In order to ensure free, fair, and timely elections there is a provision for the setting up of state election commission. The most revolutionary provision is the reservation of one-third of the seats for women in local bodies, along with reservation of seats for scheduled castes and scheduled tribes in proportion to their regional populations.

The amendment also lays down 29 functions to be entrusted to the PRIs. In order to maintain a democratic ethos, popular accountability, and transparency, the amendment emphasises the need for periodic meetings of the gram sabha, composed of all adults in each village. These meetings will thus approve ongoing programmes and financial allocations. In brief, the amendment visualises the allocation of funds, functions, and functionaries to these bodies to ensure genuine and effective democratic decentralisation.

The Constitutional Amendment Bill with regard to panchayatiraj came into effect from April 24, 1994. Principally, it provides:

- The panchayats constitutional status (previously panchayat matters were considered as state subjects);
- An institionalised three tier system at village, block and district levels;

- The amendment stipulated that all panchayat members be elected for five-year term in the elections supervised by the state election commission.

- **Women's participation in local governance:**

There were already some women in local government prior to the passing of the 73rd and 74th Amendments. But they were few. In most cases the state laws prescribed at least one or two seats for women in the old-style PRIs. Seldom these seats were filled though nomination.

Mostly, the nominees, invariably, were members of elite families belonging to higher castes and owning substantial land, thus enjoying high status in terms of family, caste, and class. These women were usually related to established political leaders. As symbols of tokenism, they rarely took active interest in the functioning of the PRIs. The new system of reservation and competitive elections based on adult franchise changed this situation radically.

When the provisions for reservations of seats for women were being debated in parliament, several members were doubtful that such large numbers of women would come forward to contest these seats. But these doubts proved to be wrong.

In total, for over one million seats reserved for women in all the local bodies, more than five million women candidates contested. Thus, on an average, there were five women candidates contesting each seat. Moreover, some women won unreserved or general seats, defeating their male rivals. Of course, such cases were not many, but they were no less significant.

The reservation of seats for women (and for SCs and STs) concerns not only to be members but also for office-bearers. Thus, not only one-third of elected members but one-third of sarpanches or chairpersons have to be women.

As per official estimates, in the country as a whole, there are 231,630-gram panchayats (village councils). Over 77,210 of them now have women as sarpanches. At the intermediate level, there are 5,912 taluka (or block/mandal) panchayatsamitis. More than 1,970 of them have women sabhapatis or heads and of the 594 zillaparishads" (district councils) 200 have women presidents. Thus, in terms of female proportion, about one million women now occupy positions as members or heads in rural and urban local government bodies.

There are variations among states in terms of Women's representation. While most states manage to meet the constitutional target of 33 per cent seats for women, in some this proportion has been exceeded. For example, in states like Karnataka, women occupy 43.6

per cent seats in local bodies. This means a large number of women have managed to win general (unreserved) seats, defeating rival male and female candidates. This suggests a highly significant trend for the future.

This statutory reservation for women has provided an opportunity for the formal involvement of women in the development through political process at the grass roots level thereby enabling them to influence the decisions in the local governments.

CHECK YOUR PROGRESS

17.3.1 Fill in the blanks

a. Articles included in the Constitution to protect women's rights are _____

b. The Constitutional Amendment Bill came into effect from_____.

13.4 LAW AS TOOL FOR EMANCIPATION OF WOMEN

Each religion in any society has separate laws with respect to marriage, inheritance, divorce, adoption, succession, etc. This is collectively governed by what is known as Personal Law in India. Personal Law was first formulated by Warren Hastings in 1772, and there are 13 different Acts that govern general matters relating to Personal law, marriage and divorce for different religions/cases in India. Due to prevalence of Personal law not all women have the same rights as men.

In Muslim religion in India, personal law is propagated, applied and dictated by the All India Muslim Personal Law Board (NGO). Apart from being biased towards women's rights, this board has voiced strong opposition to gay rights, against free education for children (Free and Compulsory Education Act, 2009) and Yoga (Vedic culture in general). The board does, however permits, child marriage, polygamy. Many Muslim women have started speaking out against the board and Muslim law in India.

Under Muslim Personal Law, a girl can be legally married at the age of 15, which is in contradiction to the Child Marriage Restraint Act, 1929 (amendment issued in 2006) that stipulates that a girl must be at least 18 years old to get married.

The very same Personal Law permits polygamy in India, where a Muslim man may have more than one wife, up to a maximum of 4. Polygamy is also legal for Hindus in Goa under the Hindu Marriage Act, 1955.Moreover, Polygamy is illegally practiced by the Adivasis (15%), Buddhists (8%), Muslims (6%) and Hindus (6%) as well. In Christian religion, Personal

Law doesn't allow a woman to inherit the property or land of her deceased children. A Christian couple cannot file for divorce until completion of 2 years from the date of marriage, for other communities it is a minimum of one year.

There are set of approach which considers that personal Law is discriminatory and biased and needs to be replaced with a Uniform Civil Code. Alongside, it is also important to understand that legal systems evolve over time to accommodate and represent our changed views.

In this context, a Uniform Civil Code is a proposed set of laws drafted to replace all Personal Laws in India. Historically, a Uniform Civil Code was first proposed by women activists in the early 20th century but was opposed throughout the past century, just as it is facing opposition today. Given this context, one can argue that our society should ideally be shaped on universal principles of equality, liberty, justice and fraternity. In other words a Uniform Civil Code would reflect equal laws for all citizens of India irrespective of race, gender, caste or religion and the same law is applicable to all individuals in a court of law. Goa already has a Uniform Civil Code and a Common Family Law. Currently, there is no formal draft of a Uniform Civil Code proposed for India.

Laws related to women are classified under two major categories:-

- Indian Penal Code
  - Rape (Sec. 376 IPC): A rapist, shall be punished with rigorous imprisonment for a term which shall not be less than seven years, but which may extend to imprisonment for life, and shall also be liable to fine.
  - Kidnapping & Abduction for different purposes (Sec.363 373): any person who is abducting a minor for purpose of begging or kidnapping minor/women for prostitution or illicit intercourse, shall be punished with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine.
  - Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304 B IPC): Where the death of a women is caused by any burns or bodily injury or occurs otherwise than under
- Special Laws :

Although all laws are not gender specific, the provisions of law affecting women significantly have been reviewed periodically and amendments carried out to keep pace with the emerging requirements. Some acts which have special provisions to safeguard women and their interests are:

- The Dowry Prohibition Act 1961 : It prohibits the request, payment or acceptance of a dowry "as consideration for the marriage", where "dowry" is defined as a gift demanded or given as a precondition for a marriage. Gifts given without a precondition are not considered dowry, and are legal, per section 3(2).
- The Protection of Women from Domestic Violence Act 2005 : It is an Act of the Parliament of India enacted to protect women from domestic violence. Primarily meant to provide protection to the wife or female live-in partner from domestic violence at the hands of the husband or male live-in partner or his relatives, the law also extends its protection to women living in a household such as sisters, widows or mothers.

13.5 WOMENS RIGHTS AS HUMAN RIGHTS

In common parlance, Women's and girls' rights are human rights. They cover every aspect of life – health, education, political participation, economic well-being and freedom from violence, among many others. Women and girls are entitled to the full and equal enjoyment of all of their human rights and to be free from all forms of discrimination. Women's rights are the fundamental human rights that were enshrined by the United Nations for every human being on the planet nearly 70 years ago. These rights include the right to live free from violence, slavery, and discrimination; to be educated; to own property; to vote; and to earn a fair and equal wage.

There are two critical documents for women's rights that have followed the UN declaration. The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW), an international bill of rights for women, requires governments to end gender discrimination and affirms women's rights to health services, including family planning. The Beijing Declaration and Platform for Action, adopted in 1995 at the UN's Fourth World Conference in Beijing, was a rallying cry to embed gender equality and women's rights in every facet of life.

13.6 GENDER AND HUMAN RIGHTS

The UN Millennium Development Goals has set specific targets to reduce poverty, including targets for increased gender equality in education, work, and representation. Globally, more women are now in school and work. Yet girls are still more likely than boys to be out of school (particularly at the secondary level). And although the number of women in elected office has risen, they are still only 21.8 percent of parliamentarians. Women's rights remain

at risk in many areas. And there is a category of women who are already marginalized because of their race, caste, sexuality, income, or location and see the fewest gains of all.

The new Sustainable Development Goals (SDGs) hold real promise to embed advances in women's rights, and include a specific goal among the set of goals (Goal 5) for gender equality. Goal 5 is more broad-based than the last gender goal and includes targets on ending gender-based violence, eliminating child marriage and female genital mutilation, and ensuring access to sexual and reproductive health. It also includes equal access to education, expanding women's economic opportunities, and reducing the burdens of unpaid care work on women and girls.

13.7 LET US SUM UP

- The principle of gender equality is enshrined in the Indian Constitution.
- The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women.
- Women's and girls' rights are human rights.
- They cover every aspect of life – health, education, political participation, economic well-being and freedom from violence, among many others.
- Women and girls are entitled to the full and equal enjoyment of all of their human rights and to be free from all forms of discrimination.
- In Parliament, meaning of an amendment is a change to a bill (a proposed law). Amendments allow for bills to be improved or altered as they progress through the Parliament.
- Article 40 of the Indian constitution directs the government to establish panchayats to serve as institutions of local self-government.
- Most of the states implemented this directive principle along the lines of the recommendations of the Balwantarai Mehta Commission Report.
- The commission recommended a 'three-tier' system of Panchayati Raj institutions (PRIs), viz. the popularly elected village council (gram panchayat) as the village level basic unit
- The UN Millennium Development Goals has set specific targets to reduce poverty, including targets for increased gender equality in education, work, and representation.
- UN Women found that progress was uneven. Globally, more women are now in school and work.

O 13.8 FURTHER READING

1) Bakshi, P.M.(2006), *The Constitution of India*, Universal Law Publishing Co. Pvt.Ltd.,Delhi

2) Chaterjee,Mohini(2004) , "*Feminism and Women's Human Rights*", Aavishkar Publishers, India.

K 13.8 ANSWERS TO CHECK YOUR PROGRESS

a. 14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42.

b. April 24, 1994.

M 13.9 MODEL QUESTIONS

A) Write Short notes (Answer within 150 words)

1. Whatare constitutional provisions for women?

B) Long type questions (Answer within 300-500 words)

1. Explain women's fundamental rights as human rights.
2. Explain Uniform Civil Code

xxxxxx

UNIT 14 : GENDER BUDGETING

UNIT STRUCTURE

14.1 Learning Objectives
14.2 Introduction
14.3 Concept of Gender Budgeting
14.4 Objectives of Gender Budgeting
14.5 Gender Budgeting in India
14.6 Let Us Sum Up
14.7 Further Reading
14.8 Answer to Check your Progress
14.9 Model Questions

14.1 LEARNING OBJECTIVES

After going through this unit you will be able to,

- understand concept of gender budgeting
- know the implication of Gender Budgeting

14.2 INTRODUCTION

From time to time gender issues have been addressed by academics as well as policy makers across different countries and the consequent insights and debates are very rich. Various discourses on fiscal policy too have incorporated gender questions in the past. However, research on gender responsiveness of government budgets in India dates back only to the late 1990s. In the recent times the concept of gender budgeting has become part of the gender mainstreaming strategy. Gender budgeting focuses on a gender-based analysis and an equality-oriented evaluation of the distribution of resources. In fact, gender budgeting seeks to achieve a gender based equal distribution of resources. In order to make sure that there is a really gender-equal distribution of resources amongst women and men, it is necessary not only to focus on the “official” monetary economy (money flows, income, paid work)but also requires focus on the arena of private, unpaid reproduction work (care, child care, care for the elderly, voluntary services).

14.3 CONCEPT OF GENDER BUDGETING

As already mentioned above gender budgeting is part of gender mainstreaming process. Gender budgeting process in intends to make financially effective decisions of the public sector. In the current discourse, gender budgeting is often understood as a procedure for the systematic analysis and development of public budgetary policies which aims at focusing on gender equality. In doing so, all budget-related issues political decisions, measures, programmes and laws as well as budgets are reviewed with regard to their consequences for women and men. The entire budgetary procedure is redesigned in order to implement a gender-equitable resource distribution. This also includes the necessary restructuring of revenue and expenditure procedures.

In 1984, Australia introduced the first gender budgeting initiative. The Australian example was not only crucial in raising awareness, but its approach served as an important point of reference for later gender budgeting initiatives. Gender budgeting thus involves all stages involved in any budgetary process and implies gender-sensitive analysis, assessment and restructuring of budgets. Gender budgeting does not mean a separate budget for women but making it responsive to the specific needs of each gender. Women and men are not homogenous groups. They differ in terms of their different living circumstances, age, origin, physical and mental dispositions, education etc. and are affected in various ways by resource-effective decisions. The implications of these decisions may have an extremely different impact on women and men in various ways. The distribution of resources in a society is a decisive factor for the participation of individuals in the context of social decision-making processes, and for their esteem within the larger social fabric.

According to the Ministry of Women and Child Development, “It is a powerful tool for achieving gender mainstreaming so as to ensure that benefits of development reach women as much as men.” The public budget clearly reflects the value-related decisions and priorities of a government. However, a gender-related effect of resource-effective decisions on the private division of labour needs to be taken into account.

The concept of unpaid work is an important part of the economic performance of a society. The traditional concept of an economy does not recognize unpaid work like child care, household work, care for the elderly and also voluntary civil society work into account when paying benefits. But it is the work of the unpaid sector plus the work of the monetary economic sector that results in the total economic output of a society.

Unpaid work is defined as a payment in kind for society. This is especially apparent in the case of the tasks that had been carried out by the state but it also affects any kind of non-profit work as well as “traditional” household and family work. Consequently, unpaid work needs to be considered as an invisible contribution to the community. This contribution is made in the process, but has not yet been included in economic context. As said, unpaid work and private division of labour can only be reasonably mapped by taking the time factor into account.

In this context, there is a call for the time factor to be taken into account when performing economic calculations. This would make it possible to take account for the fact that the time that a person spends on child care, for instance, cannot be utilized for other gainful employment. Thus, the overall objective is to counteract gender-based exclusion from both gainful employment and social decision-making processes.

14.4 OBJECTIVES OF GENDER BUDGETING

Gender budgeting is one of the important instrument to tackle the growing violence against women. Historically, India is one of the first countries to give women the right to vote. Besides, the Indian Constitution is one of the most progressive constitutions in the world that guarantees equal rights to women. Surely, all this evidence supports the contention that Indian women are no longer oppressed. But a cursory look at the Human Development Index reflects that women gain only two third share of development process. This could be due to certain gender related issues hindering women to access the opportunities that are available. In order to achieve and monitor positive response to development the ability to assess, analyze, plan, monitor, and evaluate government budgets from a gender perspective is very essential. Following are the objectives formulated for gender budgeting:

- To initiate an integrated approach and guide the Gender Budgeting Cells (GBCs) setup by different Central Ministries/Departments by disseminating the concept, tools and strategy of Gender Budgeting (GB)
- To coordinate and monitor gender budgeting exercises of GBCs and facilitate gender budgeting analysis.
- To organize workshops to facilitate capacity building and training for various stakeholders including officials of Central and State Governments, Public Sector Undertakings (PSU)s, corporate sector, and NGOs, etc.

- To provide assistance to develop training modules/packages, training material and information booklets and manuals for gender budgeting for all stakeholders.
- To encourage State Governments and PRIs in evolving plans and strategies for undertaking gender budgeting by providing assistance, support and consultancy services for organizing Workshops, Seminars, Training Programmes, etc.
- To provide assistance to support research studies, surveys, etc to Research Institutes, NGOs, etc for gender budgeting.
- To pilot action on gender sensitive review of national policies such as fiscal, monetary, environment, trade etc
- To pilot action on gender review and gender audit of important legislations and undertake collection of gender disaggregated data.
- Conduct gender-based impact analysis, beneficiary needs assessment and beneficiary incidence analysis.
- Collate and promote best practices on gender budgeting.

Thus, the objective of gender budgeting is to ensure that policy commitments and financial outlays are made from a gender perspective. From time to time various initiatives with the objective of influencing and effecting gender oriented budgetary policies, programmes to tackle gender imbalances, promote gender equality and development are identified under gender specific budgeting. Similarly, it also provides assurance that public resources will be allocated in the budget in gender specific manner.

14.5 GENDER BUDGETING IN INDIA

In India caste and religious practices has been discriminatory towards woman. In rural areas, women face more complex social barriers. Therefore, it was felt that the gender budgeting in India requires a bottom up approach. This implies that the focus is not on the allocation of resources in the budget at national and or state levels but on the resources that flow to and are available to women at the grass root level i.e. the women in the villages, cities and towns of the country that need to be monitored.

Gender budgeting is required to introduce structural changes. Some of the dimensions that are reflected upon are:

- Empowerment should cover all categories of women in all regions of the country.
- Gender concerns have to be mainstreamed in all aspects of public expenditure and policy as women are equal citizens in the country

- Participation of women in the context of decision making is necessary given their specific needs and to recognize them as equal members of society.
- Societal attitudes have to be re-engineered from time to time.

Resource allocation and public expenditure are important inputs in the process of empowering women and thus Gender Budgeting has a very critical role to play. Women and girls not only comprise a large part of the valuable human resources of the country, they are also individuals having their own identity and their socioeconomic development sets the foundation for sustainable growth of the economy as well as society. The various traditions and customs that prevails in a society sometimes stand as an obstacle before them to grow and prosper.

Several State Governments have implemented Gender Budgeting with significant success. States such as Karnataka, Kerala, Gujarat, Rajasthan, Madhya Pradesh, Chhattisgarh and many others have taken significant steps to institutionalise Gender Budgeting to address gender gaps. State Governments have used a wide range of mechanisms to implement Gender Budgeting. These include the identification of a Nodal Department for Gender Budgeting; constituting of Gender Budgeting Cells; formulation of a State Policy for Gender; setting up Committees for Oversight; creating a Gender Data Bank; making checklists; including a Gender Budget Statement in the State Budget etc. Some examples of Gender Budgeting initiatives of the states are divided into six zones viz., (i) North, (ii) West, (iii) Central, (iv) East, (v) North East and (vi) South. Some initiatives in North East region include Nagaland . Some of the initiatives taken by Nagaland are:

- Adoption of Gender Budgeting – Gender Budgeting was first adopted in the State in 2009.
- Nodal Department/Cell for promoting Gender Budgeting – The Planning and Coordination Department, Government of Nagaland is the Nodal Department for promoting Gender Budgeting in the State. The Gender Budget Cell has been constituted in the Planning Department in November 2012, to analyse and ascertain the gender-responsive status of the Department's Annual Plans. The State Government issued instructions to all the Departments to nominate Gender Nodal Officers to liaise with the Planning Department regarding gender budgeting matters.
- Task Force on Gender Budgeting – A Task Force for 'Engendering State and District Plans' and preparation of Gender Budgeting Manual was constituted and notified on

March 2009. It consists of nine members drawn from various Government Departments and from Nagaland University. A Gender Budgeting Manual was developed by the Task Force and customised to incorporate local requirement in collaboration with the UNDP.

- Gender Core Committee – The State Government constituted a Gender Core Committee in 2013, towards widening the scope of gender mainstreaming and to include the non-government sector.
- Capacity Building Initiatives: Sensitisation workshops on concepts of gender and gender budgeting, and capacity building on analysis of budget are being conducted. The first State Level Gender Budgeting training programme was organised in the State in 2009.
- Gender Budgeting is a subject of Training Calendar of ATI (Administrative Training Institute) and SIRD (State Institute of Rural Development) in Nagaland.
- Most Departments within the State Government have included capacity building on gender issues as an important component in their plans/agenda.
- Sex-Disaggregated data is also maintained for all programmes.

In the state of Tripura, following initiatives are taken:

- Adoption of Gender Budgeting – Gender Budgeting was officially adopted by the State of Tripura during the year 2006-07. Adoption of Gender Budgeting was first announced in the Budget Speech, 2005-06.
- Nodal Department/Cell for promoting Gender Budgeting – Social Welfare & Social Education Department, Government of Tripura is the Nodal Department for promoting Gender Budgeting in the State. The Finance Department, Government of Tripura provides support regarding the matter. State Institute for Public Administration and Rural Development (SIPARD), Agartala has been also approached for organizing training programmes/workshop on Gender Budgeting during the year 2015-16. Women Welfare section in the Nodal Department is looking after the Gender Budget. Gender Budget Cells have been constituted in 18 Departments within the State. These Departments feature in the Gender Budget Statement of the State.
- Gender Budget Statement & Budget Analysis – The State has adopted a Gender Budget Statement and has taken initiatives for provisions of 33% and above for women in the Budget.An analysis and audit of the Budget is undertaken by the Nodal Department

- Schemes for Women – The State Government has introduced the following schemes for the empowerment of women and the girl child.
  - Girl Child Scheme for promoting development of the girl child. Incentive of Rs. 300/- is provided to the beneficiary since 2009.
  - Pension Scheme for unmarried women within the age of 45 years and above under BPL category since July 2012 @ Rs. 500/- per month.
  - Widow State Pension Scheme (for BPL) since 2012.
  - Deserted Women Scheme (APL) since December 2013
  - Training Scheme for Capacity Building for Women (including victim of rape, domestic violence and others) since financial year 2013-14. Under this programme, women/ girls are being trained in any trade such as motor driving, beautician, tailoring, embroidery, artificial flower making, chalk making, fruit and food processing, mat making etc. In the training period trainees are provided with stipend and training kits. A total of 300 women/ girls have been covered under this scheme till date. After completing their time at the Government Mahila Ashram and protective homes, girls/ women become a part of Self Help Groups, which enables them to earn a livelihood.

Implementation of Gender Budgeting at the State/UT level could be holistically achieved when Gender Budgeting as a process, method or a tool is taken to the grassroot (rural and urban) level. As per initiatives, the primary objective should be to ensure that the most marginalized are empowered and are able to accrue the benefits of any development project/ programme. As recommended by the government, a pilot project/exercise could be undertaken at the Panchayat level, which is to formulate a District Budget or a State Budget for a few selected Panchayats. This is considered to create awareness and develop skills on Gender Budgeting at the grassroots planning level and may also bring forth some important learning lessons.

Thus, the success of gender budgeting initiatives depends on the broader political context. It also requires that gender budgeting needs strong alliances of key stakeholders, such as Parliament, NGOs, civil society, academics and media. Each category's role brings skills and visions to the budgeting process. However, the role of the Ministry of Finance is immense in opening up the budget process so that representatives and citizens can participate more fully in shaping budgets.

w CHECK YOUR PROGRESS

10.7.1 Fill in the blanks :

a. According to the Ministry of Women and Child Development, gender budgeting is a _____

b. Gender Budgeting initiatives of the states are divided into six zones viz. they are _____

u 14.6 LET US SUM UP

- Gender budgeting is part of gender mainstreaming process. Gender budgeting process in intends to make financially effective decisions of the public sector.
- In 1984, Australia introduced the first gender budgeting initiative.
- The Australian example was not only crucial in raising awareness, but its approach served as an important point of reference for later gender budgeting initiative.
- Gender budgeting does not mean a separate budget for women but making it responsive to the specific needs of each gender.
- Women and men are not homogenous groups.
- They differ in terms of their different living circumstances, age, origin, physical and mental dispositions, education etc. and are affected in various ways by resource-effective decisions.
- The objective of gender budgeting is to ensure that policy commitments and financial outlays are made on a gender perspective.
- From time to time various initiatives with the objective of influencing and effecting gender oriented budgetary policies, programmes to tackle gender imbalances, promote gender equality and development are identified under gender specific budgeting.

o 14.7 FURTHER READING

1. Budget Report 2008-09, Government of India.
2. Budgets: A New Perspective, Public Administration Review, May 2010.
3. Report on Gender Diagnosis and Budgeting in India of National Institute of Public Finance and Policy, December, 2010.

4. Rubin Marilyn Marks and John R. Bartle (2011): Integrating Gender into Government

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K 14.8 ANSWERS TO CHECK YOUR PROGRESS

1. (i) North, (ii) West, (iii) Central, (iv) East, (v) North East and (vi) South

2. Powerful tool for achieving gender mainstreaming so as to ensure that benefits of development reach women as much as men."

M 14.9 MODEL QUESTIONS

A) Short types Questions (Answer within 150 words)

1. What is gender budgeting?

B) Long type questions (Answer within 300-500 words)

1. Discuss the application of gender budgeting in North East region.
2. Explain the objectives of gender budgeting.

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