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COURSE: INTRODUCTION TO GENDER STUDIES

4TH SEMESTER, BACHELOR OF SOCIAL WORK (BSW)

DISCIPLINE: SOCIAL WORK

SURYA KUMAR BHUYAN SCHOOL OF SOCIAL SCIENCES

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

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COURSE INTRODUCTION: INTRODUCTION TO GENDER STUDIES

This course is for the fourth semester of Bachelor of Social Work (BSW) programme. The course is titled- Introduction to Gender Studies.. 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 and understand various gender related dynamics. Gender Empowerment is one of the important ways through which the position of women can be uplifted to a great extent. The concept of empowerment refers to the process of strengthening oneself to be more potential and powerful to guide himself or herself for a good life and to claim his or her rights to lead a good life. The concept of empowerment of women is related to gender equality. This course will analyse the dynamics as well as the machineries required to deal with discrimination and promote empowerment. Understanding the issues related to the 'queer community' has been introduced in this course.

The main objectives of this course are - to orient the learners to the gendered injustices in society, to the approaches of gender and development, to help the learners critically analyse the present scenario of gender discrimination, patriarchal dominance ingrained and understand the contemporary issues in relation to gender.

In this course, there is detailed discussion of the different concepts, aspects of gender and related issues of discrimination and injustice our society. The First Unit gives an introduction to the concept of gender. The Second Unit discusses the various terms and concepts related to gender and sex. The Third Unit explains the approaches to understanding gender and development. The Fourth Unit discusses the perspective of liberal feminism. The Fifth Unit describes the perspective of socialist feminism. Sixth Unit critically analyses the issues faced by girl child, changing role of women and challenges. In the Seventh Unit, there is detailed discussion on the aspects of women's education, challenges and prospects. The Eighth Unit describes the concept of gendered division of work. The Ninth Unit gives an elaborate description of the women's movements and the changes in perspective over time. The tenth unit highlights the challenges of women's health and access to healthcare. The eleventh unit discusses the rights of women and the LGBT community. The twelfth unit highlights the issue of gender parity or inequality.

While going through a unit, you will notice some "ACTIVITY' (s) have been included to help you apply your own thoughts. Again, we have included some "CHECK YOUR PROGRESS" questions in between at the end of the units. 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 after you go through the sections of the units and then match your answers with "ANSWERS TO CHECK YOUR PPROGRESS" given at the end of each unit.

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UNIT 1: INTRODUCTION TO GENDER

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 Difference between Women's Studies and Gender Studies
1.8 Importance of Gender Studies as a subject
1.9 Let us Sum Up
1.10 Further Reading
1.11 Answers to check your progress
1.12 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 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. 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 did this rather dramatically 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 on the one hand and 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 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. 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. Gender has no biological origin.

Check 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, 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 loaded 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 that 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 from each sex group and directs our behavioural expressions. The fact that it 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 women are associated with the agricultural work and in some society men are associated with agricultural work. Again, the common perception is that woman are physically weaker but in the contemporary period sportswomen like Hima Das, Mary Kom as well as common women who climbs hills and trees to collect fodder show exemplary strength and endurance.



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.

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 fulfillment 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 sex assignment is based very much on cultural beliefs about what actually makes someone male or female. Thus the very definition of the biological categories male and female, 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.	From the aforesaid perspective gender is fluid and based in culture.
Sex is a more scientific term that explains physical traits and sexual preferences.	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 “male” and “female”.	Gender categories include "masculine "and "feminine".
Aspects of sex don’t vary substantially between different human societies.	Aspects of gender vary with societies with varying cultures.
Sex is imbibed identity; it is one’s biological identity and is biologically assigned.	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 assignment 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. Anne Fausto-Sterling (2000) sums up the situation as follows: labelling someone a man or a woman is a social decision.

1.7 DIFFERENCE BETWEEN WOMEN'S STUDIES AND GENDER STUDIES

Women's studies have been associated with various issues related to women's everyday lives., gender studies is an umbrella term for various issues of marginalized gender and their unequal power relation with the powerful member of society. Women's studies and gender studies are just not academic disciplines. These are movements to raise the voice of various subordinated groups and to fight for their rights.

Women's Studies:

Women's studies is an interdisciplinary approach to understand women's everyday struggle in a specific society. The discourse provides both theoretical and field-based approaches to analyse the status of women in different parts of the globe. For example, to understand the status of girls' education in Assam, we have to contextualise the region. Writings on Chandraprabha Saikiani, one of the pioneers of girls' education in Assam will help us historically analyse the emergence of girl s education in Assam. It has been a long struggle for the discipline of Women's Studies to receive a space in academic platform. Starting from the women's suffrage movement to acknowledgement of the discipline in academia has been results of many voices raised from different parts of the globe from various intersectional identities. What is an intersectional identity? For example, I am a schedule caste woman from a village. This introduction of mine reflects my caste, gender and regional identity. This means, my gender identity is not the only identity that has been constructed. It is beyond that. The subordination of women is always based on the intersection of various constructed identities. So, starting from educated women from a white middle class, African

American Women's movement, Queer movement, Dalit movement and many more have contributed through their protests in the form of picketing, protest march, writings to establish Women's Studies as an academic discipline. In the mid-1980s, after the "End of Decade for Women" conference in Nairobi 1985, Women's Studies has received its legitimate space in academia. At present, all over the world, more than 100 universities are providing certificate courses, diploma courses, undergraduate, postgraduate, M.Phil and PhD degrees. The discipline has given a space to understand and recognize the importance and various contributions made by women. Women's Studies discuss different forms of marginalization that take place in everyday life of women. Further, it makes us aware to know our rights and various process to receive justice against subordination.

Gender Studies:

As discussed in the first section, gender is everywhere. We are practicing gender in our everyday life. Hence, Gender Studies discusses various forms of subordination in a radical manner. This is an umbrella term for various marginalized gender present in our contemporary society. It intends to understand and contextualize different forms of subordination in political, economic, social and cultural spheres. The discourse of Gender Studies critically analyses various problems based on construction of gendered identity in a specific social context. Based on these problems, the discourse provides different sets of perspectives to discuss and understand the root cause of these problems. As a researcher of Gender Studies, I can recall few programmes that we have organized from our Centre for Women's Studies, University of Hyderabad. At first, we have organized one seminar on theoretical and practical analysis of Gender Studies. Second, we had a film club functioning from our centre. Each year, the film club used to screen different films, documentaries, lived narratives from different parts of the globe. Third, each year we celebrate International Working Women's Day and as a celebration, the students of the centre performs street play, drama, sessions on poetry recitation, open mic sessions. All these were meant to make people aware of various constructed biased gender norms, existence of the third gender in our society and how to not make them uncomfortable through our behaviour.



Gender Studies discusses various forms of subordination in a radical manner. This is an umbrella term for various marginalized gender present in our contemporary society.

Women's Studies and Gender Studies discuss the subordination of various powerless groups of our society. The above discussion makes it clear that both Women's Studies and Gender Studies are interdisciplinary and part of

each other. Subordination of powerless is always connected with the powerful. Women's Studies mainly blame patriarchy as one of the major perpetrators of women's marginalization, however, Gender Studies discuses structural subordination where patriarchy is an integral part.

Multidisciplinary Nature of Gender Studies:

The emergence of Gender Studies as an academic discipline is an outcome of a long struggle. The struggle is a contribution of various subordinated groups of people from different parts of the globe. What is multidisciplinary? Multidisciplinary means crossing boundary of a particular discipline. When people from different backgrounds, specialized in different fields of study work together and initiate the field of study, that discipline is considered multidisciplinary. At different period of time women have raised their voices to fight for their rights. Women's suffrage movement which was to get fundamental rights of voting, movements to claim social rights, economic rights are a few major examples. The discipline of gender studies is beyond these social elements. As discussed in the beginning, the discipline of Gender Studies also emphasises the biological aspect of human body. It further discusses about various hormones and chromosomes and based on these aspects medical sciences initiate the process of identification of the sex of the human body. When it comes to biology, the discipline is an integral part of science. So, Gender Studies have crossed the boundary of a particular discipline. Thus, Gender Studies is considered a multidisciplinary area of work.

Gender is a part of our everyday life. It is everywhere. It is socio-cultural. Every society has different sets of norms for various gender identity. The discipline of sociology is closely associated with the understanding of social structure, social patterns, social change, individual and group behaviour, their interaction with each other, and various cultures. Sociology will help us to understand the process of socialization in terms of gender and how it develops with the changes in a social structure.

Anthropology studies human behaviour, human biology, and the evolution of humans in different societies. Social anthropology studies the social behaviour of humans and cultural anthropology studies various existing norms of human society. As anthropology studies human behaviour in different societies. Gender is an integral part of human life. So, we can understand the evolution and various changes in gendered norms and behaviour in various societies and cultures.

Political science discusses political rights, state, welfare, and political parties. In a democratic country like India, each individual has the right to vote and participates in the selection of their leaders. As political right is one of the important concerns of the first wave of feminism. Political studies will help us to understand and access various rights that should be given to each member of the country irrespective of their gender identity.

Economics studies the growth and development of various spheres of a country. It also analyses the implementation and results of various policies in different social structures. Development is an integral part of human society. Most of the times women are deprived of their basic economic rights. Their contribution to the household activity and larger society are not counted as productive as that of a man. Women are not given equal wages in different working sectors. So, through this discipline have we can analyse various dynamics of subordination based on gender in terms of growth and development.



Gender studies has contributed to other disciples and various other departments have been contributing to gender studies as well.

Gender studies has contributed to other disciples and various other departments have been contributing to gender studies as well. The above discussion points to the connections of gender studies with other disciplines. Hence, Gender Studies is multidisciplinary.

1.8 IMPORTANCE OF GENDER STUDIES AS A SUBJECT

At the beginning of this segment, I would like to share one of experience in teaching Gender Studies in a post graduate classroom. In the first class, I have provided a reading material Theorising Gender by V Geetha. When I have initiated the discussion on construction of gender in our everyday life. In the first few minutes, I have emphasized on construction of gender and that discussion was restricted with understanding "women" and "men" and various norms in various social structures. As the class continues, one of the students, named Suman, stopped me in between and said that the discussion was uncomfortable, as it is based on understanding of gender norms of women and men. Suman stated that "the continued use of women and men makes me uncomfortable. The discussion completely denies my existence as a queer person in this classroom". These words of Suman made me think about my limitation towards the discipline of Gender Studies. Further, I apologized for my mistake and worked on my limitation to not hurt anyone.

With this experience of mine, I intend to initiate the discussion on the importance of Gender Studies as a subject. French Philosopher and feminist activist Simone de Beauvoir wrote that "one is not born, but rather becomes, a woman". It means gender is a social and cultural construction. No one is born with specific norms attached to them. It is us, the society, starting from family, neighbourhood, community, school, religion and other social institutions that has socialised us to behave in a specific manner. We follow these norms, because by following these norms we get rewarded and withdrawal of them norms can lead us to different forms of punishments. For example, in my locality, based in Assam, women those do not follow the norms assigned to them are named in derogatory termed as "dangkati" . Further, men are named as "maiki" who are not considered as masculine enough. Thus, the discipline of gender studies addresses these different forms of subordination faced by women, men, and other genders in various social structures. It is the study of production, reproduction, and resistance to different norms that initiate and exercise different forms of inequality.



CHECK YOUR PROGRESS

Q3) Mention two theoretical strands in sociology.

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

Q5) What is Gender Studies?



1.9 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.



1.10 FURTHER READING

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1.11 Answer 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.



1.12 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.

QA3) What is Women's studies?

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.

QB3) Discuss the significance of gender studies.

UNIT 2: KEY CONCEPTS RELATED TO GENDER

UNIT STRUCTURE

2.1 Learning Objectives
2.2 Introduction
2.3 Gender Lens
2.4 Gender Discrimination
2.5 Gender Gap
2.6 Gender Justice
2.7 Gender Socialization
2.8 Patriarchy and Matriarchy
2.9 Gender and Language
2.10 Let Us Sum up
2.11 Further Reading
2.12 Answers to check your Progress
2.13 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 better positioned in social, economic, and political hierarchies. For more than two decades, the goal of reducing 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 LENS

What is the function of lens? Doesn't it helps us to see a clear picture? I wear glasses. I can understand the level of difficulty that I face without them.

In this way, the gender lens provides a clear picture to examine, analyse, place and make a decision carefully in our everyday lives in terms of gender. For example; we can work on our process of socialization. Further, many times, when we discuss about gender, it is misunderstood that it is only about women and their issues. However, gender is not about women, it is also men, who are identified differently.

Through gender lens, we can identify existing inequalities and subordination and work on them to dismantle these inequalities. Once the identification of the problem is figured out, along with the society, the state and the policymakers should work for providing better opportunities to these socially marginalized gender identities. By addressing urgent human rights and social justice issues, a gender lens can minimize different forms of harassment faced in our everyday lives

2.4 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 that of 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 in some societies 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, are never included in decision making and 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, economic progress is only possible when men and women work side by side. 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.

2.5 GENDER GAP

In our everyday life, we encounter various forms of difference that exist

among diverse gender identities. These differences are reflected in access to socio-economic, political, cultural resources. I would like to share one folklore prevalent in our locality that is a part of Assam. In our locality, gender gap is visible from the birth ceremony of a girl and a boy. It goes in this way; birth of a girl is celebrated with the distribution of a dry chutney that is prepared with various herbs. However, this is not same with a boy. If it is a boy child, then fish is also distributed along with the same dry chutney. These rituals are social and cultural. Because it differs in various social systems. The process of gender gap is visible in our everyday livelihood. Second, I would like to share another experience of my household to discuss the economic position of women in society. In my childhood, whenever someone asked me about the occupation of my parents, I always said that my father is a serviceman in a government office. In those conversations the second question was about my mother's occupation. My prompt reply was "*eku nokore*" (she does nothing). As a child, I have observed that household work that is done by women are not considered as a contribution to the economy of the state or the country. However, my mother equally engages herself in different kinds of activities for the entire day. Third, I would like to highlight the participation of women candidate in the assembly election of Assam 2021. Out of 964 candidates, only 74 are women and out of 74, only 6 managed to win in their constituency. This shows the disparity and gender gap in political spheres of a social system.

2.6 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.

LET US KNOW

Third world country: The developing countries are known as 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 is 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 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 labour 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.

2.7 GENDER SOCIALISATION

What is socialization? It is a continuous process that starts with our birth. The process of socialization is done by various existing social institutions. A child acquires its earliest knowledge from the family. Parents dress their children according to constructed social norms. From my childhood onwards, I have seen that apart of colour and pattern of the cloth, girls are always asked to wear their underwear and boys can roam around with their bare body. Parents buy toys with the same notion in their minds. Girls are given barbies, cookery items, whereas, boys are given cars, guns, or airplanes. The family socialize each of these genders with different codes. For example: girls are asked to be careful about their behaviour, whereas, a boy can jump, run, climb trees. LIkewise, boys cannot cry. These rules are cultural because it differs in different social system. For example, in an economically poor family, girls are given less food than boys. They are less likely send to school. Children try to imitate these constructed norms due to fear of punishment from their family and get teased by their peers.

After family, school reinforces some of these constructed norms. In most Indian schools, girls and boys are made to sit separately. Through this attitude, we are socialised to think differently. In schools, again textbooks rein-

force various norms. For example, when a textbook illustrates a picture of a family. The role of a mother is restricted inside the household, taking care of children, cooking, and cleaning. However, a father role is associated with outside the household. He goes to market, office and earns money for his family. Thus, from our childhood, we acquire various behaviour from our family, neighbourhood, community, school, region, and religion. This is gender socialization.

2.8 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. 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 is found even in the Ancient Near East as far back as 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



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.

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. Matriliny is slightly different from patriliny. 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 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 homebound 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 *Karnavan* (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 in 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, matriliny 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 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 favour patriarchy, but the vestiges of the past refuse to disappear completely.



In respect of role allocation, distinction is made between "men's work" and "women's work"

2.9 GENDER AND LANGUAGE: SENSITIVE LANGUAGE

Have you ever read a text, which only addresses a particular gender throughout the text? I did. When I first started to read classical thinkers in the discipline of Sociology. Almost all these texts used only masculine nouns and pronouns in their texts. As a woman, it made me uncomfortable. It is essential to discuss, why these writings are male centric? Why they never addressed various issues of women and other subordinated gender?

In one of the previous section, we have discussed that gender lens can help us examine and analyse various forms of existing inequalities in our social system. Language is an important factor in gender inequality. If we believe that women and men should acquire equality and equity in a specific social system, we should work on our gender biased language and transform it into a gender-neutral language. This reinforces the existing patriarchal notions in our social system. In terms of language, the use of plural forms for

both nouns and pronouns will transform our language into a gender sensitive one. For example, we can use person instead of man, chairperson for chairman, humanity for mankind, police officer for policeman, an executive for businessman.

These are some of the important concepts related to gender that will help you to understand the deep underlying causes and effects of gender discrimination in our society; and how these effect our gendered perspectives consciously as well as unconsciously. It is so because we have internalized the gendered perspectives due to our socialization process since birth.



CHECK YOUR PROGRESS

QA i) Name a society which follow matriliny.

QA ii) What is meant by gender discrimination ?

CHECK 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 …….



2.10 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 gen der differences in material well-being, although the degree of inequal ity 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 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.

- Mostly, it is seen that 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.



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2.12 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.



2.13 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.

ii) What is meant by gender lens and gender sensitive language?

UNIT 3: APPROACHES TO GENDER AND DEVELOPMENT

UNIT STRUCTURE

3.1 Learning Objectives

3.2 Introduction

3.3 Approaches to Gender and Development

- 3.3.1 The Welfare Approach
- 3.3.2 Women in Development Approach- The Efficiency Approach
- 3.3.3 Women and Development Approach
- 3.3.4 Empowerment Approach-Gender and Empowerment Approach

3.4 Let Us Sum up

3.5 Further Reading

3.6 Answers to Check Your Progress

3.7 Model Questions

3.1 LEARNING OBJECTIVES

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

- explain the meaning of gender and empowerment
- examine the importance of approaches to gender development
- discuss the Women in Development perspective

3.2 INTRODUCTION

In the previous unit, we had discussed the meaning of gender discrimination, gender gap, gender justice, gender socialization, what is meant by women empowerment, women's oppression and exploitation and subordination, the concepts of matriarchy and patriarchy. In the present unit, let us understand the various approaches to enhancement of gender development, which are necessary to fight against gender based discrimination, oppression and exploitation. Equity rather than equality is the call of the hour to ensure gender development.

3.3 GENDER AND DEVELOPMENT APPROACHES

The Gender and Development approaches emerged in the 1980s with further focus on the development experiences of women (Muyoyeta, L 2004). GAD has its ideas rooted in socialist feminist ideas and bridges the gaps left in the approaches of Women in Development and Women and Development (Rathgeber, 1989). It takes into account all aspects of women's lives as

well as links the relations of production to the relations of reproduction and how it forms the basis of women's oppression. GAD is not exclusively concerned with women. It examines how development affects both men and women.

Empowerment is a continuous process of realising the goals of equality, human liberation and freedom. Women empowerment implies equality of opportunity and equality between the genders of ethnic groups, social classes and age groups, collective participation in different spheres of life etc. Women empowerment is a process through which women can effectively take part in the decision making process that has tremendous impact on their lives. In this unit, we shall discuss various aspect associated with economic empowerment of women in India.

3.3.1 THE WELFARE APPROACH OF GENDER AND DEVELOPMENT

The welfare approach towards gender development is the oldest approach relevant to the development efforts made in the Third world countries. It is still applicable and popular in many developing countries where women are seen as mere "reproductive agencies". The implementation model of such welfare programs caters to distribution of free goods and services as aids (e.g., food, medicines, mother-child healthcare programs etc.). Sometimes, such an approach is adopted by politicians as they are "safe" in a way that it never attempts to change the traditional role of women as "mother" and "wives" in the society. The welfare approach has developed interventions to provide facilities for betterment of women in such roles. The other roles such as a working employee or a leader are highly ignored. The welfare approach is silent on the structural and psychological empowerment of the women in the society. The strategic gender needs are somehow not captured in the welfare approach towards gender development.

In India, though such an approach has reaped many benefits, time has come to adopt a better approach such as empowerment driven development. The Indian women are at a disadvantageous position as a fair percentage of modern men still prefer a male child over a female one, leading to pre-natal sex determination and abortion. A wide gap in gender equity has been observed in terms of women workforce participation, wages and female education.

3.3.2 WOMEN IN DEVELOPMENT APPROACH- THE EFFICIENCY APPROACH

The WID approach gives emphasis on promotion of women's work in improving contribution to production in the market economy to attain equity. The main objective of this approach is not only to reduce gendered poverty and mainstreaming by promoting economic empowerment, but to also enhance the decision-making power of women and ensure gender equitability in pay scales. Women in Development approach prioritised equality and the development of strategies to reduce women's

disadvantages in the labour market and eliminating discrimination against them. It aimed at shifting the role of women as merely mothers and being passive partners in development to convincing the international community to target women in the developmental programmes and projects (Rathgeber, 1989).

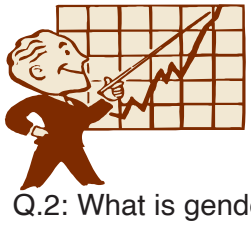
The Efficiency Approach

The Women in Development approach and in it the Efficiency Approach focuses on the enhancement of women's role in contributing to production, increase in income as a means to contribute to gender development and equality. This approach recognizes that without the active involvement of women in a country's economy-human resource and in production, the country's resources remain under- utilized. Earlier the main objective of the efficiency approach was to integrate women into the mainstreams of development, as it is seen that women's labour force integration enhances gender equity. The efficiency approach focuses on development. Thus, bringing women into the productive economy and development investments in women resulted in greater economic efficiency along with more power given to the ascribed gendered roles. Efforts developed under the efficiency approach that researched and gave attention to women's target groups' condition were better conditioned to promote women's empowerment. Promoting roles in household, financial independence and community level decision-making power were important aspects of this approach.



This approach recognizes that without the active involvement of women in a country's economy-human resource and in production, the country's resources remain under- utilized.

The Gender and Empowerment (GAD) approach emerged in the 1970s, during a time when socialist feminists critiqued liberal feminist efforts to create a greater role for women in development. GAD approaches also took form in feminist academic thought and in feminist activism, where women were seen as being actively involved in the development process. Some early development planners considered women as a symbol of traditional culture and thus an economic and developmental liability. It was up until the1970s that the prevailing policy, which addressed women primarily in their roles as wives and mothers was what was known as the 'welfare approach'. However, it was during this time that a shift to women in development (WID) approaches transpired, which was informed by feminist theory and the women's movement; it was further associated with the UN Women's Decade (1976-1985). As a result, the GAD paradigm acquired a central place in many studies regarding the impact of development and modernization on women in developing societies.



CHECK YOUR PROGRESS

Q.1: State the meaning of gender and development.

.....

Q.2: What is gender efficiency perspective?

.....

3.3.3 WOMEN AND DEVELOPMENT (WAD)

In contrast to Women in Development, the Women and Development (WAD) approach arose in the latter part of the 1970s with the perspective that women had always been part of the development processes and did not suddenly needed to be integrated into developmental processes (Muyoyeta, L 2004). According to this approach, women have long played a significant role in the economy. The main focus of WAD is on the interaction between women and development processes. Both the work of men and women, inside and outside the household is necessary for the survival of society. According to this approach, the global inequalities worsen the position of both men and women who are disadvantaged because of the class divisions and unequal wealth distribution and that merely integrating women into development is not correct as it would not necessarily make their positions better (Rathgeber, 1989).

Thus, WAD saw international and class inequalities as the main concern that affects the women's positions in development. It therefore simply assumes that, whenever international systems become more equal, women's status would improve. Thus, it downplays patriarchy's role as well as their experiences of subordination and oppression in stifling women's progress (Rathgeber, 1989).

3.3.4 EMPOWERMENT APPROACH- GENDER AND EMPOWERMENT APPROACH



The year **2001** was celebrated as ***" Women Empowerment Year".***

Empowerment as a concept was first introduced at the International Women Conference at Nairobi in 1985 and was defined as a redistribution of social power and control of resources in favour of women. It was a general opinion that empowered women who then became agents of their own development, able to exercise choices to set their own agenda and be strong enough to challenge and change their position in the society. Gender Empowerment is self-governance, self-sufficiency and self-maintenance and above all it is economic independence through information, knowledge and necessary skills for women. In India, the major land mark in the field of women empowerment was bought about by 73rd and 74th amendments to the Constitution of India in the first half of the 90's in which 33% reservation to the women in the panchayats and municipalities was made mandatory.

In India, the National Policy for Empowerment of Women was adopted in 2001. The goal of this Policy is to bring about the advancement, development and empowerment of women. The year **2001** was celebrated as ***"Women Empowerment Year".*** Awareness regarding this policy was widely disseminated to encourage active participation of all stakeholders for achieving its goals. Some of the objectives of this Policy are-

- To create an environment through positive economic and social policies for full development of women which will enable them to realise their full potential.

- Enabling all women to enjoy all human rights and fundamental freedom on equal basis with men in all spheres— political, economic, social, cultural and civil.
- Equal access to participation and decision making of women in social, political and economic life of the nation.
- Equal access to women to health care, quality education at levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc.
- Strengthening legal systems aimed at elimination of all forms of discrimination against women.
- Changing societal attitudes and community practices by active participation and involvement of both men and women.
- Mainstreaming a gender perspective in the development process.
- Elimination of discrimination and all forms of violence against women and the girl child.
- Building and strengthening partnerships with civil society, particularly women's organisations.

To achieve rightful and dignified status of women, empowerment programmes need to be initiated to provide a solid foundation to nurture the inner strength and self-esteem for women. Education is a potent tool to progress in life serving as a catalyst that has unsettled centuries of restrictions and given women the much deserved platform to set themselves free and rise as equals.



CHECK YOUR PROGRESS

Q3. What is the meaning of gender and empowerment?

Q4. National Empowerment Policy was adopted in which year?



3.4 LET US SUM UP

- GAD approach takes into account all aspects of women's lives as well as links the relations of production to the relations of reproduction and how it forms the basis of women's oppression. GAD is not exclusively concerned with women. It examines how development affects both men and women.
- The welfare approach towards gender development is the oldest approach relevant to the development efforts made in the Third world countries. It is still applicable and popular in many developing countries where women are seen as mere "reproductive agencies". The implementation model of such welfare programs caters to

distribution of free goods and services as aids (e.g., food, medicines, mother-child healthcare programs etc.).

- The Women in Development approach and in it the Efficiency Approach focuses on the enhancement of women's role in contributing to production, increase in income as a means to contribute to gender development and equality. This approach recognizes that without the active involvement of women in a country's economy-human resource and in production, the country's resources remain under- utilized.
- In contrast to Women in Development, the Women and Development (WAD) approach arose in the latter part of the 1970s with the perspective that women had always been part of the development processes and did not suddenly needed to be integrated into developmental processes.



3.5 FURTHER READING

Muyoyeta, L (2004) *Women, Gender and Development* Women for Change, Zambia and 80:20 Educating and Acting for a Better World, Ireland ISBN: 095351367X retrieved on 30 July 2021 from https://www.developmenteducation.ie/media/documents/women_gender_dev.pdf

Rathgeber, E. M. (1989) *WID, WAD, GAD: Trends in Research and Practice* International Development Research Centre Ottawa retrieved on 30 July 2021 from https://idl-bnc-idrc.dspacedirect.org/bitstream/handle/10625/5225/34345.pdf?sequence=1



3.6 ANSWERS TO CHECK YOUR PROGRESS

Answer 1. GAD approaches took form in feminist academic thought and in feminist activism, where women were seen as being actively involved in the development process.

Answer 2. The efficiency approach focuses on development. Thus, bringing women into the productive economy and development investments in women resulted in greater economic efficiency along with more power given to the ascribed gendered roles. Efforts developed under the efficiency approach that researched and gave attention to women's target groups' condition were better conditioned to promote women's empowerment. Promoting roles in household, financial independence and community level decision-making power were important aspects of this approach.

Answer 3. Gender Empowerment is self-governance, self-sufficiency and self-maintenance and above all it is economic independence through information, knowledge and necessary skills for women.

Answer 4. Year 2001



3.7 MODEL QUESTIONS

1. Why are the approaches necessary to understand gender and its forms of discrimination practiced in society?
2. State the difference between women in development and women and development.
3. Discuss the objectives of the National Policy for Empowerment of Women.
4. Analyze the difference between the welfare approach and the empowerment perspective.

UNIT 4: LIBERAL FEMINISM

UNIT STRUCTURE

4.1 Learning Objectives
4.2. Intoduction: Liberal Feminism
4.2.1 Conceptual Roots Of Liberal Feminist Thought: Importance Of Rationality
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 Twentieth Century: Sameness Vs. Difference
4.2.5 Critiques Of Liberal Feminism
4.3 Marxist Feminism
4.4 Radical Feminism
4.4.1 Radical-libertarian Views On Sex/Gender System
4.4.2 Radical-cultural Views On Sex/Gender System
4.4.3 Sexuality
4.4.4 Reproduction
4.4.5 Motherhood
4.4.6 Critiques Of Radical Feminism
4.5 Let Us Sum Up
4.6 Further Reading
4.7 Answer To Check Your Progress
4.8 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 and leading figures associated with it
- 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 INTRODUCTION: 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 for 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.



There are two types of liberal feminists: classical and welfare

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 or end it desire, 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, which 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 slowly and steadily the forces of industrial capitalism started to draw labour out of their homes to the public workplace. Its adverse effects were seen on women who were left at home with little or no productive work. As described by Mary Wollstonecraft in her book, '*A Vindication of the Rights of Woman"*; women were denied decision making ability, lacked liberty and discouraged from developing rational abilities which eventually lead to the portrayal of woman as more of moral and emotional kind rather than rational.



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.

Liberal feminists like Wollstonecraft emphasised the need for such kind of education for woman which enables them to develop rational as well as moral capacities so that they can utilise their full human potential. As rationality separates human beings from animals and is the distinguishing factor by the liberalists school of thought, thereby liberal feminists argues that education should be provided at par with men. Liberal feminists like Wollstonecraft treated traditional male traits associated with education as the correct path and argued that the same should 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 as calculative reasoning. 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 to be true equals to men, women besides being housewives and mothers, should also have a career that could materially support their families. 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 through 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 VS. 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**, p**eople 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.

4.2.5 CRITIQUES OF LIBERAL FEMINISM

Non-liberal feminists often dismissed liberal feminists. Their major ground of this dismissal is that liberal feminists thought seldom advances all women's interests. Rather they advance 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 skepticism 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, 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.



Classism also existed within the initial liberal feminists as most of them belonged to the upper middle class.

4.3 MARXIST FEMINISM

The question of gender has been the central focus of feminism and it argues that a thorough revision of gender roles could be the most effective way of changing the power relations between men and women. Feminisms consider it crucial to purge the culture of gendered stereotyping wherein the category of women is subjected to the social conditioning of being docile, dependent, irrational and self-pitying. This culture of acute gender stereotyping subjects women to subordination and lay them lower in the hierarchy of power and control. 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.

One of the most 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.

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.



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.

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 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 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.

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 in creative, social individuals. A sustained capacity for practical problem-solving, Marx argued , 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.

Marriage and Family

Marriage is the most persistent and common form of relationship between the individual men and women. Marriage and children go to constitute the family as 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 famous" 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.



CHECK YOUR PROGRESS

Q3. What is flextime?

Q4. What is androgynous personality?

4.4 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 as women 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 –

(1) Women were historically the first oppressed group,

(2) It is the most widespread, existing in virtually every known society,

(3) It is the most hardest form of oppression and cannot be eradicated by social changes such as abolition of class society,

(4) 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.

(5) 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 the same female nature and the less influence men have on this nature, the better.

4.4.1 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 normality' depends on their ability to display whatever cultural identities and behaviours are linked to their biological sex.

In order to achieve women's liberation Kate Millet(1934-2017) in her book, *"The Sexual Politics" (1970)* expressed her views in support of elimination of male control in both private and public spheres. To eliminate male control,

men and women have to eliminate 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.

4.4.2 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.

4.4.3 SEXUALITY

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

(1) 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,

(2) Feminists should refuse to accept all those theoretical analysis, legal restrictions and moral judgements which stigmatizes sexual minority and restrict their freedom.

(3) Feminists should reclaim the right to control over female sexuality

(4) 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 also provided their views on sexuality-

(1) Heterosexual relationships are characterised by the ideology of sexual objectification of women which also supports male sexual violence against women.

(2) Feminists should refuse to accept any sexual practice that support or normalizes male sexual violence.

(3) According to them women should reclaim control over their female sexuality according to their sexual priorities

(4) Ideal sexual relationship is the one which involves two fully consenting equal partners who are emotionally attached and do not participate in polarised roles.

4.4.4 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.

4.4.5 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 finally that 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, 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.

4.4.6 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.



CHECK YOUR PROGRESS

Q5. What are the categories of radical feminism?

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

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



4.5 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.



4.6 FURTHER READING:

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



4.7 ANSWER TO CHECK YOUR QUESTIONS:

Q1: Classical Liberal Feminism and Welfare Liberal Feminism.

Q2: Mary Wollstonecraft

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

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

Q5. Radical-Libertarian and Radical-Cultural Feminism.

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.

Q7. Radical-Libertarian feminists.



4.8 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.

UNIT 5: SOCIALIST FEMINISM

UNIT STRUCTURE

5.1 Learning Objecives

5.2 Introduction

5.3 Socialist Feminism

5.4 Exploitative Institutions Of Women

5.4.1 Class and Gender

5.4.2 Caste and Gender

5.4.3 Race and Gender

5.4.4 Family and Gender

5.5 Property Rights And Women

5.6 Let Us Sum Up

5.7 Further Reading

5.8 Answer To Check Your Progress

5.9 Model Questions

5.1 LEARNING OBJECIVES

In this unit you will be able to,

- explain the concept of socialist feminism
- Know about 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.

5.2 INTRODUCTION

Feminism is a political movement and an ideology which stands for equal rights of women. It considers the relationship between the sexes as one of inequality, subordination and oppression. It began to be used in the 1980s with reference to the theory of sexual inequality and the movement for women's rights. In a broader sense, feminism means advocacy of women's rights against inequality of sexes and in its narrower sense, the word refers to everyone who is aware of, and seek an end to women's subordination. The feminist theory sees women and their situation as central to political analysis. The feminists have highlighted the political relationship between the sexes, the subordination of women and male supremacy in most, if not in all, societies.

Gender Inequality: "The future of gender differences is intimately tied to the future of gender inequality". 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. However, research on the practical implementation of these egalitarian beliefs have been questioned and argued that gender inequalities in the said sectors (educational attainment, participation in the paid labor force, the household division of labor and so forth) are very deep and intrinsic. Thereby, gender differentiation remains and has intensified in many respects. Gender distinctions and inequalities produced at one level of the social world are often reinforced by social processes operating at multiple 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.



Socialist feminism draws attention to issues such as reproduction, sexuality, gender socialisation, class conflict etc.



CHECK YOUR PROGRESS

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

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

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

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

5.3 SOCIALIST FEMINISM

The socialist feminist approach is partially influenced by Marxist theory. However, there is difference between these two streams of feminism on the ground that while Marxist feminism regards capitalism and the class division behind women oppression, socialist feminism, on the other hand, asserts that women are subjected to oppression both by capitalist forces and patriarchal structure. Women are thus seen as subjected to both classism and sexism. Socialist feminism draws attention to issues such as reproduction, sexuality, gender socialisation, class conflict etc. Marx, Engels, Juliet Mitchell, Hei Hartman and Zillah Eisenstein are some of the eminent socialist feminist writers. Socialist feminists consider that unequal position of women in both the workplace and domestic areas has put them in a disadvantageous position. They perceive that prostitution, domestic work, marriage, child bearing and child rearing are ways through which women are put in a secondary position. The patriarchal system devaluates women and the work they do through institutionalised mechanism and practices. Women have to be dependent on men for opportunities and

resources and thereby they remain under the control and authority of men. Therefore, liberation of women is possible through overthrowing of capitalism and also patriarchy and its institutions have to be rooted out from our society.

5.4 EXPLOITATIVE INSTITUTIONS OF WOMEN IN INDIA

5.4.1 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 consciousness. 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.

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. 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.

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.

5.4.2 CASTE AND GENDER

Gender and Caste: Indian 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). Caste system is the bane on Indian Society. 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 one could refer to the noted historian Uma Chakravarty who in her pioneering essay " Conceptualizing Brahmanical 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:

1. 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'.
2. 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.
3. 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 movements 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.
4. 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).'

5. 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, something that she should strive to sustain.
6. Women had to observe their dharma, failing which their essential animality, their wild nature, would take over their lives.

   Thus, in the light of these 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?

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

5.4.3 RACE AND GENDER

Race is one of the reasons 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.



Race is one of the reasons for inequality and Gender is another, they are not mutually exclusive forms of discrimination.

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.

When a woman's race is factored in to 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 in 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 labour 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 unhealthiest locations, work triply and face threefold discrimination."

Another serious aspect of compounded discrimination, trafficking in 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 in 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. Rape against 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 to be 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.



CHECK YOUR PROGRESS

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

Q 8 Give example of race based violence on Women.

5.4.4 FAMILY AND GENDER

Gender, work and family are inextricably intertwined; 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. As women's and men's lives have changed, so too have work and family. Work and Family are gendered institutions.



The sexual division of labor thus refers to the process through which tasks are assigned on the basis of sex.

Throughout 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.

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 (even if they are 'rotten kids') 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 theories. 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 withdrawals, 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

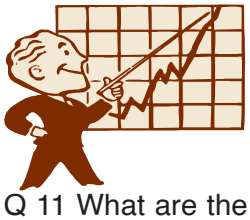
to occupational or industrial segregation of the market or deprived deliberately of equal payment despite exhibiting no observable difference with regard to age, experience, education, skill, productivity etc. compared to the opposite gender then, there is 'gender discrimination'. In other words, when 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, strictly speaking, 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 opportunities, 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.



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.



CHECK YOUR PROGRESS

Q 9 How division of labor have developed throught history?

Q 10 What does sexual division of labor refer to?

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

5.5 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* of whatever nature 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 quo 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.



CHECK YOUR PROGRESS

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

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



5.6 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 intertwined 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



5.7 Further Reading

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5.8 ANSWER TO CHECK 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) Throughout 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) The theories 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 substantially improved the women's right to property.



5.9 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 6: GIRL CHILD IN SOCIETY

Unit Structure

6.1 Learning Objectives

6.2 Introduction

6.3 Child Labours

6.4 Changing Role of Women

6.5 Theories of Development

6.6 State Policy and Programmes

6.7 Let us Sum up

6.8 Further Reading

6.9 Answers to check your progress

6.10 Model Questions

6.1 LEARNING OBJECTIVES

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

- Explain the gender discrimination that a girl child faces in the society
- Discuss the changing role of women in different phases and situations
- Describe the theories of gender related development

6.2 INTRODUCTION: GIRL CHILD IN SOCIETY

The word childhood means the state of being a child. Until the end of the twentieth century the idea of childhood as a separate social category had been paid very little attention. According to cultural norms and expectations, the definition of childhood also varies. The concept of childhood is a social construction. The understanding of childhood as well as what they are and what they should be is a part of the construction. There are varied views around the world to define, what childhood is and who is a child. A girl child's definition is a social construction that needs a gendered lens to define. It is essential to focus on the girl child in order to break down the cycle of harmful traditions and prejudices against women. Promoting and protecting girl child in the younger age is a progressive action to work towards women empowerment. The girl-child problem around the world has many dimensions but the root of all kinds of discriminations and bias against the girl child lies in the customs, traditions and typical mind-set of the society which considers the girl child and women as inferior beings.

6.3 CHILD LABOUR

It refers to the employment of children in any work that deprives them of their childhood, interferes with their ability to attend regular school, and that

is mentally, physically, socially or morally dangerous and harmful. In villages, it is a common sight to see children of poor families working in fields or elsewhere to contribute to the family income. Such children are deprived of opportunities of education and are also prone to health risks.

In a sense, child labour is open exploitation as it deprives children of education and pushes them into exploitative situations. The side-effects of working at a young age are: risks of contracting occupational diseases like skin diseases, diseases of the lungs, weak eyesight, TB etc.; vulnerability to sexual exploitation at the workplace; deprived of education. They grow up unable to avail development opportunities and end up as unskilled workers for the rest of their lives. It has been observed that in villages especially, representatives of various industries lure children with promises of jobs and wealth and bring them to the city where they are employed as bonded labour in factories. Many children are also employed as household help where they are paid minimum wages and are made to do maximum physical work. Child labour is a social problem which has to be eradicated completely.

India has ratified the two Core Conventions of International Labour Organization (ILO), Convention 138 regarding admission of age to employment and Convention 182 regarding worst forms of Child Labour in June 2017 which shows the country's commitment to a child labour free nation. The National Child Labour Project Scheme (NCLPS) started in 1988 has the basic objective of suitably rehabilitating the children withdrawn from employment thereby reducing the incidence of child labour in areas of known concentration of child labour.

In this regard, to further add impetus to establish a child labour free nation, the Platform for Effective Enforcement for No Child Labour (PENCIL) had been launched by the Ministry of Labour and Employment, Government of India.

6.4 CHANGING ROLE OF WOMEN

The role of women in public life and in the social context has changed in the last few decades. From the role of a bread maker it has changed to bread winner in many cases. But still there are cultural pressures on the ideal role to be played by them in society.

Marriage:

Traditional marriage, with the man as breadwinner and the woman as housework and childcare provider, has been changing as gender roles evolve. Marriage is a deeply entrenched societal institution — one that is considered such an obvious milestone in life that we have only recently started to question its inevitability. But opting out of marriage is still, bizarrely, a stigmatized choice, one that garners questioning, scrutiny and even shame. Given all that marriage has traditionally and currently encapsulated — the dowry system, the subjugation of women in housework and childcare, the erasure of their name, identity, wealth and profession — it's baffling how we're trying to correct its foundational wrongs, rather than questioning its

validity in an increasingly feminist world. In many parts of India, the current reality isn't very different: women are transferred from their parents' homes to their husbands'; they go from sporting their father's middle name to their husbands'; they shoulder the burden of unpaid housework disproportionately while being required to abandon their educational qualifications and ambitions for a professional, paid career. While marriage's ability to entrench gender roles is egregious, its perceptions of women as property also condone sexual and reproductive violence against women.

Single Parent:



Globally it turns out that over eight of every 10 lone-parent households are headed by women (84.3%).

In India, 46.7% of families are couples living with their children, over 31% live in extended families while single-person families account for 12.5%. Globally it turns out that over eight of every 10 lone-parent households are headed by women (84.3%).

Parenting is a hard task in itself, and single motherhood is harder still. Yet, many single women are opting today to be parents in an increasingly popular phenomenon that is called 'choice motherhood'. Opting for single motherhood is not always an easy choice to make. It needs a single-mindedness and confidence, which often come with education and money. Obviously, therefore, "the phenomenon is restricted to a certain class of people. While single headedly parenting for a child, what is most important is the support network of family and friends. This is vital because of the absence of one parent and one set of family members, which is the norm in most traditional family structures. The father and his family share the babysitting and caregiving functions. In 2015, the Central Adoption Resource Authority issued guidelines that approved single people adopting children: "A single female can adopt a child of any gender," it said, making it easier for single people to adopt. This has now been replaced by the Adoption Regulations, 2017, which also allows this.

Motherhood:

The pivotal role of being a mother is still the divine mission assigned to women alone. It illustrates the influence a mother plays to her child and in the long run to the society; that as a mother strives to nurture and teach a child, she explicitly makes the world a much better place. Motherhood is central to contemporary gendered expectations for women. The cultural expectation to bear and rear children is so strong that parenthood appears normative and childlessness deviant. The "naturalness" of wanting and enjoying motherhood has been explored and challenged by several scholars who show the force of gendered expectations that conflate motherhood and femininity. Understandings of motherhood arrive in contemporary times as a set of discourses found in everyday conversation, news, law, and policy. Two closely related strands of discourse are easily identified. The dominant discourse of motherhood has remained stable through several centuries; motherhood is viewed as the main purpose in life of every woman and the most illustrious of states. Through much of recorded history, and guided by patriarchal forms of thought, law, and discourse, motherhood has been presented as women's ultimate purpose and main mission in life, to be a holy

mission and the highest form of service to humanity.

Widowhood:

Widowhood, or the disruption of marriage due to the death of the spouse, is a source of great emotional pain and stress. Widows (females whose spouse has died) and widowers (males whose spouse has died) may grieve and mourn their loss for years. Widows are usually, but erroneously, assumed to be elderly. However, many widows in developing countries, in areas of conflict or in communities ravaged by HIV/AIDS are young or middle-aged. Widows, of all ages, are often evicted from their homes, stigmatized and physically abused—some even killed. Widowed mothers, as sole supporters of their offspring, are forced to withdraw these children from school and to rely on their labour. The daughters of widows may suffer multiple deprivations, increasing their vulnerability to abuse. The extreme plight of child widows in Asia and Africa has yet to be researched and addressed by agencies and non-governmental organizations (NGOs) committed to safeguarding the rights of the child. India has the largest recorded number of widows in the world—33 million (10 per cent of the female population, compared to only 3 per cent of men), and the number is growing because of HIV/AIDS and civil conflicts. India is perhaps the only country where widowhood, in addition to being a personal status, exists as a social institution. Widows' deprivation and stigmatization are exacerbated by ritual and religious symbolism. Indian society, like all patriarchal societies, confers social status on a woman through a man; hence, in the absence of a man, she herself becomes a nonentity and suffers a social death. Sati (widow burning) is the ultimate manifestation of this belief.



Widows' deprivation and stigmatization are exacerbated by ritual and religious symbolism. Indian society, like all patriarchal societies, confers social status on a woman through a man;

Check your progress 1

1. What are the main challenges of single parenthood?
2. Describe the concept of a 'girl child' in our society.

6.5 THEORIES OF DEVELOPMENT RELATED TO GENDER

After having an understanding of the various issues and challenges faced by the girl child and women in our society, let us discuss the development perspectives in relation to gender.

Women in Development (WID)

Women in Development concept came about with an increased need for recognition of the women's roles and status in development process and an intention to pay particular attention to their participation in development. This concept emerged in the early 1970s as increasing evidences showed that economic and social development efforts had failed to benefit women as much as they had benefited males (Rathgeber, 1989). They were being excluded from developmental programmes. It was seen that in relation to men, women's position had not improved. Rather in some instances, their status was getting worse by development (Muyoyeta, L 2004).

WID approach emphasized that women needed to be integrated into all the global processes of economic, political, social and all other dimensions of development. For this to happen it was understood that it was critical to give women opportunities for them to actively participate as key players in these processes (ibid.). This expansion of opportunities, emphasizing on income generation, was argued to be able to pave the path for improvement in the status of women. The differences that existed in women's experiences from that of men in terms of development were also being acknowledged. Research focusing on these experiences and perspectives emerged (ibid.).

Although, this approach brought into focus the existing inequalities between men and women, they did not look into what caused this. Rather they focused how they could be integrated into the on-going development initiatives. It ignored the root causes of women's subordination and oppression. Also, it overlooked an intersectional analysis; ignoring the different experiences of women based on their class, race and culture (Rathgeber, 1989).

Women and Development (WAD)

In contrast to Women in Development, the Women and Development (WAD) approach arose in the latter part of the 1970s with the perspective that women had always been part of the development processes and did not suddenly needed to be integrated into developmental processes (Muyoyeta, L 2004). According to this approach, women have long played a significant role in the economy. The main focus of WAD is on the interaction between women and development processes. Both the work of men and women, inside and outside the household is necessary for the survival of society. According to this approach, the global inequalities worsen the position of both men and women who are disadvantaged because of the class divisions and unequal wealth distribution and that merely integrating women into development is not correct as it would not necessarily make their positions better (Rathgeber, 1989).



W A D saw international and class inequalities as the main concern that affects the women's positions in development.

Thus, WAD saw international and class inequalities as the main concern that affects the women's positions in development. It therefore simply assumes that, whenever international systems become more equal, women's status would improve. Thus, it downplays patriarchy's role as well as their experiences of subordination and oppression in stifling women's progress (Rathgeber, 1989).

Gender and Development (GAD):

GAD believes that gender is a social construct and that there are specific roles, responsibilities and expectations assigned to women and to men, which results in the manifestation of social relations of gender that can be disadvantageous to women. These social relations differ in different societies. It seeks to understand these social relations between men and women and try to address the issues of access and control over resources and power. It stresses the fact that while women may participate in development, they do not always gain from it due to the lack of access to various resources and power (Muyoyeta, L 2004). The GAD method views women as change makers rather than passive receivers of development. It

emphasises the importance of women organising themselves to have a stronger political voice (Rathgeber, 1989). For instance, provision for pregnancy care is priority for women and not for men and is a critical aspect in ensuring that women can benefit from development opportunities. It's crucial in order to protect their legal rights and increase the number of women in positions of power (ibid.). This approach further focuses on the oppression of women in the family or the 'private sphere' of women's lives which led to addressing of issues such as violence against women. It not only attempts to incorporate strategies to integrate women into on-going developmental processes, but also emphasizes on the need for fundamental re-examination of social structure and relations and understands the impacts of class, race and culture (ibid.).

Table 1 Summarizing WID, WAD and GAD

	WID	WAD	GAD
Origin	Early 1970s	Late 1970s	1980s
Focus	Women	Women	Men and Women
Issue	Exclusion of women from developmental processes	Women have been part of developmental process but due to class inequalities are not being able to benefit from it,	Both men and women are not benefitted by development due to lack of access to various resources and unequal power relations.
Goal	Women needs to be integrated into developmental processes	Women needs to have an active role and to improve women's position global inequalities needs to be removed	Women as change makers in society with an active role in developmental processes through a change in social relations with men and re-examination of social structure and relations that puts them into disadvantageous position

6.6 STATE POLICY AND PROGRAMMES FOR GENDER/ WOMEN

Following are some of the policies and programmes that were framed with the objective of promoting development in relation to gender issues and to deal with the problem of gender discrimination.

1. National Policy for Women's Empowerment of 2001

The National Policy for Women's Empowerment was adopted in 2001, to promote and bring about the advancement, development and empower-

ment of women with a coordinated approach. The objectives of the Policy surrounds aspects like creation of an environment where women are able to enjoy their full potential, able to exercise their human rights and fundamental freedom on equal lines with men, have equal access to participation and decision making of women in social, political and economic life of the nation etc. This policy recognises the need of including gender views in development Women's needs and concerns must be prioritised in all plans, policies, legislation, and programmes of action in order to achieve this. Empowerment would result through the strengthening of women's roles in social and economic areas, as well as through institutional procedures.

2. Reproductive and Child Health Programme (RCH)

The Reproductive and Child Health Programme was launched in April 2005. It is a comprehensive sector wide flagship programmes which targets to reduce the maternal and infant mortality rate. The programme operates under Government of India's National Health Mission. A cadre of community level health workers attends to the needs of care that impact a mother's and child's survival. Later the concept of Continuum of Care emerged where critical life stages were identified that impacts a child's survival with that view Reproductive, Maternal, Newborn, Child and Adolescent Health (RMNCH+A) strategic approach was launched in 2013 (Ministry of Health and Family Welfare, 2015, p 66).

3. Pradhan Mantri Matru Vandana Yojana (PMMVY)

It is a centrally sponsored maternity benefit programme by the Ministry of Women and Child Development which went into force on January 1, 2017 in all districts of the country (Ministry of Women and Child Development). It is a Direct Benefit Transfer Scheme where cash benefits are provided to pregnant women in directly to their bank account in order to meet enhanced nutritional needs of pregnant and lactating mothers and partially compensate for wage loss. The beneficiaries receive a cash benefit of Rs. 5,000 in three instalments on fulfilling the certain conditions, such as early registration of pregnancy, ante-natal check-up etc (ibid.)



Check your progress 2

3. What is the main objective of the National Policy for Women's Em powerment?

4. What is the main motto of the GAD perspective?

6.7 LET US SUM UP

- Promoting and protecting girl child in the younger age is a progressive action to work towards women empowerment. The girl-child problem around the world has many dimensions but the root of all kinds of discriminations and bias against the girl child lies in the customs, traditions and typical mind-set of the society which considers

the girl child and women as inferior beings.

- WID approach emphasized that women needed to be integrated into all the global processes of economic, political, social and all other dimensions of development. For this to happen it was understood that it was critical to give women opportunities for them to actively participate as key players in these processes.
- The Reproductive and Child Health Programme was launched in April 2005. It is a comprehensive sector wide flagship programmes which targets to reduce the maternal and infant mortality rate
- Traditional marriage, with the man as breadwinner and the woman as housework and childcare provider, has been changing as gender roles evolve. Marriage is a deeply entrenched societal institution — one that is considered such an obvious milestone in life that we have only recently started to question its inevitability. But opting out of marriage is still, bizarrely, a stigmatized choice, one that garners questioning, scrutiny and even shame. Given all that marriage has traditionally and currently encapsulated — the dowry system, the subjugation of women in housework and childcare, the erasure of their name, identity, wealth and profession — it's baffling how we're trying to correct its foundational wrongs, rather than questioning its validity in an increasingly feminist world.



6.8 FURTHER READING

Ministry of Women and Child Development (n.b.) *National Policy for the Empowerment of Women (2001)* retrieved on 30 July 2021 from https://wcd.nic.in/womendevelopment/national-policy-women-empowerment

Ministry of Women and Child Development (n.b.) *Pradhan Mantri Matru Vandana Yojana* retrieved on 30 July 2021 from https://wcd.nic.in/sites/default/files/FINAL%20PMMVY%20%28FAQ%29%20BOOKELT.pdf

Ministry of Health and Family Welfare (n.b.) *Reproductive, Maternal, Newborn, Child And Adolescent Health Programme* (pp 65-78) Annual Report retrieved on 30 July 2021 from https://main.mohfw.gov.in/sites/default/files/5658789632541236.pdf

Muyoyeta, L (2004) *Women, Gender and Development* Women for Change, Zambia and 80:20 Educating and Acting for a Better World, Ireland ISBN: 095351367X retrieved on 30 July 2021 from https://www.developmenteducation.ie/media/documents/women_gender_dev.pdf

Rathgeber, E. M. (1989) *WID, WAD, GAD: Trends in Research and Practice* International Development Research Centre Ottawa retrieved on 30 July 2021 from https://idl-bnc-idrc.dspacedirect.org/bitstream/handle/10625/5225/34345.pdf?sequence=1



6.9 ANSWERS TO CHECK YOUR PROGRESS

Answer 1. Opting for single motherhood is not always an easy choice to make. It needs a single-mindedness and confidence, which often come with education and money. Obviously, therefore, "the phenomenon is restricted to a certain class of people. While single headedly parenting for a child, what is most important is the support network of family and friends. This is vital because of the absence of one parent and one set of family members, which is the norm in most traditional family structures.

2. A girl child's definition is a social construction that needs a gendered lens to define. It is essential to focus on the girl child in order to break down the cycle of harmful traditions and prejudices against women. Promoting and protecting girl child in the younger age is a progressive action to work towards women empowerment. The girl-child problem around the world has many dimensions but the root of all kinds of discriminations and bias against the girl child lies in the customs, traditions and typical mind-set of the society which considers the girl child and women as inferior beings.

3. The National Policy for Women's Empowerment was adopted in 2001, to promote and bring about the advancement, development and empowerment of women with a coordinated approach. The objectives of the Policy surrounds aspects like creation of an environment where women are able to enjoy their full potential, able to exercise their human rights and fundamental freedom on equal lines with men, have equal access to participation and decision making of women in social, political and economic life of the nation etc.

4. The GAD method views women as change makers rather than passive receivers of development. It emphasises the importance of women organising themselves to have a stronger political voice.



6.10 MODEL QUESTIONS

1. Discuss the issue of child labour in our society.
2. What are the challenges that a women faces in widowhood?
3. How is the WID approach different from WAD?
4. Describe some of the State policies and programmes in relation to gender.
5. Discuss some of the forms of gender discrimination in our society.

UNIT 7: WOMEN'S EDUCATION

UNIT STRUCTURE

7.1 Learning Objectives
7.2 Introduction
7.3 Gender Dimensions in Society
7.4 Gender Bias Enrolment in Education
7.5 Gender Concern in Education -Dropout
7.6 Values in Education
7.7 Vocational Education and Skill Development
7.8 Committees and Commissions on Education
7.9 Adult literacy and Non-formal education for women
7.10 Let Us Sum Up
7.11 Further Reading
7.12 Answers to Check Your Progress
7.13 Model Questions

7.1 LEARNING OBJECTIVES

After going through this unit, you will be able to

- Explain the importance of education especially for women
- Identify the gender biasness in all stages of education
- Discuss the measures that will help in reducing the gender biasness in education

7.2 INTRODUCTION

In a democratic country like ours, we have the right to live with security and dignity. For the wellbeing of a nation everyone should have the chance to enjoy the equal rights and equal opportunities, constitutionally guaranteed for all. Whenever, we are talking about the development of a community, we mean such a community which is based on justice, equality, and respect among its members. There is social discrimination, social exclusion, and marginalization among the members of a community that differentiates one member form the other although they are living under the same umbrella. Soon it becomes clear that the position of women is a marginalized one. The status of women is still relatively poor as compared to that of men, particularly in respect of human rights. Women are deprived mostly in terms of employment and in decision making process. Due to the segmentation of the socio-economic and cultural profile, the status, condition and the position of women vary from region to region and country to country. As a whole, it becomes clear that there are rampant gender differences in all the

socio-economic, educational, and cultural sectors where women have to live as subordinate to men. The role of patriarchy, religion, poverty, caste system, or some other customary practices make women appear under-privileged and sometimes even oppressed in society. Hence, there is also a need for critically analyzing gender-related issued in education, as well as in other socio-economic sectors. This unit discusses how far the gender differentiations are prevailed in all stages of education, what measures may help in reducing the gender gap particularly in the educational sector that will eventually improve the education system in a country like India.

7.3 GENDER DIMENSIONS IN SOCIETY

Society is a form of various groups of people with distinct castes and classes that determine the role and the norms of the people in the society. Therefore, a society is considered to be a mirror where the faces of the masses are reflected. Thus, a society is also considered an identity of the people living in that society. The so-called norms and the roles prevailing in a society demarcate the responsibility and the power among the members of the community or the society. Thus, it creates differentiations among the members, and influences processes of gender division, exploitations, haves and have nots etc.



In a patriarchal society, masculinity and femininity determine the power relationships that form inequality among the members across all classes, castes and communities.

Gender division is concerned in terms of the demarcations of responsibilities and powers, gender division of labour, physical strength and fitness, gender biasness in all fields i.e. economic, education, social, cultural, political and so on between the men and the women etc. Masculinity and femininity are the two determining concepts to suggest the varied role for the men and the women, as if the duty of a man should be related to war, while the duty of a woman should be restricted to the four walls of a household. Even in our traditional and male dominated society, it is considered that man is the lord, master, owner or provider and a daughter or a wife is a commodity or a possession. Such symbolism relegates woman to a lower position, and destines the role of women as a devout wife and doting mother. In every aspects of a family particularly in the decision making process, a woman have to stay subordinate to a men or the head of the household (male headed family) who entirely occupy each and every decision of the family and other social activities of the family. Thus, gender and femininity should be discussed in order to ensure the equality and the empowerment particularly of women that will give the positive externalities by creating the environment of distributive justice among the members of a society.

In a patriarchal society, masculinity and femininity determine the power relationships that form inequality among the members across all classes, castes and communities. The structural pattern of society is constructed to make unequal relations between male and female that creates the undue pressure on boys and girls, male and female to live up to the established 'norms' of masculinity and femininity. While girls endure unwarranted social control, discrimination and domination, boys too suffer from the stereotyping that exists in a patriarchal culture. Eventually, such norms also make a girl emotional, fearful and weak. While the norms of masculinity make boys

and men aggressive and dominant, the norms of femininity make girls and women submissive and surrendered in every aspect for the sake of the patriarchal norms of the society.



CHECK YOUR PROGRESS

Q 1: What do you mean by gender division?

Q 2: What is the basic meaning of masculinity and femininity?

7.4 GENDER BIASED ENROLMENT

Education is a life long process. Educated people are learned people. They can adopt essential skills and technique which are very useful for their day to day life. Therefore, in order to make a country developed each and every member of that country should be educationally competent and efficient. Education is the vital way to make people empowered socially, economically, politically, culturally and so on. Thus, education is a pre-requisite for the acquisition of knowledge, enhancement of skills, development of attitudes and values etc. As human beings, we need education because it provides us with knowledge and skills to lead a meaningful life. By acknowledging this fact, in India as well as in Assam, various educational systems and policies have been implemented from time to time. There is a changing trend in focusing on primary, secondary and higher education from the colonial period to the present time. But after independence, India being a democratic country, a good deal of attention and importance was given to all forms of education for promoting the welfare of the citizens of the country. Since that time, there has been a realization of an urgent need to make education accessible to all the citizens of the country. Elementary education is a ladder, on the basis of which learners are able to attain Secondary and Higher education. Secondary and Higher education are the platforms from which knowledge and information are disseminated to the learners for developing their functional skills and to make them efficient for their future living. But unfortunately, the fruits of the opportunity are not equal for all. There is big gender gap in all stages of education, gender differentiation in terms of educational literacy, big gender gap in the enrolment of Science and Arts subjects, poor enrolment of girls in higher educational level etc.

Curriculum Content: Even, traditional male and female stereotypes have long been a feature of the reading material used in school classrooms. For example, words like actress, heroine etc. are frequently used in place of actor and hero. Boys are generally expected to read, learn new skills, show initiative and be successful in the stories of the text books and the school curriculum. Mothers in the stories are invariably shown as exclusively concerned with domestic activity. The use of generic ‘he’ and ‘his’ is still widespread. This may be objected to because of its tendency to marginalize girls or make them less visible. In the pattern of question setting for the examination which is used for assessment, the gender bias is a serious

concern. For instance, in the examination papers, there may be the scope for using sexiest language, gender imbalance and stereotyping words where a woman is shown to be subordinate to men. Even in Science paper, the girl in science questions tended to be contextualized at home.

Educational publishers today in general are much more sensitive to these matters, not necessarily because of any commitment to equal opportunities, but because in a changing social climate, the buyers of books and other materials, and other local educational authorities do make such formal commitments to equal opportunities and policies. So, it is a long way to go for achieving the equal treatment of the two genders in the textbooks and the curriculum.

Apart from having **gender bias in curriculum** and self learning material, appointment in certain positions in a school, and a school committee is also a serious matter of concern because of rampant gender differences.

If we look at the literacy rate among male and female in India, it seems that the literacy rate among women has increased far more than among men. Even though the literacy rate among women is still quite a bit lower than among men, it increased from 75.85% to 82.14%, with a rise of 6.29%. In the same frame, the literacy rate among women increased from 54.16% to 65.46%, with a rise of 11.3%. However, till 2011, women were still significantly less likely to be literate than men. In the Census of 2011, the literacy rate of Men is 82.14% and of women it is 65.46% with the gap of 16.68%.

LITERACY RATE IN INDIA

Year	Males	Females
1901	9.8	0.7
1911	10.6	1.1
1921	12.2	1.8
1931	15.6	2.9
1941	24.9	7.3
1951	27.16	12.87
1961	40.40	15.35
1971	45.96	21.97
1981	56.38	29.76
1991	64.13	39.29
2001	75.85	54.16
2011	82.14	65.46

Source: Census of India (2011)

There are rampant gender differences in all stages of education although we have the various Laws and the Constitutional provisions for ensuring the equality of educational opportunity to all. India as a developing country ranks 129 out of 146 countries on the Gender Inequality Index (GII), better only than Afghanistan. This posed a challenge to the country for taking immediate action for bringing the equal opportunities of education in order to enable the economic mobility in the country. Thus, gender equality becomes the prime concern in a democratic country.



CHECK YOUR PROGRESS

Q 3: Why, according to you, education is important?

……

……

Q 4: Identify some of the areas where gender biasness is still prevailing in education.

……

……

Gender Concern in Education at Elementary level

Education makes people superior to other forms of living things. It develops the power for critical thinking and improves the power of rationality towards life. In fact, education makes people educated, acquaints them with some need-based skills and, finally, it develops in them certain level of efficiency in the performance of the work they do. In this context, it is an urgent need to make education as accessible as possible to all the citizens of the country. By realizing the importance and value of education, the Government of India has made education a fundamental right, and thus it has become a birth right for every one living in the country. In a democratic country like ours, we have access to human rights guaranteed by the Constitution. Elementary education is a ladder, on the basis of which learners are able to attain secondary and higher education. Therefore, this stage of education is called a period of basic foundation for all other courses in life. For making primary education effective, the Government has taken so many initiatives for providing education to all, irrespective of gender, caste and class, by introducing programmes and schemes such as *Sarva Shiksha Abhiyan*, National Programme for Education of Girls at Elementary Level, National Programme of Mid Day Meal in School, Kasturba Gandhi *Balika Vidyalaya,* thrust for Female Literacy (Saakshar Bharat) etc. Besides having these programmes in the field of elementary education, still a high range of gender gap and high rate of drop outs prevail in this stage. Still it has been observed that there are many girls in rural areas who drop out of school compared to boys, because school is too far, or because the quality of the teacher is so poor in the schools that it is impossible to pass on the part of the student without private tuition. Most parents like to pay for the admission of their

boys to better private schools, but they are ridiculed when they want to play for private tuition for their girl child. Parents expect more from their sons as the future bread winners of the family. Therefore, they are willing to pay more attention to the education of their sons compared to their girls.

7.5 GENDER CONCERN IN EDUCATION -DROPOUT

Besides these attempts, there are rampant gender discrimination in terms of enrolment and dropout rate at the elementary level. The following figure shows the prevailing gender discrimination in our elementary education system.

Enrolment of All Categories of Students in Class I –X in 2010-11

Boys	Girls	Total
120729213	108423210	229152423

This figure shows that boys occupy 52.68% from the total enrolment in class I-X, whereas girls have 47.31% of enrolment in the year of 2010-11. But in latter on the trend of enrolment of girls has been increased. The following figure shows the Ratio of Girls' to Boys' Enrolment which is also known as Gender Parity Index in enrolment as follows:

Ratio of Girls' to Boys' Enrolment (Gender Parity Index) in Lower primary and Upper Primary 2011-12 to 2013-14

Class I-V			**Class VI-VIII**		
2011-12	2012-13	2013-14	2011-12	2012-13	2013-14
0.94	0.94	0.93	0.95	0.95	0.95

This shows that still the ratio of girls to boys in terms of enrolment at primary and elementary level has to ensure equal share. In elementary level the ratio is slightly higher than the primary level in terms of Gender Parity Index in India.

Again in the rate of drop out, a huge number of students had left their schools before finishing the target period of classes. 28.86% and 42.39% students are drop outs from the classes of I-V and I-VIII in the year of 2009-10. The following table points out the gender differences in terms of drop out.

Drop out of All Categories of Students in the Classes of I-V and I-VIII

	Classes I-V			Classes I-VIII			
Year	Boys			Girls			Total
Boys	Girls			Total			
2005-06	28.71	21.77	25.67	48.67	48.98	48.8	
2006-07			24.57			26.75	25.6
46.44			45.22			45.9	
2007-08	25.7	24.45	25.9	43.72	41.34	42.68	
2008-09	26.68	22.9	24.93	44.89	38.86	42.25	

2009-10	30.25	27.25	28.86	40.59	44.39	42.39

Source: MHRD, Govt.of India

From the table, it has been seen that the rate of the drop outs of the girls are gradually decreasing compared to the boys in elementary level. In 2009-10,the drop out rate of boys is 30.25%, whereas the drop out rate of girls is nearly 28% in the classes of I-V. Yet, the drop out rate of girls has increased up to 44.39% compared to boys (40.59%) in the classes of I-VIII. It seems that still huge numbers of drop outs are found in elementary level in both the sexes, many attempts are made for increasing the retention rate in schools.

But in latter on the retention rate has been increased. The following figure shows the percentage of drop outs at primary and upper primary level.

Percentage of drop outs at Lower Primary and Upper Primary level in India during 2012-13

Lower Primary Level (I-V)			Upper Primary Level (VI-VIII)	
Boys			Girls	
All			Boys	
Girls			All	
4.68	4.66	4.67	2.30	4.01
3.13				

From the table it has seen that the rate of drop out has been decreased compared to the previous years in both lower primary and upper primary level, yet having differentiation in both boys and girls in the drop out rates.

Apart from these discriminations in the rate of enrolment and drop outs, there is an acute shortage of competent and qualified women teachers particularly in the schools of rural areas. Inadequate basic infrastructural components like school building, child friendly class room, blackboard, teaching learning materials, toilet facilities especially for girls are responsible for retention of girl child in schools. These are also the factors behind the failure to achieve the goal of universalization of elementary education in India.



CHECK YOUR PROGRESS

Q 5: What are the basic factors behind the drop outs of the girls from the school at the elementary level of education?

.....

.....

Early marriage, poverty, conservative outlook of the parents, unwilling to educate under male teachers, lack of proper security measures of girls in

schools, girls involvement in the household work are the major causes for the big gender gap mostly in secondary schools.

In the context of drop outs in the classes from I to X, there are gradual decreased of girls drop outs compared to boys from 2005-06 to 2009-10. Even in the year of 2009-10, there is less numbers of girl drop outs compared to boys. It means from the classes I to X, the girl drop outrate is gradually decreasing due to the efforts made by the Government in India. In 2014, it has seen that in Secondary school level (IX-XII), 14.61 percent girls leave their education in midway.

At the higher education level, out of 659 universities and 33623 colleges 214 universities are not covered under 12B of UGC Act, and only 6,787 colleges are registered under 12B and 2(f) of the UGC Act, 1956. But in higher education, making education accessible to all is still a dream. There are rampant gender differences in terms of enrolment, gender bias in various stream of education etc. Gross Enrolment Ratio is still a big challenge for India. The current enrolment ratio in India is less than the average of lower middle income countries in the world. Although India has huge potential to improve demographically, it has less than 19% GER which is comparatively poor against the increasing population. While India has set the target to meet and 30% GER by 2020, the average high income countries have a ratio above 60 percent. The enrolment ratio is as high as 29% in Chandigarh, but less than 5% percent in Jammu and Kashmir (4.95%). Even within the North eastern regions there is a wide range of variation in terms of gross enrolment ratio at higher stage.

In case of enrolment in higher education and the share of Girls' Enrolment it has been found that in India, the total enrolment in higher education is 1,43,23,566, and from them only 54,91,818 girl students are enrolled in year 2008. This reveals that the overall presentation of girls and women in higher education is poor compared to boys and men.

The share of the girl's enrolment to the various courses is varied from time to time. In courses like PG and Ph.D, Graduation, B.Ed and MBBS programmes, the share of the girl's enrolment is increasing ranging from above 22 percent to nearly 48 percent from the year of 1970-71 to 2005-06. But in courses like B.E., still the share of the enrolment is less than 30 percent. For instance, in BE course, in 1970-71, the share of the enrolment of the girl was 1 percent and in 2005-06, it was 26 percent. It means that the girl's enrolment in various courses has to be achieved up to 50 percent. Even in some professional and technical courses, the share of the girl's enrolment is poor compared to boys.

7.6 VALUES IN EDUCATION

In spite of various efforts on the part of the government and other agencies to equalize opportunities, gender disparity prevails in the Indian society. Since education instills in women a sense of confidence to face challenges, women's literacy is essential for economic vitality and independence. Education increases women's awareness about their rights and potentials. The value education, therefore, becomes a compelling priority in the agenda

of any institution in a country like India. Awareness of oneself, knowledge of one's strengths and limitations, respect for other human beings irrespective of their race, colour, creed and culture, sensitivity to the feelings of all living things in the environment, an altruistic attitude, a sense of honesty and humility are the basic qualities that are ingrained in a person through quality education.

Investing in women's capabilities and empowering them to exercise their choices is not only valuable in itself but also the surest way to contribute to the economic growth and overall development. Education Institutions train young women in such a way that they apply their acquired knowledge to the pursuits of daily life and make them Þ t for the position they have to occupy. Education for women should always be directed towards their holistic development.



Investing in women's capabilities and empowering them to exercise their choices is not only valuable in itself but also the surest way to contribute to the economic growth and overall development.

7.7 VOCATIONAL EDUCATION AND SKILL DEVELOPMENT

Vocational training plays a crucial role in transforming the unskilled people into skilled human resources and Industrial Training Institutes (ITIs) are key components of the vocational training system in the country. Vocational training being a concurrent subject, the responsibility is shared by both Central and State Governments. Director General, Employment and Training (DGE & T), Ministry of Labour, Govt. of India formulates policies, lays down standards and conducts trade testing & certification for both public and private ITIs. The State Governments are responsible for managing the ITIs.

Skill development refers to the process of identification of skill gap and increasing and developing persons' existing skill which will enable them to achieve their goals. Skill development efforts in India needs to be accelerated and aligned with the overall development of the economy so that the country's resources are efficiently utilised in creating skills that the market demands.

The Eleventh Five Year Plan of India proposes a mission mode approach for skill development by launching a "Skill Development Mission". In the Indian context, initiatives for skill development have been taken up at various levels, both government and private. Some of these initiatives are discussed:

Initiatives taken by the Government of India

Coordinated Action on Skill Development is the major initiative of the Government of India for achieving 11th Plan objective of inclusive growth through coordination of skill development initiatives of different players. The action aims at creation of a pool of skilled persons with adequate skills that meet the employment requirement across various sectors of the national economy. The institutional structure put in place for the purpose includes the PM's Council on Skill Development, the National Skill Development Coordination Board (NSDCB) chaired by Deputy Chairperson, Planning Commission and the National Skill Development Corporation under Ministry of Finance.

PM's National Council on Skill Development

PM's Council on National Skill Development has Union Ministers of key ministries like Finance, Human Resource Development, Micro Small Medium Enterprises, Heavy Industries and Public Enterprises, Rural Development, Housing and Urban Poverty Alleviation Labour.

National Skill Development Coordination Board

The National Skill Development Coordination Board (NSDCB) is entrusted with the coordination. The main functions of the Board include :

Initiating solutions and strategies to address the problems of regional imbalance in skill development infrastructure, socio-economic, rural-urban and gender divide; quality teachers; ensuring effective utilisation of investment; involving private sector to develop skills for wage/self employment and promoting apprenticeship/on the-job training for creation of skilled personnel to address both unemployability and unemployment.

National Skill Development Corporation:

The National Skill Development Corporation (NSDC), a non-profit company under Section 25 of the Companies Act, has been set up under the Ministry of Finance. Some of its main function is establishing a Trainee Placement and Tracking System for effective evaluation and future policy planning.

7.8 COMMITTEES AND COMMISSIONS ON EDUCATION

The Government appointed various commissions and committees to study the barriers of education and suggest remedial measures for it. These commissions provided many valuable methods for the progress of education in general and women in particular.

University Education Commission 1948-49

The first commission appointed in the post independence period was the University Education Commission under the inspired leadership of Sarvapalli Radha Krishnan. It recommended that the ordinary amenities and decencies of life should be provided for women in colleges and that there should be no curtailment of educational opportunities for women rather great increase. The commission stressed that, "Women should get good education as men get".

Secondary Education Commission 1952-53

On September 23, 1952 the government appointed a commission on Secondary Education headed by Lekshmanaswamy Mudaliar. It was also known as Mudaliar Commission. Some of the main recommendations were to open separate schools for girls wherever there is demand for them, to lay down conditions to co-educational schools, to satisfy the special needs of girls students and women members of teaching staff and to make distinctions between education imparted to boys and girls, and provide

special facilities for the study of Home Science. It was followed by the establishment of National Committee on Women's Education.

National Committee on Women's Education 1958

The National Committee on Women's Education was appointed by the Government of India under the Chairmanship of Shrimathi Durgabai Deshmukh on 19th May 1958. It made some recommendations on Women's education and the important among them are the following: The education of women should be regarded as a major and a special issue and efforts should be made to close the existing gap between the education of men and women. Steps should be taken to constitute as early as possible a National Council for the education of girls and women.

National Council for Women's Education 1959

On the basis of the recommendations of National Committee on Women's Education of 1958, a National Council for Women's Education was set up in 1959 by the Ministry of Education. It consisted of a Chairman, Secretary and 27 members to discharge the following functions: to advise the government on issues relating to the education of girls at school level and of adult women: to suggest policies, programmes, targets and priorities for the expansion and improvement to the education of girls and women, to suggest suitable measures for educating public opinion infavour of the education of girls and women; to organize seminars, take up surveys and other research works for the improvement of girls education in the country and to make periodic evaluation of the progress of women's education.

State Council for Women's Education 1961

On the basis of the recommendations of National Council for Women's Education and Government of India the State Council for Women's Education was constituted in 1961 with the Chief Minister as its Chairman. The State Council insisted the Government that the education of women should be treated as a special problem for some years and diversified courses should be introduced for girls to improve their skills. It also recommended that government should appoint women officers as deputy or assistant Directors of Education in Charge of educational programmes for girls and to provide adequate funds for their development.



There should be a special machinery at the centre and in the states to monitor the education of girls and women.

Kothari Commission Report 1964-66

The Education Commission was appointed under the leadership of Dr. D. S. Kothari in 1964.It brought to light certain truths like that in the modern world the role of women goes beyond the bringing up of children. The education of women should be regarded as a major programme in the educational administration for some years to close the existing gap between the education of men and women as early as possible. Special schemes should be prepared for this purpose and the funds required for the same should be provided on priority basis. There should be a special machinery at the centre and in the states to monitor the education of girls and women. The proportion of women students to men students in higher education is 1:4. This should be increased to about 1:3 to meet the demand for educated

women in different fields. At the undergraduate level a separate college for women may be established if there is a local demand. At the post graduate level however, there is no justification for separate institutions.

7.9 ADULT LITERACY AND NON-FORMAL EDUCATION

Literacy and level of education are basic indicators of the level of development achieved by a society. Higher levels of education and literacy, particularly of female literacy, lead to a greater awareness and also contributes in improvement of economic and social conditions. It acts as a catalyst for social upliftment, enhancing the returns on investment made in almost every aspect of development effort, be it population control, health, hygiene, environmental degradation control, employment of weaker sections of the society. The literacy rate at all India level has steadily increased from 18.32% in 1951 to 72.98% in 2011 and the increase in literacy rates for females and males were from 8.86% and 27.15% to 64.63% and 80.9% respectively as per population censuses. In 2011, among the State/ UTs, the highest literacy rate of 94% is in Kerala (male : 96.1, female 92.1) and lowest is 61.8% in Bihar (male : 71.2, female : 51.5.

At all India level, the adult (15+ years) literacy rate is 69.3% and that among males is 78.8% and females is 59.3%. Rural – Urban gap existed in Adult literacy rate for both females and males. The adult literacy rate for females in rural areas is 50.6% vis –a -vis 76.9% in urban areas whereas for males the same in rural areas is 74.1% vis –a –vis 88.3% in urban areas (Table 3.6). The Gross Enrolment Ratio (GER) for female at the primary level stood at 100.7 compared to 97.9 for males in 2015-16, at the upper primary class level the GER for females has been reported at 97.6 against 88.7 for males and at the higher secondary level 56.4 and 56.0 is the GER for females and males respectively during 2015-16. There were 93 girls per 100 boys in primary classes, 95 in upper primary classes, 91 in secondary classes and 90 in senior secondary classes per 100 boys during 2014-15. (http://mospi.nic.in)

Non Formal Education Of Women

The British established the education system in most of the developing countries during the colonial times according to their needs and requirements. That education system is still continuing in many of the developing countries although unsuited to their societies, language, literature, religion, traditions, customs and issues. As a result of that, the formal education system of developing countries has not contributed to the development process as originally expected to be. Apart from that in many developing nations, the formal education system fails from many angles not only including the women population in educational system but also to reflect the real situation and needs of female population in an effective manner. Ultimately, non formal learning experiences become the alternative source of learning for women folk of many developing countries in order to compensate for the inability and failure of the formal educational systems to reach out the women folk and their needs. Non formal education is an effective strategy for achieving the development of human resources of the

developing nations. The Non-formal education has helped the youth and adults of female population to understand the societal problems such as health, nutrition, family planning, employment, agriculture etc and respond accordingly.

Non-formal education is diverse and covers the educational initiatives in the community setting, home-based learning and government schemes and is closely linked with adult education and lifelong learning. It can be considered as complementary and not as substitute for formal educational system. Non-formal education plays an important role in minimizing the gender disparity by empowering the women and making them more participatory in societal, economic and political issues. In simple language wide spread of non-formal education in the community level not only enhances the effective decision making capacity of the women but also it encourages to reveal their choice.



Non-formal education is diverse and covers the educational initiatives in the community setting, home-based learning and government schemes and is closely linked with adult education and lifelong learning.

For a better and welfare society, it is a need to have the inclusive growth where the basic motto is to bring the equal opportunity to all irrespective of any kind of discrimination. Equality of access, equality in learning, equality of educational attainments and equality of results should be maintained and followed in every educational institution, whether **formal or non-formal**. Besides these, the following points should be taken care of while reducing the gender dimensions from the society.

- *Access to Education for All Girls:* The Government must spend more on education. *Free and Quality education for all* and the provision of *accessible schools* for girls in every area of the country will ensure the girls to gain equal access to education.
- *Retention and Quality of Girls' Education:* The Government schools are increasingly becoming centres of poor quality education for the marginalised sections of society, especially girls, which in turn is connected to the high dropout rates of girls. Hence, the *infrastructure and quality ofteaching in government schools must be brought up to the mark*.
- *Integrate Input of Women's Studies Research in Textbooks, Syllabi and Training:* The NCERT, as well as the SCERTs in each state, should develop formal linkages with centres and schools of women's studies in universities, as well as with individual scholars and activists who have experience of working on gender issues in different disciplines.
- Awareness for educating the girls should be developed in the parents especially in the conservative ones.
- Facilities like flexibility in the timetable, provision of uniforms, midday meals, books, incentives and scholarships, means of transport should be provided at the best.
- Today, Open Schooling, Open Universities and other ODL institutions play the vital role for making education for all and it has emerged as an effective means to bring education to the door step of those who are deprived of the educational opportunities in the conventional mode in

the mainstream educational institutions. With the help of ICT (Information and Communication Technology), the system of ODL motivates millions of underprivileged learners including those like the self-employed and the housewives who desire for an enlightened and productive way of life.

- Besides these, special arrangements and provisions should be made for the proper education of the disabled girl child.



7.10 LET US SUM UP

- Gender dimension in society means gender concern in every aspect of a society. It may be education, economic, political, cultural and so on.
- The so-called norms and the roles prevailing in a society demarcate the responsibility and the power among the members of the community or the society. Thus, it creates differentiations among the members and influences processes of gender division, exploitations, haves and have nots etc.
- Masculinity and femininity are the two determining concepts to suggest the varied role for men and women, as if the duty of a man should be related to war, while the duty of a woman should be restricted to the four walls of a household.
- In our traditional and male dominated society, it is considered that man is the lord, master, owner or provider, and a daughter or a wife is a commodity or a possession. Such symbolism relegates woman to a lower position, and destines the role of women as a devout wife and doting mother.
- The structural pattern of society is constructed to make unequal relations between the male and the female that creates the undue pressure on boys and girls, male and female to live up to the established 'norms' of masculinity and femininity. While girls endure unwarranted social control, discrimination and domination, boys too suffer from the stereotyping that exists in a patriarchal culture.
- The position of girls and women is always neglected by her parents and other relatives of the family, and they do not extended their helping hand to their education and their better future.
- Many proverbs and beliefs of a society make girls and women remain subordinate to boys and men.
- There are rampant gender differences in all stages of education i.e. primary, elementary, secondary and higher in terms of enrolment, drop outs and Gross Enrolment Ratio etc.
- But for a better and welfare society, it is a need to have the inclusive growth where the basic motto is to bring the equal opportunity to all irrespective of any kind of discrimination.

- There is an urgent need to reduce the gender inequality in every stages of education that will help the society to grow at large. Gender equality means that male and female have equal opportunities to realize their full human rights and contribute to the benefit to be gained from economic, social, cultural, and political development. Parity and equity are the building blocks of equality in education.
- Equality of access, equality in learning, equality of educational attainments and equality of results should be maintained and followed in every educational institution, whether formal and non-formal, that is giving the educational opportunity to the learners.
- Apart from improving the basic infrastructure in school, Open and Distance Learning can play the vital role for accessing education to all in equitable manner.



7.11 FURTHER READING

Position paper, National Focus Group on Gender Issues in Education, Published by National Council of Educational Research and Training, 2006

http://mospi.nic.in/sites/default/files/reports_and_publication/statistical_publication/social_statistics/WM17Chapter3.pdf



7.12 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Gender division is concerned in terms of the demarcations of responsibilities and powers, gender division of labour, physical strength and fitness, gender biasness in all fields i.e. economic, education, social, cultural, political and so on between the men and the women etc.

Ans to Q No 2: Masculinity and femininity are the two determining concepts to suggest the varied role for men and women, as if the duty of a man should be related to war, while the duty of a woman should be restricted to the four walls of a household.

Ans to Q No 3: Education is a pre-requisite for the acquisition of knowledge, enhancement of skills, development of attitudes and values that make people educationally competent and efficient.

Ans to Q No 4: In most of the reading materials, it has been seen that there are frequent use of many heroes as heroines. Boys are generally expected to read, learn new skills, show initiative and be successful in the stories of the text books and the school curriculum. Mothers in the stories are invariably shown as exclusively concerned with domestic activity. The use of generic 'he' and 'his' is still widespread. This may be objected to because of its tendency to marginalize girls or make them less visible. In the pattern of question setting for the examination which is used for assessment, the gender bias is a serious concern. For instance, in the examination papers, there may be the scope for using sexiest language, gender imbalance and

stereotyping words where a woman is shown to be subordinate to men. Even in the science paper, the girl in science questions tended to be contextualized at home.

Ans to Q No 5: Acute shortage of competent and qualified women teachers particularly in the schools of rural areas, inadequate basic infrastructural components like school building, child friendly class room, blackboard, teaching learning materials, toilet especially for girls are responsible for the drop outs of girl child from the schools and also these are the factors behind the failure to achieve the goal of universalization of elementary education in India.



7.13 MODEL QUESTIONS

Q 1: What do you mean by gender concern in society?

Q 2: How would you like to define gender dimension in education?

Q 3: Why do you think that education is important?

Q 4: What are the various stages of education and what is their importance?

Q 5: How do you define the term of masculinity and femininity?

Q 6: How would you like to explain the gender differences ay various level of education in India?

Q7. Why is skill development of women necessary?

Q8. Explain the significance of non-formal education.

UNIT 8: GENDERED DIVISION OF WORK

UNIT STRUCTURE

8.1 Learning Objectives

8.2 Introduction

8.3 Productive and Non-Productive work

8.4 Gendered Division of Labour

8.5 Women in the Organized and Unorganised Sector

8.6 Importance of Skill Development

8.7 Self-Help Groups of Women and Leadership

8.8 Panchayati Raj-Political Role and Participation of Women

8.9 Let Us Sum Up

8.10 Further Reading

8.11 Answers to Check your Progress

8.12 Model Questions

8.2 INTRODUCTION

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.



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.

Feminists have extended the logic of alienation into marriage and specifically into what Marx terms reproduction: refreshing existing workers through providing food and creature 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 alienated in 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 for nothing that is 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 counter argument can be given that housework 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 couldnot be exchanged for money. Far from being the nature of the work performed by women which explains their relationship to production, it is their relation of production which explain why their work is excluded from the realm of value. It is women as economic agents who are excluded from the (exchange) market not what they produce.

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

i) Exploitation of their labor in that 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.

ii) 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.

8.3 PRODUCTIVE AND NON-PRODUCTIVE WORK

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 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 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 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.

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. 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. 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.



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.

8.4 GENDERED DIVISION OF LABOUR

Gender shapes societal expectations of jobs and workers, and it affects how we understand the relations between jobs, including the hierarchical relations between jobs, including 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.

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 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

Q1 What is meant by 'gendered division of work'?

Q2 Define 'class'.

8.5 WOMEN IN THE ORGANIZED AND UNORGANISED SECTOR

In the organized sector women, hold various positions at the organizational/ institutional level. However, the percentage is quite low compared to the male counterpart. Also there are gender discrimination issues faced by women at the workplace, workplace harassment, the 'glass-ceiling effect', etc.

Over the years, employment in the unorganised sector has grown at a faster rate than in the organised sector. As a result there has been an increasing informalisation of employment, it being about 96% for females as against 91% for males. Unorganised Workers' Social security Act, 2008: In urban areas, the percentage of unorganised sector workers is around 65-70%.



With the aim of providing social security to these workers', the Government has enacted the Unorganised Workers' Social Security Act, 2008.

With the aim of providing social security to these workers', the Government has enacted the Unorganised Workers' Social Security Act, 2008. The Act envisages the setting up of the National Security Board and similar boards at the State level. Subsequently, the National Security Board has been constituted under the Chairmanship of the Union Labour and Employment Minister in 2009 to formulate social security schemes relating to health and maternity, death and disability, and old age pension. The states are in the process of constituting the state level boards. Further, the National Social Security Fund for unorganised sector workers with an initial allocation of Rs.1,000 crores has been set up to fund support schemes for weavers, toddy tappers, rickshaw pullers, bidi workers etc. Women form an integral part of the Indian workforce. According to the Registrar General of India, the work participation rate for women increased from to 25.63% in 2001 from 22.27% in 1991. While there has been an increase in the work participation rate of women, it continues to be substantially less in comparison to that of men. Of the total labour force, around 25 to 30% t women in rural and 15 to 18% in urban areas participate in the labour market. In the rural areas, women are mainly involved as cultivators and agricultural labourers. In the urban areas, almost 80% of the women workers are working in the unorganised sectors such as household industries, petty trades and services, buildings and construction. It has been observed that although the growth of population with declining fertility slowing down over time, there has been a remarkable growth in the workforce from 1994-2000 and 2000-05. The increase has been higher for females than males in both rural and urban areas. During 2000-05, the employment growth has been significantly higher for urban females (5.66%) than for all other three segments of

population namely rural females (2.81%), rural males (1.59%) and urban males (3.41%).

Rashtriya Mahila Kosh (National Credit Fund for Women): Provides poor women, particularly those in the unorganised sector who could not offercollateral and were not eligible for loans under bank schemes, access to microcredit facilities for setting up small enterprises at reasonable interest rates. The initial corpus given to RMK by the Government was Rs. 310 million, which was subsequently enhanced to Rs. 1,000 million. RMK, which started with an initial corpus of Rs.310 million has been recycled and the cumulative loaning operation was Rs.1,780 million in 2006. The number of women beneficiaries rose (*CEDAW Report: Draft - November 2011)* and loans disbursed under RMK on 28th February, 2011 as of December 2009 are 666,177 and Rs. 23,490 lakhs respectively.

Swalamban Programme: Was launched with the objective of providing training and skills to women to facilitate them to obtain employment on a sustained basis. Financial assistance is provided to Women's Development Corporations (WDCs), public sector corporations, autonomous bodies and voluntary organisations (NGOs) to train poor women, mostly in non-traditional trades and to ensure their employment in these areas. Some of the popular trades are computer programming, desktop publishing, medical transcription, electronics, watch assembling, radio and television repairs, garment making, dress designing and fashion technology, handloom weaving, secretarial practice, community health work, embroidery etc. Financial assistance is also provided to the grantee organisations for hiring of training cum- production sheds, training cost, machinery and equipments, stipend to the trainees and remuneration for the trainers. Various evaluation studies have shown that around 60% of the women trained have been able to get employment or self-employment. From 2006, the programme has been transferred to the States/ UTs. In 2004-05, 195 new projects have been approved and an amount of Rs. 63.30 million released, benefiting 24,560 women.

Swashakti Project: Earlier known as Rural Women's Development and Empowerment Project was initiated in 1998 as a centrally-sponsored project for a period of 5 years with an estimated outlay of Rs.1,862 million. In addition, an amount of Rs. 50 million is provided during the project period, for facilitating the setting up in the project states, of revolving funds for giving interest-bearing loans to beneficiary groups primarily during their initial formative stage. The overall objective of the project is to strengthen the processes, and create an environment for empowerment of women. The project covers 57 districts in the States of Uttar Pradesh, Uttaranchal, Haryana, Madhya Pradesh, Jharkhand, Gujarat, Chhattisgarh, Karnataka and Bihar. 17,647 women SHGs have been formed against a target of 16,000 with a total

membership of 2,43,962 women. The groups have a total group savings of Rs.221.5 million, and the groups have inter-loaned an amount of Rs. 548.7

8.6 IMPORTANCE OF SKILL DEVELOPMENT

Skill development refers to the process of identification of skill gap and increasing and developing persons' existing skill which will enable them to achieve their goals. Skill development efforts in India needs to be accelerated and aligned with the overall development of the economy so that the country's resources are efficiently utilised in creating skills that the market demands.

Despite its population of more than 100 billion, India suffers from workforce deficiency, mainly due to absence of required skills among the vast majority of its workforce. This gets reflected in the fact that about 80% of the workforce in rural and urban areas do not possess any identifiable marketable skills (NSS 61st Round on Employment and Unemployment). Vocational training plays a crucial role in transforming the unskilled people into skilled human resources and Industrial Training Institutes (ITIs) are key components of the vocational training system in the country. Vocational training being a concurrent subject, the responsibility is shared by both Central and State Governments. Director General, Employment and Training (DGE & T), Ministry of Labour, Govt. of India formulates policies, lays down standards and conducts trade testing & certification for both public and private ITIs. The State Governments are responsible for managing the ITIs.

The Eleventh Five Year Plan of India proposes a mission mode approach for skill development by launching a "Skill Development Mission". In the Indian context, initiatives for skill development have been taken up at various levels, both government and private. Some of these initiatives are discussed in the following paragraphs.

Initiatives taken by the Government of India

Coordinated Action on Skill Development is the major initiative of the Government of India for achieving 11th Plan objective of inclusive growth through coordination and harmonisation of skill development initiatives of different players. The action aims at creation of a pool of skilled persons with adequate skills that meet the employment requirement across various sectors of the national economy. The institutional structure put in place for the purpose includes the PM's Council on Skill Development, the National Skill Development Coordination Board (NSDCB) chaired by Deputy Chairperson, Planning Commission and the National Skill Development Corporation under Ministry of Finance.

PM's National Council on Skill Development

PM's Council on National Skill Development has Union Ministers of key ministries like Finance, Human Resource Development, Micro Small Medium Enterprises, Heavy Industries and Public Enterprises, Rural Development, Housing and Urban Poverty Alleviation Labour.

National Skill Development Coordination Board

The National Skill Development Coordination Board (NSDCB) is entrusted with the coordination and harmonisation of the Government's initiatives for

skill development spread across the seventeen Central Ministries and State Governments with the initiatives of the National Skill Development Corporation. It has twelve members which include Secretaries of Central Ministries of Labour & Employment, Rural Development, and Finance, Higher Education.

National Skill Development Corporation :

The National Skill Development Corporation (NSDC), a non-profit company under Section 25 of the Companies Act, has been set up under the Ministry of Finance. The Corporation has a two tier structures viz. a 15 Member Board and a National Skill Development Fund (NSDF) as a 100% government owned trust to facilitate its mandate of coordinating and stimulating private sector initiative in the area of skill development with enhanced flexibility and effectiveness.

8.7 SELF HELP GROUPS OF WOMEN AND LEADERSHIP

Economic empowerment of women has been envisaged to be achieved through convergence of the schemes and programmes having focus on formation and promotion of Self Help Groups (SHG) so as to enable women to have access to micro-credit and micro–finance, and by providing training and skill up-gradation to promote self employment opportunities and create livelihood options for women. Self Help Groups are voluntary association of people to attain certain collective goals, both economic and social goals. Self Help Groups are normally formed by the economically weaker section of the society, coming from rural or semi-urban areas. Each group consists of 10 to 20 members of small and marginal farmers, landless agriculture labourers, rural artisans, women folk, and micro-entrepreneurs. A group could be exclusively male or female, or even mixed. However, majority Self Help Groups are female groups.



The main purpose of SHGs is to mobilise savings among their members and utilised resources to meet the emergent credit needs of the members of the group.

A Self Help Group is an association of women who belong to the same social & economic background. The SHGs are usually informal groups of a locality area, whose members have a common need and importance towards collective action. These groups normally consist of 10 to 20 members of the group meet regularly, make their share of contribution.

The SHG promotes small saving among its members, which are then kept in a bank. SHGs have been generally formed for specific issues. The main purpose of SHGs is to mobilise savings among their members and utilised resources to meet the emergent credit needs of the members of the group. SHGs generally work according to the local requirement.

The group voluntarily decide to collect a fixed amount of savings at a fixed interval of time from all of its members. This amount may range from Rs. 10 to Rs. 200. This money is collected by the treasurer and kept partially in a Bank and partially among the group. The group opens a bank account in the nearest bank branch. The bank has to maintain only one account for the group as a single entry. The group can be thus treated as a single

customer by the bank and the hassles of treating 20 micro-accounts of each member can be done away with. The group members meet once in a week or fortnight or month. They decide how to work on different accumulated savings and how to work on different socioeconomic issues that confront them. Members make small regular savings contributions over a few months until there is enough money in the group to begin lending. Funds may then be lent back to the members or to others in the village for any purpose. In India, many SHGs are 'linked' to banks for the delivery of micro-credit.

The Government has launched social security schemes namely the Rashtriya Swasthya Bima Yojana (RSBY) providing health insurance, Janashree Bima Yojana (JBY) providing death and disability cover and Indira Gandhi National Old Age Pension Scheme (IGNOAPS) providing old age pension. In 2008-09, women Self Help Groups (SHGs) were also covered under the scheme. As on 31st December 2009 a total number of 5,61,642 women SHGs with 51,98,132 women have been insured.

8.8 PANCHAYATI RAJ-POLITICAL ROLE AND PARTICIPATION OF WOMEN



The Government of India through the 73rd and 74th Amendments to the Constitution ensured that 33% of seats for panchayats in rural areas and urban local bodies are reserved for women.

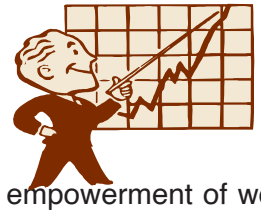
The participation of women in decision and policy-making processes is an important factor that determines their status in society. The Government of India through the 73rd and 74th Amendments to the Constitution ensured that 33% of seats for panchayats in rural areas and urban local bodies are reserved for women. Further, the Government has taken the initiative for effecting a Constitutional amendment to increase the percentage of reservation of seats for women in PRIs from the existing limit of 33% to 50% with a view to empowering women and bringing about uniformity in the matter of reservation in the States.

Panchayat Raj Institutions (PRIs): The formation of the Union Ministry of Panchayati Raj (MoPR) in 2004 became an important step in establishing an effective national level institution to monitor the PRIs. To increase and facilitate women's participation in PRIs and decision-making bodies, the Government has taken affirmative action by enacting the 73rd Constitutional Amendments in 1993. The Act provides for reservation of 1/3rd of all seats at all levels of PRIs as well as posts of chairpersons in them for women. Further, there is 1/3rd reservation of seats for SC and ST women.

Panchayat (Extension of the Scheduled Areas) Act, 1996 (PESA) has been modified suitably to extend the scope of the Panchayat Raj legislation to cover tribal areas in the 9 states of Andhra Pradesh, Chhattisgarh, Gujarat, Himachal Pradesh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha and Rajasthan. Under PESA, the Gram Sabhas are deemed competent to safeguard and preserve the traditions of their people, community resources and customary mode of dispute resolution. The MoPR had taken several initiatives for the effective implementation of PESA. They include the drafting of model rules and guidelines on implementation of PESA, workshops, field visits and meetings with officials' responsible for PESA implementation and

commissioning of an action research study for preparation of training modules on PESA.

District Planning Committees (DPCs): The main aim of the DPCs in every State is to consolidate annual plans prepared by the institutions of local governance. Currently, DPCs have been constituted in 23 States. Standing Committees have also been constituted for the effective planning and implementation of the action plans as well as making parallel bodies accountable to the Panchayats and *Gram Sabhas*. The representative participation of women in these Standing Committees has ensured the articulation of the decisions taken by the women in the *Gram Sabhas* to the PRIs. It is to be noted that at least half of the number of women voters in the panchayat constitute the quorum for the *Gram Sabha*.



CHECK YOUR PROGRESS

Q 3: Write the meaning of SHGs.

.....

Q 4 : Write the meaning of economic empowerment of women.



8.9 LET US SUM UP

- 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 for nothing that is conventional.
- Vocational training plays a crucial role in transforming the unskilled people into skilled human resources and Industrial Training Institutes (ITIs) are key components of the vocational training system in the country. Vocational training being a concurrent subject, the responsibility is shared by both Central and State Governments. Director General, Employment and Training (DGE & T), Ministry of Labour, Govt. of India formulates policies, lays down standards and conducts trade testing & certification for both public and private ITIs. The State Governments are responsible for managing the it is
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- Self Help Groups are voluntary association of people to attain certain collective goals, both economic and social goals. Self Help Groups are normally formed by the economically weaker section of the society, coming from rural or semi-urban areas. Each group consists

of 10 to 20 members of small and marginal farmers, landless agriculture labourers, rural artisans, women folk, and micro-entrepreneurs. A group could be exclusively male or female, or even mixed. However, majority Self Help Groups are female groups.



8.10 FURTHER READING

1. Biju, M. R.(2006). *Women's Empowerment : Politics and Policies*. New Delhi: Mittal Publication,

2. Rengaraja, Dr. V. (2013). *Microfinance-Principles and Approaches*. Notion Press.

3. Thakur, Anil Kumar. & Rahman, R. (2009). *Women Entrepreneurship*. New Delhi: Deep & Deep Publication.



8.11 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q.1: Gender shapes societal expectations of jobs and workers, and it affects how we understand the relations between jobs, including the hierarchical relations between jobs, including the hierarchical relations that underlie vertical segregation and the informal relations that reinforce horizontal segregation.

Answer to Q. 2: 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.

Ans to Q. No 3: Self Help Groups are voluntary association of people to attain certain collective goals, both economic and social goals. Self Help Group are normally formed by the economically weaker section of the society, coming from rural or semi-urban areas. Each group consists of 10 to 20 members of small and marginal farmers, landless agriculture labourers, rural artisans, women folk, and micro-entrepreneurs. A group could be exclusively male or female, or even mixed. However, majority Self Help Groups are female groups. A Self Help Group is an association of the poor people specially women who belong to the same social and economic background. The SHGs are usually informal groups of a locality area, whose members have a common need and importance towards collective action.

Ans to Q. No 4: Economic empowerment means greatest access to financial resources, reducing vulnerability of poor women in crisis situation like flood, death and accidents in the family and significant increase in women's own income. Economic empowerment gives women the power to retain income and use it at her discretion.



8.12 MODEL QUESTIONS

1. Why is women's contribution to domestic work considered unproductive?
2. What is gendered division of work?
3. Discuss the role of SHGs in empowering women.
4. Analyze the role of women in Panchayat system.
5. Why is skill development necessary for women?
6. Discuss the challenges faced by women workers in the unorganized sector.

UNIT 9: WOMEN'S MOVEMENTS

Unit Structure

9.1 Learning Objectives

9.2 Introduction

9.3 Pre-independence Women's Movements in India

9.4 Post- Independence Women's Movements

9.5 Contemporary Movements

9.6 National Committees and Commissions for Women and Children

9.7 Organization for Women's Upliftment

9.8 Let us sum up

9.9 Further Reading

9.10 Answers to check your progress

9.11 Model Question

9.1 LEARNING OBJECTIVES

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

- know about rise of movements for women's rights
- understand the contribution of women in India towards the movements
- describe the commissions and committees for women's rights
- discuss the organizational activities undertaken for women's rights and equality.

9.2 INTRODUCTION

Women's movement is a movement to combat sexual discrimination and to gain full legal, economic, vocational, educational, and social rights and opportunities for women, equal to those of men. The Cambridge dictionary defines the women's movement as- "those people whose social and political aims are to change women's position in society and increase knowledge about women's condition in society."

The women's movement (also known as the women's liberation movement) refers to a series of political campaigns for reforms on issues such as reproductive rights, domestic violence, maternity leave, equal pay, women's suffrage, sexual harassment, and sexual violence, all of which fall under the category of feminism and the feminist movement. The movement's priorities vary among nations and communities, and range from opposition to female genital mutilation in one country to opposition to the glass ceiling in another. The modern women's movement has lobbied for, and brought about a variety of social reforms. Issues of concern have included: pay equity, pension benefits, affirmative action, day care, reproductive rights,

domestic and sexual violence, sexism and sex-role stereotyping, matrimonial property rights, and women's representation in government.

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 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. A few of the prominent movements are:Telangana Movement; Chipko Movement; Anti Arrack Movement. In this unit we will discuss about these movements.

9.3 PRE-INDEPENDENCE MOVEMENTS IN INDIA

In the pre-independence period it became a reform movement of traditional society and struggle against the colonial power which was gripped by the many socio-political evils about the women like - sati, dowry, child marriage etc. Noted Indian political thinkers and reformers like- Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Keshab Chandra Sen, Phule, Pandita Ramabai, Swarnakumari Devi etc. tried to bring reforms the society. Their efforts spanned action to abolish the practice of sati, the custom of child marriage, the custom of disfiguring widows, the ban on the remarriage of widows and a host of other evil practices that affected women. These reformers were also actively engaged in advancing the status of women by promoting their participation in politics and education, by obtaining for them legal rights to property. Raja Ram Mohan Roy founded the Brahmo Samaj in 1828. He fought against the evils of caste system and the oppression of women. Vidyasagar took up the cause of widows, and started a movement in support for remarriage in the 1850s. It resulted in Hindu Widows' Remarriage Act of 1856. Keshab Chandra Sen was greatly interested in social reforms. He basically talked about the status of women and removing the inequalities of caste. The passing of the Brahmo Marriage Bill was the greatest triumph in his career as a social reformer. As a result of this Act, early marriage was abolished, polygamy was made penal offence and it sanctioned widow remarriage and inter-caste marriages. Mahadeva Gobinda Ranade who joined the Parthana Samaj in 1869, worked against social evils such as child marriage, the purdah system and prohibition of widow-remarriage. Swami Dayanand Saraswati, who founded Arya Samaj, too opposed child marriage and supported widow remarriage and girl's education. Vivekananda also emphasised on women's education. He emphaised that women should be taught the value of liberty, self-initiative and heroism. The women social reformer Maharani Tapasvini is reported to have taken part in the Revolt of 1857. She is one of the prominent persons who further the cause of women's education in Bangal. Pandita Ramabai develop a series of "Mahila Samajs" in Bombay Presidency and also speared

the women's awareness about the society and social value among the women's group and society to overcome the social evils. She also had begun series of project involving girls schools, orphanages and widow's home. Swarnakumari Devi formed the "Sakhi Samiti' to foster among Indian women an active and enlightened interest in the welfare of the country. Ramabai Rande supported the suffrage movement in India and she had lead a number of meeting with demands for the right to vote. Thus, the movement of pre-independence period was a kind of reform movement.

The first modern organisation, the Women's Indian Association, formed in Madras in 1917 by Mrs. Margaret Cousins under the inspiration and leader of Annie Besant. The Women's India Association, through their campaign for suffrage, had acknowledged the inspiration received from the movement for the right to vote in west. The All India Women Conference (known as the Akhil Hind Mahila Parishad) was established in 1927 to mobilise women for advancing their status through education, social reform and politics. The All India Women's Conference, as an apex women's organisation, played an important role in pressurising the colonial government for giving women political and legal rights and amendments in Hindu laws pertaining to marriage, divorce and property. However, as it was dominated by Hindu women form upper and middle classes and castes, it locked the mass base and refrained from mobilising the rural women or women from the lower rank of society in its campaign against the orthodox Hindu laws and practices. In practice, the dominant section of women's movement during the colonial period shared views of the social reformers and Gandhi on the status of women and did not question patriarchal social relations within the family and society. Although the communist movement was engaged in organising women workers on a small scale since the colonial period, yet its influence on the early women's movement was very limited because gender issues were subordinated within its broader political agenda of class struggle.

The concept of education as pre-requisite for women's equality was in fact, the first demand of the earlier women's movement that developed during the 1920's and 1930's. The first conference of the All India Women's Conference in 1927 condemned the practice of early marriage as it interfaced with women's education and emphasised the need for legal rights to deal with obstacles to promote education for women. However, women's education was eventually perceived as strengthening their roles within the dominant ideological framework of social reformers and nationalist. The nationalist movement laid the foundation of the principles of women's equality and provided some legal rights in social, economic and political spheres for women.



The first conference of the All India Women's Conference in 1927 condemned the practice of early marriage as it interfaced with women's education and emphasised the need for legal rights to deal with obstacles to promote education for women.

9.4 POST- INDEPENDENCE MOVEMENTS

In the post- independence period, the women's movement raised a number of issues, such as- demand of rights, political participation and sometime ecological to give protection for the livelihood of inhabitants. After independence, Indian women attained the bonafide citizenship of the new nation. The Constitution of India not only provided equal rights and privileges

for men and women but also went a step further to make provisions for special measures to be taken by the Government to improve the condition of women by enacting separate laws and forming institutions. For achieving the ideals of the Constitution it also incorporated Fundamental Rights and Directive Principles of State Policy, more particularly Articles 14-16 to provide equality before law, equal protection of law and equality of opportunity in matters of public employment irrespective of caste, sex or place of birth. Thus, the Constitution had once for all, settled the position of women in society and this recognition of political equality of women was a radical departure from the socio-cultural norms prevailing in traditional India.



Women from diverse castes, classes and communities participated in the movement along with activists drawn from a variety of political trends, parties and groups belonging to various ideologies making the movement highly heterogeneous.

After independence a vigorous women's movement had taken place in India. Women from diverse castes, classes and communities participated in the movement along with activists drawn from a variety of political trends, parties and groups belonging to various ideologies making the movement highly heterogeneous. By taking a look at the women's movement in India, one becomes aware of the enormous variety of positions, ideologies, strategies and mass bases. There are many debates going on around unresolved issues and questions, lending a sort of vibrancy to the women's movement. The positive achievement since independence is an important factor balancing this debate and controversy. There is the need to celebrate diverse strengths of the Indian women's movement especially its ability to meet challenges from different quarters, that is, challenges from communalism, caste movements etc.

The Chipko movement against tree felling: On April 1974, these women whose annual per capita income was Rs.129 rose against tree -felling. It is nationally and internationally discussed as the 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 stating, planning without fodder, fuel and water is one eyed planning. 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 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. 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 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. It challenged the old belief that forests mean only timber and emphasised their 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 movement's plan is a slogan to plant 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'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).

9.5 CONTEMPORARY MOVEMENTS

In 21st century the world has been experiencing various movements related to the issues of women. Among all the developing countries, India has one of the most complex forms of patriarchal system. The contemporary women's movement in India is one of the most growing movements in developing countries, challenging caste, class, and gender inequalities. The resurgence of the women's movement in the 1970s in the context of the crisis of the state and the upsurge in social movements against growing inequality marked a significant shift in the analysis and understanding of women's issues and in redefining feminist politics. The proliferation of women's action groups and grassroots organisations since the 1970s reflects the diversity and complexity of the women's movement. The canvas of the contemporary women's movement is very large. It has moved beyond the traditional concerns with legislation, education and social welfare to a wide range of issues, such as access to land and natural resources,

environmental degradation, media, reproductive health and population, gender based violence, alcoholism, dowry-murders, rape, eve-teasing, pornographic films, plays and literature on harassment of women at the workplace etc. are the main issues of contemporary women's movements.

Check your Progress

1. What is the meaning of women's movement?
2. Write about the anti-arrack movement.

9.6 NATIONAL COMMITTEES AND COMMISSIONS FOR WOMEN AND CHILDREN

National Commission for Women

The National Commission for Women was set up as statutory body in January 1992 under the National Commission for Women Act, 1990 (Act No. 20 of 1990 of Govt.of India) to :

- Review the Constitutional and Legal safeguards for women ;
- Recommend remedial legislative measures ;
- Facilitate redressal of grievances and
- Advise the Government on all policy matters affecting women.

The Commission initiated various steps to improve the status of women and worked for their economic empowerment during the year under report. The Commission completed its visits to all the States/UTs except Lakshdweep and prepared Gender Profiles to assess the status of women and their empowerment. It received a large number of complaints and acted suo-moto in several cases to provide speedy justice. It took up the issue of child marriage, sponsored legal awareness programmes,Parivarik Mahila Lok Adalats and reviewed laws such as Dowry Prohibition Act, 1961, PNDT Act 1994, Indian Penal Code 1860 and the National Commission for Women Act, 1990 to make them more stringent and effective.It organized workshops/consultations, constituted expert committees on economic empowerment of women, conducted workshops/seminars for gender awareness and took up publicity campaign against female foeticide, violence against women etc. in order to generate awareness in the society against these social evils.

- Rashtriya Mahila Kosh (RMK)
- The Juvenile Justice (Care and Protection of Children) Act, 2000 (56 of 2000).
- Probation of Juvenile offenders.
- Issues relating to adoption, Central Adoption Resource Agency and Child Help Line (Childline)
    - The Children Act, 1960 (60 of 1960)
    - The Child Marriage - Restraint Act, 1929 (19 of 1929)

The Department of Women and Child Development, Government of India, came into existence as a separate Ministry with effect from 30th January, 2006, earlier since 1985 it was a Department under the Ministry of Human Resources Development.

The Ministry was constituted with the prime intention of addressing gaps in State action for women and children for promoting inter-Ministerial and inter-sectoral convergence to create gender equitable and child-centred legislation, policies and programmes.

Its vision is to ensure empowered women living with dignity and contributing as equal partners in development in an environment free from violence and discrimination; and, well-nurtured children with full opportunities for growth and development in a safe and protective environment.

Promoting social and economic empowerment of women through cross-cuting policies and programmes, mainstreaming gender concerns, creating awareness about their rights and facilitating institutional and legislative support for enabling them realize their human rights and develop to their full potential is its main mission.

The broad mandate of the Ministry is to have holistic development of **Women and Children.** As a nodal Ministry for the advancement of women and children, the **Ministry formulates plans, policies and programmes; enacts/ amends legislation**, guides and coordinates the efforts of both governmental and non-governmental organisations working in the field of Women and Child Development. Besides, playing its nodal role, the Ministry implements certain innovative programmes for women and children. These programmes cover welfare and support services, training for employment and income generation, awareness generation and gender sensitization. These programmes play a supplementary and complementary role to the other general developmental programmes in the sectors of health, education, rural development etc. All these efforts are directed to ensure that women are empowered both economically and socially and thus become equal partners in national development along with men.

Policy Initiatives:

For the holistic development of the child, the Ministry has been implementing the world's largest and most unique and outreach programme of **Integrated Child Development Services (ICDS)** providing a package of services comprising supplementary nutrition, immunization, health check up and referral services, pre-school non-formal education. There is effective coordination and monitoring of various sectoral programmes. Most of the programmes of the Ministry are run through non-governmental organisations. Efforts are made to have more effective involvement of NGOs. The major policy initiatives undertaken by the Ministry in the recent past include universalisation of ICDS and **Kishori Shakti Yojana**, launching a nutrition programme for adolescent girls, establishment of the Commission for protection of Child Rights and enactment of **Protection of Women from Domestic Violence Act.**

Organisation:

The Ministry of Women and Child Development is headed by its Hon'ble Minister, Minister of State and Secretary of the Ministry of Women and Child Development.The activities of the Ministry are undertaken through seven bureaux.

The Ministry has 6 autonomous organisations viz.

- National Institute of Public Cooperation and Child Development (NIPCCD)
- National Commission for women (NCW)
- National Commission for Protection of Child Rights (NCPCR)
- Central Adoption Resource Agency (CARA)
- Central Social Welfare Board (CSWB)
- Rashtriya Mahila Kosh (RMK)

NIPCCD and RMK are societies registered under the Societies Registration Act, 1860. CSWB is a charitable company registered under section 25 of the Indian Companies Act, 1956. These organisations are fully funded by the Govt. of India and they assist the Department in its functions including implementation of some programmes/schemes. **The National Commission for Women** was constituted as a national apex statutory body in 1992 for protecting and safeguarding the rights of women. **The National Commission for Protection of Child Rights** which is a national level apex statutory body constituted in the March 2007 for protecting and safe guarding the rights of children.

Subjects Allocated to the Ministry of Women and Child Welfare:

- Welfare of the family.
- Women and Child Welfare and Coordination of activities of other Ministries and Organisation in connection with this subject.
- References from the United Nations Organizations relating to traffic in Women and Children
- National Nutrition Policy, national Plan of Action for Nutrition and National Nutrition Mission.
- Charitable and religious endowments pertaining to subjects allocated to this Department
- Promotion and development of voluntary effort on the subjects allocated to this Department
- Implementation of -
- Immoral Traffic in Women and Girl Act. 1956 (as amended upto 1986).
- The Indecent Representation of Women (Prevention) Act, 1986 (60 of 1986).
- The Dowry Prohibition Act. 1961 (28 of 1961)

- The Commission of Sati (Prevention) Act, 1987 (3 of 1988), excluding the administration of criminal justice in regard to offences under these Acts.
- Implementation of the Infant Milk Substitutes, Feeding Bottles and Infant Food (Regulation of Production, Supply and Distribution) Act, 1992 (41 of 1992).
- Coordination of activities of Cooperative for Assistance and Relief Everywhere (CARE)
- Planning, Research, Evaluation, Monitoring, Project Formulations, Statistics and Training relating to the welfare and development of women and children, including development of gender sensitive data base.
- United Nations Children's Fund (UNICEF)
- Central Social Welfare Board (CSWB)
- National Institute of Public Cooperation and Child Development (NIPCCD)
- Food and Nutrition Board
- Food and Nutrition Board (FNB)
- Development and popularization of subsidiary and protective foods.
- Nutrition extension.
- Women's Empowerment and Gender Equity.

COMMITTEE ON EMPOWERMENT OF WOMEN

The Committee on Empowerment of Women consists of 30 members, 20 of whom are nominated by the Speaker from among the members of Lok Sabha. 10 members are nominated by the Chairperson of rajya Sabha from among the members of Rajya Sabha. On the Occiasion of International Women's Day on 8th march 1996, two resolutions for constituting a Standing Committee of both houses of parliament were moved in the Rajya Sabha and Lok Sabha for improving the status of women in the Indian Society.

Some of the main functions of the Committee are to consider and investigate the reports submitted by the National Commission for Women, to examine the measures by the government machineries to enforce gender justice and empowerment and other plans adopted by the committee.

9.7 ORGANIZATION FOR WOMEN'S UPLIFTMENT

Organisations like Women's Indian Association (1917) and The National Council of Women in India (1920) are important ones in promoting women's rights and fight for gender justice. 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.

Most of the organizations 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.



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.

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 and 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.



CHECK YOUR PROGRESS

Q.3. Name three women's organization which were formed after India attainted independence.

Q4. In which area Chipko movement started?



9.8 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.
- Chipko Movement was born in a small hilly village, Advani in Tehri Garhwal district of Uttar Pradesh.
- 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.



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9.10 ANSWERS TO CHECK YOUR PROGRESS

Answer 1. The women’s movement (also known as the women’s liberation movement) refers to a series of political campaigns for reforms on issues such as reproductive rights, domestic violence, maternity leave, equal pay, women’s suffrage, sexual harassment, and sexual violence, all of which fall under the category of feminism and the feminist movement.

Answer 2. The anti- arrack movement 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.

Answer 3. Saheli, Manushi, Stri Shakti

Answer 4. Tehri Garhwal district of Uttar Pradesh

9.11 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 commission for women’s justice and welfare.

ii) Discuss the issues and concerns of Contemporary women’s movements..

UNIT 10: GENDER AND HEALTH

UNIT STRUCTURE

10.1 Learning Objectives

10.2 Introduction

10.3 Health Status Of Women In India

10.4 Mortality and Morbidity Factors Influencing Health

10.5 Nutrition and Health

10.6 Hiv And Aids Control Program

10.7 National Health And Population Policies And Programmes.

10.8 Let us Sum Up

10.9 Further Reading

10.10 Answer to Check Your Progress

10.11 Model Questions

10.1 LEARNING OBJECTIVES

After going through this chapter you will be able to

- Understand Health status of women in India
- Understand mortality and morbidity factors influencing health
- The meaning of nutrition and health
- Know the concept of HIV and AIDS control program
- Understand National health and Population Policies and Programmes.

10.2 INTRODUCTION

Gender and Health is a comprehensive reference which addresses health issues affecting women of all ages—adolescence through maturity. 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.

10.3 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.



The socioeconomic and gender-based inequalities that women face are played out in their access to and use of health care services.

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 unable to find affordable transport. In some context sociocultural norms also often limit women's mobility and interaction with male health providers. The way that 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 and because female health-care workers are often working with sharps, 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 musculoskeletal 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 sterility which cause asthma, as well as to adverse reproductive outcomes such as spontaneous abortion and congenital malformations. Female community health workers mayalso be subjected to to different form of violence ranging from mental to physical.

10.4 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. However, 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 help ensure the good health and nutrition of the recipients. So far, the programme is being offered in 53 districts around the country.



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.

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,JananiSurakshaYojona (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.

10.5 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, withBody 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 and the high prevalence of wasting in this group (28 per cent) is of particular concern.

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 varioustrends and disparities in these outcomes across geographical regions, socio-economic classes, and demographic groups. In order totackleunder nutrition and enabling improvements in the determinants of poor nutrition it requires actions from multiple actors and sectors, and at multiple levels .

10.6 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 acquired immunodeficiency 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.

10.7 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.

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, Janani Suraksha Yojana, 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.

The Maternity Benefit Act, 1961 prohibits working of a pregnant woman for a specified period before and after delivery. It also provides for maternity leave and payment of monetary benefits to working mothers. The maximum period for which women can get maternity benefits is twelve weeks, of which six weeks can be taken prior to delivery and six weeks after the delivery of the child. The Act has been amended in 2008 which has empowered the Central Government to enhance the medical bonus once in every three years, by notification, to a maximum of Rs. 20,000. The medical bonus which was increased from Rs. 250 to Rs. 1,000 at the time of the amendment has now been increased to Rs. 2,500 by Gazette Notification in August 2008.

Enhancement of Maternity Leave and Childcare Leave for Women

Government Employees: The Department of Personnel and Training (DoPT),

Ministry of Personnel, Public Grievances and Pension has issued office memorandums on 11th September 2008, through which existing maternity leave of 135 days to women government employees has been enhanced to 180 days and childcare leave to two years for women having minor children. The

Government has also started extra benefits for women with disabilities especially when they have young children and children with disabilities. They are paid Rs. 1,000 per month as special allowance for childcare from the birth of the child till the child is two years old.



CHECK YOUR PROGRESS

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 _____.



10.8 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.



10.9 FURTHER READING

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

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



10.10 ANSWER TO CHECK YOUR PROGRESS

a. 1983

b. population stabilization.



10.11 MODEL QUESTIONS

A) Write Short notes(Answer within 150 words)

1. What is mortality and morbidity?
2. What are the challenges faced by women in access to healthcare?

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

UNIT 11: GENDER AND RIGHTS

UNIT STRUCTURE

11.1 Learning Objectives

11.2 Introduction

11.3 Right to an Individual's CHOICE of SEXUAL ORIENTATION

11.4 Gender Issues of Development

11.4.1 Gender Related Development Index (GDI)

11.4.2 Gender Empowerment Measure/ Index (GEM)

11.5. Women and Environment

11.6 Let Us Sum Up

11.7 Further Reading

11.8 Answers to Check Your Progress

11.9 Model Questions

11.1LEARNING OBJECTIVES

After going through this unit, you will able to-

- understand how gender is incorporated into the development process.
- learn about the different measures of gender development.
- explain the meaning of Gender Related Development Index (GDI) and Gender Empowerment Index (GEI).

11.2INTRODUCTION

In this unit, we will discuss the issues of right to choice of one's sexual orientation, Queer, the measures to assess gender related development and techniques. Economic development is the primary objective of all the countries of the world. Every nation tries to bring improvement in the income and standard of living of its citizens. In addition to all-round development, a nation also tries to bring in equality between men and women in the development process. Inequalities persist in many ways and are seen in the differences in the sex ratio, literacy rates, female infanticide, wage differentials, etc.The United Nations have successfully shifted the development debate from Income or Gross Domestic Product to a multi-dimensional measure in its Human Development Index (HDI). Further, in 1995, the UNDP introduced the Gender Related Development Index (GDI) and the Gender Empowerment Index (GEM) to access the gender dimensions of development.

11. 3 RIGHT TO CHOICE OF SEXUAL ORIENTATION

Human rights are rights inherent to all human beings. We are all equally entitled to our human rights without discrimination, whatever our

nationality, place of residence, sex, national or ethnic origin, color, religion, language, or any other status, such as age, disability, health status, sexual orientation or gender identity. These rights, whether they are civil and political rights (such as the right to life, equality before the law and freedom of expression) or economic, social and cultural rights (such as the rights to work, social security and education) are indivisible, universal, interrelated and interdependent. The right to equality and non-discrimination are core principles of human rights, enshrined in the United Nations Charter, The Universal Declaration of Human Rights (UDHR) and human rights treaties. The opening words of the Universal Declaration of Human Rights are unequivocal: "All human beings are born free and equal in dignity and rights." The equality and non-discrimination guarantee provided by international human rights law applies to all people, regardless of sex, sexual orientation and gender identity or "other status." There is no fine print, no hidden exemption clause, in any of our human rights treaties that might allow a State to guarantee full rights to some but withhold them from others purely on the basis of sexual orientation and gender identity. Moreover, United Nations human rights treaty bodies have confirmed that sexual orientation and gender identity are included among prohibited grounds of discrimination under international human rights law. This means that it is unlawful to make any distinction of people's rights based on the fact that they are lesbian, gay, bisexual or transgender (LGBT), just as it is unlawful to do so based on skin color, race, sex, religion or any other status. This position has been confirmed repeatedly in decisions and general guidance issued by several treaty bodies, such as the United Nations Human Rights Committee, the Committee on Economic, Social and Cultural Rights, the Committee on the Rights of the Child, the Committee against Torture, and the Committee on the Elimination of Discrimination against Women.

Queer is an umbrella term for sexual and gender minorities who are not heterosexual but non-normative sexual identity. Queer came to be used derogatively against those with same-sex desires or relationships in the late 19th century. 'Queer'- (meaning strange, unusual) not fitting traditional ideas about gender or sexuality, especially the idea that everyone is either male or female or that people should only have sexual relationships with the opposite sex.

LGBT stands for lesbian, gay, bisexual, and transgender. It includes both sexual orientation (LGB) and gender identity (T). They strongly identify with queer culture, community. 'Queer' is used as an umbrella term for anyone who does not identify as straight (heterosexual) or cisgender, so it's important to know other sexual and gender identities the term covers. Below, we break down a few basic terms and concepts. These are just some of the many terms that are used to define sexual orientation, as well as gender identity and expression.

The New York City's Lesbian, Gay, Bisexual & Transgender Community Center is a one-of-a-kind organization that empowers community members to lead healthy, successful lives. They acknowledge their community's diversity and advocate for justice and opportunity.



Check your Progress

1. What is meant by right to one's choice of sexual orientation?

2. State the meaning of 'queer'.

11.4GENDER ISSUES OF DEVELOPMENT

Gender Issues of Development can be broadly studied under two heads – Gender Related Development Index (GDI) and Gender Empowerment Index (GEM). There two concepts are discussed below.

11.4.1 Gender Related Development Index (GDI)

We have already discussed about the Human Development Index (HDI) in one of the previous unit. The HDI, for the first time incorporated aspects like life expectancy, educational attainment and income in measurement of economic development. However, the HDI missed out inequalities in opportunities between men and women. It is usually seen that because of gender bias in health care, mortality rates of women are high compared to men. The adverse ***sex ratio*** has led to the concept of '***missing women'***. Neglect of women is seen in aspects of allocation of health care facilities, access to education, food and nutrition.



The adverse ***sex ratio*** has led to the concept of '***missing women'***. Neglect of women is seen in aspects of allocation of health care facilities, access to education, food and nutrition.

The Gender Related Development Index (GDI) was introduced in the Human Development Report 1995 to measure achievements in the same dimensions and variables as the HDI, but also takes account of inequality between women and men. The greater the gender disparity in basic human development, the lower is a country's GDI compared with its HDI. With the advancement of economic progress as well as social progress, such clear bias against women should have declined. But this has not happened. In many households, women eat less and do not get proper medical attention. There is also a great difference in education. Women have no or little power over any household decision-making process. These women are also politically marginalised.

Human Development Report 2005 presents GDI for 140 countries. Norway topped the GDI rankings with Australia and Iceland coming second and third respectively. GDI is now calculated for 160 countries. The aim of calculating the GDI was to add a gender sensitive dimension to the HDI. This GDI shows how much women are lagging behind their male counterparts and how much women need to catch up within each dimension of human development. It is useful for understanding the real gender gap in human development achievements and is informative to design policy tools to close the gap. In 1996, Kerala had the highest score in the country achieving scores of 0.736 on HDI and0.721 on GDI. However, in 2006, Kerala was ranked 2nd on HDI and 3rd on GDI with scores of 0.764 and 0.745 respectively.Chandigarh was ranked 2nd on both HDI and GDI in 1996 but attained the highest HDI and GDI scores in 2006 at 0.784 and 0.763

respectively. The States with consistently low achievement on both HDI and GDI are Bihar, Uttar Pradesh, Madhya Pradesh, Rajasthan and Orissa.

11.4.2 Gender Empowerment Measure/ Index (GEM)

The Gender Empowerment Measure/ Index (GEM) was also introduced by the Human Development Report, 1995. GEM is the United Nations Development Program's attempt to measure the extent of gender inequality across all countries, based on estimates of women's relative economic power, participations in high-paying positions with economic power, and access to professional and parliamentary positions. Though it was introduced at the same time as the GDI, it differs from the GDI in the fact that the GDI is an indicator of gender inequality in basic capabilities. The GEM is more specialised of the two and is focussed on indicating the relative empowerment of women in a given country. The GEM made international comparison between countries possible in certain dimensions not done earlier.

The GEM was designed to measure 'whether women and men are able to actively participate in economic and political life and take part in decision-making' (UNDP, 1995, p 73) – Klasen 257.

Debate has now arisen about the effectiveness of the use of GEM or GDI in promoting gender-sensitive development. These measures are criticised on the ground that they are highly specialised and difficult to interpret; at times they also suffer from data gaps. The GEM is also criticised on the fact that it measures inequality only among the most educated and economically advantaged women. Women in grassroot organisations or at the local political level or in the informal sector are not reflected in the GEM. It is in these sectors where many women in developing countries work. Statistical data/information is not available on women's involvement in labour market or economic participation in developing countries. This measure is thus applicable to developed countries which do collect these statistics.

Gender Empowerment Index in India

The GEM for India in 2006 was 0.497 and 0.416 in 1996. The state level analysis is shown in the following table. (Table 2.2)

There was overall improvement in performance on GEM over the decade, both in the All-India score and in the scores achieved by all the States/UTs. 14 States/UTs achieved GEM scores above 0.485 in 2006 while only 2 had achieved scores higher than this in 1996.

- The States/UTs that achieved GEM scores above 0.485 in both 1996 and 2006 were Goa and Kerala.
- NCT Delhi had the highest score for GEM for 2006. It moved from the 3rd rank in 1996 to the 1st rank in 2006 with a significant improvement in its GEM score.
- Nagaland had the lowest rank in both 2006 and 1996 with GEM scores of 0.289 and 0.165 respectively.



CHECK YOUR PROGRESS

Q3: What is meant by GEM? (Answer in around 30 words)

.....

.....

Q4: When was the concept of GEM introduced in the Human Development Report? (Answer in around 20 words).

.....

.....

Q5: What is the basic difference between the GDI and the GEM?

.....

.....

11.5 WOMEN AND ENVIRONMENT- SUSTAINABLE DEVELOPMENT AND IMPACT ON WOMEN

According to the World Bank data of 2019, 49.58 percent of the world population was female and if we exclude the population of India and China then there are more females than males in the rest of the world. So,we can say that about half of the world population are female. Also it is said that women and environment are truly partners in life as women establishes a close link with environment. And there are many instances when the women stand united by raising their voices and visions against the environmental and ecological crisis. The Chipko movement of India is one such example, which has also gained respect from the world community as a successful women movement for environmental protection. Chipko movement is a women led movement, where the women united against the authorities who had denied the link between deforestation and desertification and permitted logging in Himalaya region in 1970's. From the first hand experience of what had happened in their area and from their traditional knowledge, the women community of Himalayan region not only united against such irrational logging but also they protect each tree of their place by hugging the trees, that is why called Chipko.

In Human Development Reports of 1995, Mahbub-ul- Haq rightly mentioned, 'Development, if not engendered, is endangered'. As the half of the world population is women, so development without their active participation, cannot be called development in true sense, rather it is maldevelopment. So, women should get equal opportunity and choice as their male counterpart in development process as well as in policy/ decision making process. But the past and present experiences of the developing nations witness a different picture where women suffer many inequities such as malnutrition, poor

health, lack of basic education, overwork, unskilled, mistreatment, powerlessness etc.

In the Agenda 21 of the Rio Declaration on Environment and Development, it is mentioned that women have a vital role in environmental management and development and their full participation is essential to achieve sustainable development. Development that meets the needs of present the generation without compromising the ability of future generation to meet their own needs is called sustainable development. Sustainable development has three components viz. society, economy and environment and women play the vital role in each components of sustainable development. As mentioned earlier women suffer many inequities and as a result of that women are the majority of the world's poor. So, to alleviate poverty, a basic goal of sustainable development, women should be economically empowered and involved in the decision making process. Women as mother are the first educators to their children so they have the capacity to aware their children about environment and prepare them accordingly. Women in performing their daily domestic duties come into contact with their immediate environment as consumers and producers. So they have the better knowledge regarding the availability of environmental resources, deterioration of environmental quality and about conservation and management of environmental resources in their locality. In present situation the world has gone beyond its capacity with respect to human population. So in order to achieve the sustainable development goal we must restrict the population growth where women have to play the dominant role in terms of family planning, women education, change in traditional attitude, participating in decision making process etc. Women, particularly the indigenous women have the knowledge of locally available common property resources, ecological linkage, ecosystem and environment management. They have the capacity to restrict the over utilisation of open access resources in their community.



Sustainable development has three components viz. society, economy and environment and women play the vital role in each components of sustainable development.

So, it is clear from the above discussion that, if development policies don't involve the men and women alike, then such policies will not succeed in the long run and also not satisfy the objective of sustainable development. The effective participation of women in environmental education, environmental awareness programme, protecting, preserving and management of environment are the precondition of sustainable development strategy. Society also should give due acceptance, recognition and support for women's contribution to environmental development and management. Women should involve actively in environmental decision making at all levels and gender concerns and perspective should integrate in policies and programmes of environment and development. Apart from it we should strengthen the role of women in environment and development by enhancing the capacity building measures and research.



11.6 LET US SUM UP

- Every nation tries to bring improvement in the income and standard of living of its citizens. In addition to all-round

development, a nation also tries to bring in equality between men and women in the development process.

- In 1995, the UNDP introduced the Gender Related Development Index (GDI) and the Gender Empowerment Index (GEM) to access the gender dimensions of development.
- Adverse *sex ratio* has led to the concept of '*missing women'*. Neglect of women is seen aspects of allocation of health care facilities, access to education, food and nutrition.
- The Gender Related Development Index (GDI) was introduced in the Human Development Report 1995 to measure achievements in the same dimensions and variables as the HDI, but also takes account of inequality between women and men. The greater the gender disparity in basic human development, the lower is a country's GDI compared with its HDI.
- GDI in now calculated for 160 countries.
- India's HDI value of 0.624 puts it in the 'medium human development' category.
- The Gender Empowerment Index (GEM) was also introduced by the Human Development Report, 1995. GEM is the United Nations Development Program's attempt to measure the extent of gender inequality across all countries.
- The GEM for India in 2006 was 0.497 and 0.416 in 1996.



11.7 FURTHER READING

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11.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q.1: The equality and non-discrimination guarantee provided by international human rights law applies to all people, regardless of sex, sexual orientation and gender identity or "other status." There is no fine print, no hidden exemption clause, in any of our human rights treaties that might allow a State to guarantee full rights to some but withhold them from others purely on the basis of sexual orientation and gender identity.

Ans to Q.2: Queer is an umbrella term for sexual and gender minorities who are not heterosexual but non-normative sexual identity. Queer came to be used derogatively against those with same-sex desires or relationships in the late 19th century. 'Queer'- (meaning strange, unusual) not fitting traditional ideas about gender or sexuality, especially the idea that everyone is either male or female or that people should only have sexual relationships with the opposite sex.

Ans to Q.3: The Gender Empowerment Index (GEM) is an index to measure the extent of gender inequality across all countries, based on estimates of women's relative economic power, participations in high-paying positions with economic power, and access to professional and parliamentary positions.

Ans to Q.4: The Gender Empowerment Index (GEM) was introduced in the Human Development Report, 1995. This Index focuses on the relative empowerment of women in a given country.

Ans to Q.5: The GDI is an indicator of gender inequality in basic capabilities viz., life expectancy, educational attainment, income and inequality between women and men. The GEM is more specialised of the two and is focussed on indicating the relative empowerment of women in a given country. The GEM has made international comparison between countries possible in certain dimensions not done earlier.

11.9 MODEL QUESTIONS



Short Questions:

Q.1: In what way is the HDI different from the GDI?

Q.2: What is the basic difference between the GDI and the GEM?

Q.3: Which state in India has the highest GDI Score?

Long Questions:

Q.1: Write a short note about the effectiveness of the use of GEM or GDI in promoting gender-sensitive development.

Q.2: Briefly discuss the GDI Index amongst the states of India.

Q.3: State the criticisms levelled against GEM and GDI?

Q4: Discuss the impact on environment on women and how does sustainable development work in this context?

UNIT- 12: GENDER PARITY

Unit Structure

12.1 Learning Objectives

12.2 Introduction

12.3 Human Development Index (HDI)

12.4 Gender Parity Index (GPI)

12.5 Gender Related Social Issues in India

12.6 Organisations Working for Gender Justice and Development

12.7 Section 377 of the Indian Penal Code

12.8 Let us sum up

12.9 Further Reading

12.10 Answers to check your progress

12.11 Model Questions

12.1 Learning Objectives

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

- Explain what is gender parity
- Describe the measures to assess gender parity
- Discuss social issues related to gender in India
- Understand the legal aspect of right to individual's choice of sexual orientation

12.2 INTRODUCTION

In the previous unit, we have learnt about the rights of LGBTQ and some of the measures to assess gender empowerment and gender development aspects. We also learnt about the effect of environment and how women tend to adapt to it; the sustainable development aspects in relation to gender. In this unit, let us understand, the concepts of HDI, GPI related to gender issues in development. We will discuss some of the important organizations that work for gender justice and issues related to gender discrimination in India. It is important to critically evaluate the acceptance of the LGBTQ community through the perspective of the Section 377 of the Indian Penal Code (IPC).

12.3 THE HUMAN DEVELOPMENT INDEX (HDI)

The Human Development Index (HDI) is one of the most ambitious attempts to analyse the comparative status of socio-economic development systematically by the United Nations Development Program (UNDP) in its annual series of Human Development Reports. HDI as a means of measuring economic development was introduced in 1990. It focuses on three broad

areas – (i) longevity-as measured by life expectancy at birth, (ii) knowledge –as measured by a weighted average of adult literacy (two-thirds) and mean years of schooling (one-third), and (iii) standard of living –as measured by real per capita gross domestic product adjusted for the differing purchasing power parity of each country's currency to reflect cost of living and for assumption of diminishing marginal utility of income. The HDI tracks changes in the level of development of countries over time. Using these three measures and applying a formula to data for 177 countries, the HDI ranks countries [on a scale of zero (lowest/no development) to one (highest/complete development] into three groups: low human development (0.0 to 0.499), medium human development (0.50 to 0.799), and high human development (0.80 to 1.00).

The HDI is a very useful means of comparing the level of development of countries. Gross National Product (GNP) or Gross Domestic Product (GDP) per capita alone is too narrow an indicator of economic development and it fails to indicate other qualitative aspects of development – such as enrollment in schools and longevity. The HDI has thus made a major contribution to improving our understanding of what constitutes development. By combining social and economic data, the HDI allows nations to take a broader measure of their development performance, both relatively and absolutely, and to focus their economic and social policies more directly on areas in need of improvement.



Gender parity is a statistical measure that provides a numerical value of female-to-male or girl-to-boy ratio for indicators such as income or education

Despite the widespread use of the HDI as a measure of development, it has been criticized on the ground that development is mainly about freedom, but the index does not directly measure this. Moreover, this measure of economic development does not say anything about the distribution of income. Another criticism against the HDI being an index of development is that it excludes many aspects of economic and social life that can hinder development like crime, corruption, poverty, deprivation and negative externalities.

There has been much debate about the reliability and usefulness of the GDI in comparing countries and in promoting gender-sensitive development. However, it should be remembered that the GDI cannot be used as an independent measure of gender-gap; it can be used only in combination with the scores of the HDI.

The ranking of countries by GDI makes it clear that almost no society treats men and women equally. This is seen from the fact that the GDI value for most countries is lower than its HDI value. Also, gender inequality is found to be associated with human poverty. Countries with low GDI like Niger, Ethiopia, Mozambique also fall in the low HDI.

12.4 GENDER PARITY INDEX (GPI)

Gender parity is a statistical measure that provides a numerical value of female-to-male or girl-to-boy ratio for indicators such as income or education. In knowledge based global economy knowledge is considered to be the chief component of development. And education is considered to be the

breeding ground of knowledge as knowledge is accumulated basically in education sector. So in order to ensure development, participation of all population of a country in the process of education is becoming the need of the hour. But mostly in developing nations the scenario of relative access to education of males and females is quite surprising. It shows clear gender disparities in attainment of education. So, the measurement of relative access to education of males and females becomes necessary for each nation to take appropriate timely action to cope with the situation of gender disparities in attainment of education. In this direction UNESCO developed the Gender Parity Index (GPI) as a socio-economic index to measure the relative access to education of males and females. In simple language GPI shows the ratio of girls to boys in primary, secondary and tertiary level of education. GPI is calculated by dividing the female Gross Enrolment Ratio by the male Gross Enrolment Ratio for the given level of education. Again Gross Enrolment Ratio is calculated by dividing 'the number of students enrolled in a given level of education regardless of age' by 'the population of the age group which officially corresponds to the given level of education' and the multiply by 100. When GPI=1, it shows parity between sexes in educational attainment; when GPI < 1, it indicates a disparity in favour of males and when GPI > 1, it indicates a disparity in favour of females. The limitations of the index are that it does not show whether the overall level of participation in education is low or high. Apart from it this index does not determine whether improvements in the ratio due to increase in girl's enrolment or decrease in boy's enrolment.



Check your Progress

1. What is Human Development Index (HDI)?
2. Based on what is Gender Parity Index (GPI) calculated?

12.5 GENDER RELATED SOCIAL ISSUES IN INDIA

In a country where patriarchy is deep rooted in the societal values and practices, there is bound to be gender discrimination and inequality. Gender inequality exists in the form of socially constructed, predefined gender roles firmly anchored in India's sociocultural fabric that has deep cultural and historical roots. Socio-cultural influences have spill over effects across all domains, including the organizational workforce, and social and political contexts. Gender inequality has been a crucial social issue in India for centuries. Census 2011 shows the child sex ratio among children of 0-6 years to be 918 girls for every 1000 boys in India. This statistic speaks for itself and demands urgent and efficient solutions to address the cause of gender inequality.

The discrimination starts from even before the girl child is born. In many instances, she is prevented from being born. The girl child is considered a burden. She is often deprived of the basic rights and equal opportunities to lead a wholesome childhood and adult life.

● Dowry problem in India

The dowery system is an age old system in our country. At first, it was introduced to show love and care and also support to the newly wedded couple. It is a process of transferring gifts to the groom's family from the bride's side. But now, it has lost its true intention and has just become a social problem and a threat to the society.

Some problems of dowry in India are as follows:

Women are killed: It may be noted here that more than 8000 It women dies as a result of the Indian Dowry system every yea.r Sometimes a woman is murdered by her husband or in-laws when her family can't afford to provide dowry. Here, it may also be noted that women commit suicide after facing a lot of harassment and abuses for failing to meet the dowry price

Women are abused: Women who can't pay unexpected dowry price or who are not able to make additional payments in the future often faces harassment and abuses. It may also be said that the husband'sfamily sets the woman on fire if she is not able to meet their demands.



Dowry leads to infanticide: Women are viewed as a financial burden on a family, so many parents abort girls or allow them to die after birth.

Dowry makes child marriage more likely: In India child marriages are very common to marry off their children. To avoid larger dowries, families of unmarried daughters marry off their daughters at a very young age even before puberty. Globally, more than 700 billion woman alive today are married off when they were under 18. India has the most child bridesthis in the world and phenomena is fastly driven by the system. It may be noted here that younger a girl is, the lower the price of the dowryis. So in order to save money, the family marries off their daughters at early ages.

Dowry leads to infanticide: Women are viewed as a financial burden on a family, so many parents abort girls or allow them to die after birth. This leads to both to the chronic undervaluing of women and a huge gender disparity. It may be noted here that there are 914 girls for every 100 boys in India 0-6 age group according to 2011 census data.

Dowry traps poor families in depth: Dowries often forces poors families to take out loan with high interest rate, to sell off their land, promise to pay dowries in installment and other scenarios that leads to continuous debt. It may be noted here that dowries often depend class hierarchies as wealthy families who expect higher dowries essentially exclude poor families from asking for marriage.

● Female foeticide

Female foeticide is the process of finding out the sex of the foetus undergoing abortion if it is found that it is a girl child. Even though it is an illegal activity, many people continue to practice it. Female foeticide in India is the abortion of a female foetus outside legal methodd. Tthe natural sex ratio is assumed to be between 103 and 107 and any number above it is considered as above is suggestive of female foeticide. It may also be noted here that female foeticide is also known as gender selective abortion where the female gender is selected and illegally terminated. It is a brutal practice which is often practiced even today.

Female foeticide is considered as a curse in today's India specially in rural area. The frequency of female foeticide in India is increasing day by day. Here the irony is that even elderly women hates girl child and does not realise one thing that they too write born as a girl child and become women as they aged. Female foeticide is a symptom of an underlying melady. Its incidence is increasing as families perceive that bearing daughters does not make any economic sense and does not provide any social advantages and added to that is the generations of bias the favours bearing a male child. This is evident from the declining sex ratio between the males and females which was ddropped to the alarming levels especially in the northern states of India.

- **Female infanticide**

Female infanticide is the international killing of baby girls to the preference of male babies and from the low value associated with the birth of females. This practices often arises in the areas where cultural norms value the male children over the female ones. It is the deliberate killing of the newborn female children and is a hheinous crime. Female infanticide in India is increasing day by day and India witnesses one of the highest female infanticide incidents in the world. It has been revealed by a Delhi based NGO which is dedicated to the protection of human rights that the preference of a son over a daughter is one of the major reasons for female infanticide in many countries around the world tags daughtersaas an unaffordable economic burden on the family.

Female infanticide is also regarded as a violation of the right to life of children, specifically girls. There are two types of infanticide- Direct or active infanticide and indirect or passive infanticide. Direct infanticide refers to killing the baby deliberately by means of dehydration or starvation, suffocation or head injuries. On the other hand, indirect or passive infanticide begins with inadequate nutrition, neglect or careless parenting, especially when the baby gets sick.

- **Violence Against Women**

The deep rooted ideologies of gender discrimination, the confinement of women to the private domestic realm, restrictions on their mobility and exclusion from the society, public, political sphere continue to discourage the majority and the entitlements and public services, which constitute the poor women 's life line, do not reach appropriately to women. Violence against a woman affects the women's sense of self-esteem. Violence against women demolishes her self-confidence. It is often used as a potent tool of subjugation and disempowerment of women.

National Family Health Survey (2005-06) reported that one-third of women aged 15 to 49 had experienced physical violence and approximately one in ten had been victim sexual violence. National Crime Record Bureau indicated that, there is an increasing incidence of crimes against women. Total number of crimes against women has increased by 29. 6 percent between 2006-2010. It has been observed that the conviction rate for violence against women remained low, reflecting inter alia, that many of these cases are not

National Family Health Survey (2005-06) reported that one-third of women aged 15 to 49 had experienced physical violence and approximately one in ten had been victim sexual violence.

being prosecuted properly and inadequate proof is tendered before the courts. Child marriage is another area of concern which makes women more vulnerable to domestic violence. The consequences of gender discrimination especially violence against women led to declining female sex ratio. The Census of India, data has revealed that the worst child sex ratio has been found and it continues to suffer from adverse sex ratio due to persisting gender discrimination. The declining child sex ratio is a salient demographic disaster which has adverse implications on women in the form of increased trafficking for sexual exploitation, honour killing, rapes, etc.

Trafficking of women and children is another gross form of human rights violation. It has deprived them from their rights and fundamental freedom. Trafficked women and children have a greater tendency to face risk with fewer opportunities to avoid abusive conditions with a marginalised access to justice and other redressal resources. Trafficking is often hidden in the view of migration and therefore the abuse of rights is very difficult to identify. The forced/bonded labour, domestic servitude are among other major consequences of trafficking. It has been estimated that during 2004 around 2. 8 million women were victims of trafficking out of which 36 percent were children.

Discrimination against women and gender based violence continue to be a pervasive feature of our society. Unequal social, political and economic status of women is an outcome of patriarchy and deeply entrenched socio-economic, cultural stereotypes about women and it is sometimes perpetuated by laws, regulations, and policy which do not sufficiently address the sub-ordinate status of the women. Thus, it is necessary that the laws which are gender biased or gender blind are recognised and amended and wherever necessary, new legislations be enacted to protect and safeguard the rights of women. It is important that the existing laws are implemented and enforced effectively.

Some of the gender injustices in our country:

- Female foeticide and infanticide
- Human trafficking for sex work
- Practice of Dowry and Dowry deaths
- Domestic Violence
- Gendered Division of Work
- Gender Inequality in access to education
- Inaccessibility to Health facilities
- Women in Power and Decision-making process

12.6 ORGANISATIONS WORKING FOR GENDER JUSTICE AND DEVELOPMENT

Various organizations, forums and committees work for the cause of gender justice and development. They take up advocacy for the rights of women and the LGBTQ community. Following are some of the organizations that

work for gender justice and strive against discrimination. These organizations also take up measures to enhance equality and development of the marginalized sections of the society.

UN WOMEN: The United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) is the UN agency dedicated to gender equality. The agency was established to accelerate progress on meeting women's needs across the world. It supports the UN members states in achieving global standards of gender equality, and it works closely with civil society organizations and governments to design and implement policies, laws and services that benefit women.

Amnesty International is a worldwide movement of with over 2.2 million members, who campaigns for internationally recognized human rights for all. The Amnesty International works on improving the Universal Declaration of Human Rights through international solidarity and campaigning on human rights issue. Its mission is to conduct research to generate action to prevent and put an end to grave human rights abuses, and to demand justice for those whose rights have been abused.

Human Rights Watch was established in 1978 as non-governmental human rights organization. Today, its network of experts is comprised of human rights professionals, including lawyers, journalists and academics. The organization produces detailed reports on human rights violations and abuses on the global scale. Each year, the organization publishes more than 100 reports on human rights conditions in around 80 countries, which are followed by an extensive coverage in both local and international media.

The Association for Women's Rights in Development (AWID) is an international organization working to achieve gender equality and women's human rights across the word. The vision of AWID is "a world where feminist realities flourish, where resources and power are shared in ways that enable everyone, and future generations, to thrive and realize their full potential with dignity, love and respect, and where Earth nurtures life in all its diversity". The organization supports the gender justice movements to become driving forces in oppression.

North East Network (NEN) is a women's rights organisation linking with rural and urban women and organisations on development and related issues within North East India. NEN recognizes the potential and right of every individual and child as crucial, irrespective of their race, colour, caste, ethnic origins, different abilities, linguistic group, religious belief, sexual orientation, marital/civil/family status, gender, age or social grouping. Thus, NEN endeavours touching individual lives to bring about a collective change in society. NEN also connects to different civil society organisations on development and social justice issues within North East India. It was set up as part of the preparatory process for the Beijing World Conference on Women in 1995. In the 20 years since its establishment, NEN has become a platform to address women's human rights.NEN is one of the first organisations in the North East to combine activism with advocacy from a liberal feminist perspective, conveying critical gender issues through dialogue and dissemination.

Akshara is a non-profit organisation working towards enhancing social consciousness on gender inequality. It recognises that giving women the ability to stand up for themselves, provide for themselves and protect themselves is essential to ensuring a gender-equal atmosphere. It runs the 'Empowering Dreams' program, wherein it empowers disadvantaged young women by providing scholarships and capacity building workshops to help them break out of their circle of poverty. They also equip the girls with the perspective to understand and resist gender-based discrimination and violence. Akshara realizes that it's important to not exclude men in the process of acting in support of women's empowerment and thus, its 'Youth for Change' program trains young men and women to become supporters of gender equality and take up personal and social action.



Gender at Work is part of the Government of India recommended Panel of Institutions/ Organisation for imparting training programs/workshop under Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013.

Gender @ Work India (Gender at Work) is an organization committed to changing these deep-seated power structures of discrimination and social norms by supporting individuals and groups in systems, organizations and communities to promote social justice and gender equality. Gender at Work is part of the Government of India recommended Panel of Institutions/ Organisation for imparting training programs/workshop under Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013. The organization not only supports organizations on creating equal workplaces but but also carries out diverse rights-based interventions, in collaboration with grassroots organizations, to tackle violence against women and children to bring greater equality in the community. It has its global presence in more than 10 countries with offices in D.C., Toronto, Delhi, Hyderabad and Online

AYZH organization provides women with healthcare and sanitary products to protect themselves against infectious diseases, allowing them to continue to be productive in their lives. Established in the light of the alarming fact that 1600 women die each day due to infections in pregnancy or childbirth, it takes measures for creating awareness on gender and health.

LGBTQIA+ YOUTH INDIA is an organization initiated to tackle emotional distress faced by LGBTQIA+ students who face bullying by their peers and society on grounds of their sexual orientation/ sexuality. They provide advocacy and awareness on acceptance and rights of the queer community.

Humsafar Trust is an NGO in Mumbai which promotes LGBT rights. Founded by Ashok Row Kavi in 1994, it is one of the largest and most active of such organisations in India. It provides counselling, advocacy and healthcare to LGBT communities and advocate to reduce violence, discrimination and stigma against them. Humsafar Trust is the convenor member of Integrated Network for Sexual Minorities (INFOSEM).

Nazariya: **A Queer Feminist Resource Group** (Nazariya QFRG) is a non-profit queer feminist resource group based out of Delhi NCR (National Capital Region). The group was formed in October 2014, and has since established a South Asian presence. The organization undertakes workshops/seminars, helpline- and case-based counselling, and advocacy to affirm the rights of persons identifying as lesbian and bisexual women,

and transgender persons assigned female at birth. Nazariya QFRG also works to inform queer discourse in institutions, and build linkages between queer issues, violence and livelihoods. They focus on the intersectionality between queer, women's and progressive left movements in India.

Naz Foundation: Naz India enables economically, socially and through their sexual orientation, marginalised youth to realize their potential and become agents of change.

Udaan Trust is an Indian NGO operating in the state of Maharashtra. It is the first HIV/AIDS organisation founded by homosexuals living with HIV/AIDS. Udaan focuses on issues of sexual health within the homosexual and transgender communities, particularly with regard to the prevention of HIV/AIDS. In order to accomplish this, Udaan provides services such as condom distribution, sex education, counseling, and medical services to at-risk populations.

Udaan also attempts to increase awareness of issues relevant to the rights of homosexual and transgender individuals and people living with HIV/AIDS. The organisation does not merely provide services to these individuals - it is meant to reflect their interests, as Udaan employs MSM, TG, and PLHA people (men who have sex with men, transgender, and people living with HIV/AIDS, respectively). Each of the six members of the Board of Directors is a person living with HIV.

12.7 SECTION 377 OF THE INDIAN PENAL CODE

Section 377 refers to 'unnatural offences' and says whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal, shall be punished with imprisonment for life, or with imprisonment of either description for a term which may extend to 10 years, and shall also be liable to pay a fine.

Section 377 of the Indian Penal Code criminalises consensual private sexual acts between adults. It came into force in 1862. Lawyers have argued that the notorious Criminal Tribes Act, 1871, which branded a number of marginalised population groups like transgenders as "innately criminal" before it was repealed, drew inspiration from Section 377. Though the 172nd report of the Law Commission of India recommended the deletion of Section 377, no action was taken. The penal provision says "whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal, shall be punished with imprisonment for life, or with imprisonment of either description for a term which may extend to 10 years, and shall also be liable to fine."

The constitutionality of Section 377 of the Indian Penal Code which was enacted during the British administration in India in 1860. Section 377 created an offence of voluntarily having carnal intercourse "against the order of nature" with any man, woman or animal, punishable by up to ten years imprisonment or a fine. Although the provision appears to be neutral on its face, it was argued to have a discriminatory effect on LGBT persons, par-

ticularly homosexual men.

In 2001 the NAZ Foundation – a non-governmental organisation working in the field of HIV/AIDS intervention and prevention – filed a writ petition before the Delhi High Court seeking a declaration that Section 377, to the extent that it penalised sexual acts in private between consenting adults, violated the India Constitution, specifically, Articles 14 (equality before the law), 15 (non-discrimination), 19(1)(a)-(d) (freedom of speech, assembly, association and movement) and 21 (right to life and personal liberty). The Naz Foundation argued that the law had a discriminatory effect because it was predominantly used against homosexual conduct, thereby criminalising activity practiced more often by homosexual men and women. This was said to jeopardise HIV/AIDS prevention methods by driving homosexual men and other sexual minorities underground. It was further argued that, as private consensual relations were protected under Article 21 of the Constitution, Section 377 was invalid as there was no compelling state interest to justify the curtailment of a fundamental freedom. The Naz Foundation also argued that Section 377 violated Article 14 on two grounds: first, because it was unreasonable and arbitrary to criminalise non-procreative sexual relations, and secondly, because the legislative objective of penalising "unnatural" acts had no rational nexus with the classification between procreative and non-procreative sexual acts.



In 2001 the NAZ Foundation – a non-governmental organisation working in the field of HIV/AIDS intervention and prevention – filed a writ petition before the Delhi High Court seeking a declaration that Section 377, to the extent that it penalised sexual acts in private between consenting adults, violated the India Constitution,

The Centre had said that the other aspects of the penal provision dealing with minors and animals should be allowed to remain in the statute book. Section 377 refers to 'unnatural offences' and says whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal, shall be punished with imprisonment for life, or with imprisonment of either description for a term which may extend to 10 years. They may also be entitled to pay fine as punishment.

In a landmark judgement for the LGBT community in the country, the Supreme Court lifted a colonial-era ban on gay sex on 6th September 2018, A five-judge constitution bench headed by Chief Justice Dipak Misra had reserved its verdict on July 17 after hearing various stakeholders for four days, including gay rights activists. Besides the CJI, the bench also comprised justices R F Nariman, A M Khanwilkar, D Y Chandrachud and Indu Malhotra. It is considred to be a very significant verdict.

Lesbian, Gay, Bisexual, Transgender and Queer (LGBTQ) Pride Month:

It is currently celebrated each year in the month of June to honor the 1969 Stonewall Uprising in Manhattan, NYC. The Stonewall Uprising was a tipping point for the Gay Liberation Movement in the United States. In the United States the last Sunday in June was initially celebrated as "Gay Pride Day," but the actual day was flexible. In major cities across the nation the "day" soon grew to encompass a month-long series of events. Presently, celebrations include pride parades, picnics, parties, workshops, symposia and concerts, and LGBTQ Pride Month events attract millions of participants around the world. Memorials are held during this month for those members of the community who have been lost to hate crimes or HIV/AIDS. The pur-

pose of the commemorative month is to recognize the impact that lesbian, gay, bisexual and transgender individuals have had on history locally, nationally, and internationally.

In 1994, a coalition of education-based organizations in the United States designated October as LGBT History Month. In 1995, a resolution passed by the General Assembly of the National Education Association included LGBT History Month within a list of commemorative months. National Coming Out Day (October 11), as well as the first "March on Washington" in 1979, are commemorated in the LGBTQ community during LGBT History Month.

Check your Progress

Q 3. State the allegation of Naz Foundation against section 377, IPC.

Q 4. Mention some of the important gender discrimination issues.



12.8 LET US SUM UP

- India was ranked 131 in the 2016 Human Development Index (HDI) among the 188 countries. India scored 0.624 and was placed in medium human development category.
- The top three countries are Norway (0.949 score), Australia (0.939 score) and Switzerland (0.939 score).
- Amongst the SAARC countries, Sri Lanka (73) and Maldives (105) were placed in "high human development" category, followed by India (131), Bhutan (132), Bangladesh (139), Nepal (144), Pakistan (147) and Afghanistan (169).
- India ranks lowest among BRICS nations. Russia (49), Brazil (79), China (90), South Africa (119) and India (131).
- NAZ Foundation – a non-governmental organisation working in the field of HIV/AIDS intervention and prevention – filed a writ petition before the Delhi High Court seeking a declaration that Section 377, to the extent that it penalised sexual acts in private between consenting adults, violated the India Constitution, specifically, Articles 14 (equality before the law), 15 (non-discrimination), 19(1)(a)-(d) (freedom of speech, assembly, association and movement) and 21 (right to life and personal liberty).
- The Naz Foundation argued that the law had a discriminatory effect because it was predominantly used against homosexual conduct, thereby criminalising activity practiced more often by homosexual men and women.



12.9 FURTHER READING

- Lekhi, R. K. & Aarti Nayar (2005). Development and Environmental Economics. New Delhi: Kalyani Publishers
- https://wcd.nic.in/sites/default/files/Executive%20Summary_HLC_0.pdf
- Jhingan, M. L. (1992). Economics of Development and Planning, Delhi: Konark Publishers Pvt. Ltd.

- United Nations Development Programme (UNDP). Human development data (http://hdr.undp.org/en/data/).



12.10 ANSWERS TO CHECK YOUR PROGRESS

Answer 1. Human Development Index- HDI as a means of measuring economic development was introduced in 1990. It focuses on three broad areas – (i) longevity-as measured by life expectancy at birth, (ii) knowledge –as measured by a weighted average of adult literacy (two-thirds) and mean years of schooling (one-third), and (iii) standard of living –as measured by real per capita gross domestic product adjusted for the differing purchasing power parity of each country's currency to reflect cost of living and for assumption of diminishing marginal utility of income

Answer 2. UNESCO developed the Gender Parity Index (GPI) as a socio-economic index to measure the relative access to education of males and females. In simple language GPI shows the ratio of girls to boys in primary, secondary and tertiary level of education.

Answer 3. In 2001 the NAZ Foundation – a non-governmental organisation working in the field of HIV/AIDS intervention and prevention – filed a writ petition before the Delhi High Court seeking a declaration that Section 377, to the extent that it penalised sexual acts in private between consenting adults, violated the India Constitution, specifically, Articles 14 (equality before the law), 15 (non-discrimination), 19(1)(a)-(d) (freedom of speech, assembly, association and movement) and 21 (right to life and personal liberty). The Naz Foundation argued that the law had a discriminatory effect because it was predominantly used against homosexual conduct, thereby criminalising activity practiced more often by homosexual men and women.

Answer 4. The consequences of gender discrimination especially violence against women led to declining female sex ratio. The Census of India, data has revealed that the worst child sex ratio has been found and it continues to suffer from adverse sex ratio due to persisting gender discrimination. The declining child sex ratio is a salient demographic disaster which has adverse implications on women in the form of increased trafficking for sexual exploitation, honour killing, rapes, etc.



12.11 MODEL QUESTIONS

1. What does gender parity mean?
2. Discuss some of the important social issues related to gender in our country. Give examples.
3. Elucidate some of the gender justice related organizations' activities.
4. Critically analyse the issue of the Section 377 of the IPC.
5. Describe the significance of the "Pride Month".
6. Discuss the problem of women trafficking in India.