Gender Diversity in Gender Sensitization

By

SHAIK KHAJA MOHIDDIN,
ASSO.PROF. VVIT. NAMBUR, GUNTUR,
RESEARCH SCHOLAR IN ANU, GUNTUR
INTRODUCTION

- India is a land of several religious communities.
- Indian religions may be divided onto two categories:
  - First, those which are of local origin Hinduism.
  - Second, later independent religious such as Buddhism, Jainism, and Sikhism.
- Under this some others like Judaism, Christianity and Islam.
Major Indian Religious Groups

1. Hinduism
2. Buddhism
3. Jainism
4. Christianity
5. Islam
6. Sikhism
HINDUISM

- Hinduism is the world's third most popular religion, with around 750 million followers. The religion of Hinduism originated in Northern India, near the river Indus, about 4000 years ago and is the world's oldest existing religion.

- Hinduism is practiced by more than 80% of India's population. Place of Origin India Founder Developed out of Brahmanism.

- Sacred Text: Vedas, Upanishads.
- Sacred Building: Mandir.
- Major Festivals: Diwali, Holi.
- Holy Place River: Ganga.
Gender Roles in Society: Hinduism

- Women's roles in society were minimal in Hinduism's society.
- Women were seen as dependent minors who needed to be controlled by men in order to succeed under the influence of Hinduism.
- Hinduism had caused women's rights to decline tremendously during the Vedic period (1600-1800 BC).
- Prior to marriage the female is regulated by her father and then when she is married she is controlled by her husband.
➢ It is the female’s role as a wife to bear her husband’s children and educate them in their traditional practices. And male’s role as to rule them, provided home and bread.

➢ This alone shows the difference of men's roles versus women's roles in Hindu society.

➢ As these rituals became more complicated, women were not allowed to own property in society. Women had married at very young ages which did not allow for them to finish their education under the practice of Hinduism.
Due to being married at such young ages, they were not able to finish their educations, therefore not qualifying them to perform many ritual sacrifices.

Hindu practices showed the negative characteristics of women. They had stated that women would be promiscuous unless controlled by men.
Romila Thapar. He states that,

"The symbol of the woman in Indian culture has been a curious intermeshing of low legal status, ritual contempt, sophisticated sexual partnership, and deification," In all, Hinduism had impacted women's roles in Indian society by perceiving women as dependent minors who needed to be controlled by men in order to succeed.
Buddhism

- Buddhism originated during the 6th century BCE in India. The founder of this religion was Siddhartha Gautama.

- Buddhists strive to achieve Nirvana or enlightenment. Buddha’s teachings had reflected in the teachings of Hinduism.

- Karma and rebirth were major aspects in Buddhism.

- Meditation was also apart of Buddhist culture.

- Different from Hinduism, Buddhism abandoned social classes and had cast off the religious authority of the Brahmins.

- Buddhism was not interested in the guesswork about the existence of a God or the creation of the world.

- People were more inclined to become Buddhist due to the fact that it challenged the inequalities of a Hindu-based caste system and had argued that gender nor caste position was a blockade to enlightenment.
Gender Roles in Society: Buddhism

- Buddhism differed greatly from Hinduism due to the fact that anyone could achieve enlightenment or Nirvana, not just the upper classes or men.

- Buddhism had challenged the inequalities of the Hindu-based caste system.

- It had argued that caste position nor gender should be a barrier to enlightenment.

- Women had joined Buddhism to find freedom and independence in society which had been unavailable in Indian society before Buddhism.
Women's roles in society became relatively different and better because of Buddhism.

Women's social status had improved greatly under Buddhism due to this.

Women and men were equal in theory which caused for more rights for women.

While patriarchal society stayed the same, women were allowed more freedoms and were seen as independent in the Buddhist society.
Women were allowed to become nuns and be religiously and societal active.

Overall, Buddhism had allowed for women to be seen as independent and had improved women's rights in society.
Christianity

Christianity came into existence with Jesus of Nazareth, a Jewish teacher who claimed to be the Son of God, the Messiah, for whom the Jewish had long awaited. Many people followed his teachings about devotion and love for other human beings. Jesus was known for using parables that were earthly stories with a heavenly meaning. The Romans and the Jewish Pharisees (priests) rebelled and in 30 C.E. Jesus was crucified. His followers believed that he rose from the dead and ascended into heaven. Thus Christians deem in the resurrection of Jesus Christ who is both human and divine.
Gender Roles in Society: Christianity

- Christianity, women were considered equal in their ability to achieve salvation comparing to India where women could not achieve Moksha.
- Also, in this religion women were allowed to remove themselves from traditional roles and become nuns living in convents away from society.
- Within the various Christian traditions both men and women can be recalled as saints.
Gender Roles and Islam

- The Qur'an views women and men to be equal in human dignity, this spiritual or ethical equality has not been reflected in most Muslim laws. For example:

- Women do not have equal rights to make independent decisions about choice of (marriage) partner, getting a divorce and custody of their children.
Qur'an verse 4.34, which refers to men as ‘guardians’ (qawamun) (over women), has been used to justify gender roles and male privilege over women.
SIKHISM

- Sikhism was born in the Punjab area of South Asia, which now falls into the present day states of India and Pakistan.
- The main religions of the area at the time were Hinduism and Islam.
- The Sikh faith began around 1500 CE, when Guru Nanak began teaching a faith that was quite distinct from Hinduism and Islam.
- The centers of Sikh worship are known as gurdwaras ("house of the Guru") and langar (communal refectory).
Quick Facts

- Formed - 1450 CE
- Origin – India
- Followers - 23,000,000
- Deity - God(Ik Onkar) (monotheistic)
- Sacred Texts - Shri Guru Granth Sahib
- Headquarters - Amritsar, Punjab, India
Roles of Women in Sikhism

Salvation

• It is clear that the light of God rests equally within both sexes. Both men and women can therefore attain salvation by obeying the Guru.

Education

• Education is considered very important in Sikhism. It is the key to anyone’s success. Education for all is essential and everyone must aim to be the best they can be.
Hereditary Rights

• Hereditary rights have never been an issue in Sikhism. Sikh women have full rights to contest any hereditary claim.

Gender Equality

• Sikhism does consider men and women to be different by virtue of their gender. However this does not imply superiority of one sex over the other. Men and women are equal under the eyes of God and should therefore be given equal opportunity. No position in Sikhism is reserved solely for men. Sikh women can also take part in any political role they feel fit to accommodate.
Importance of the Woman’s View

• There is no suggestion of inferiority amongst the role women can play and neither is a woman’s intelligence doubted.

Opportunity to Pray

• Any woman is permitted to enter a Gurdwara (Sikh Temple) and is accepted in all prayers and recitations of the Guru Granth Sahib. No area is made exempt and women are always an integral part of the congregation.
Restrictions on Clothes

• Apart from commanding women not to wear a veil, Sikhism makes a simple yet very important statement regarding dress code. This applies to all Sikhs regardless of gender.

• This is unique for women because it is the first time in history when women were expected to defend themselves and others with their Kirpans (swords). They are not expected to be dependent on men for physical protection.
Menstruation

• A faith’s view on menstruation is a good indicator of its tolerance towards women.

• Many faith’s regard a menstruating women to be unclean. But in Sikhism this is not the case.

• Certainly this cycle may have a physical and psychological effect on a woman, but this is not considered to be a hindrance to her wanting to pray or accomplish her religious duties fully.

• The Guru makes it clear that the menstruation cycle is a God given process and that the blood of a woman is required for the creation of any human being.
Spousal Relationships

- Any married couple will have their ups and downs. Different religions and cultural traditions provide different solutions.

- The Guru Granth Sahib (p.143) states, “Should brass, gold or iron be broken, the smith fuses it back together in the fire. Should the husband and wife have a break of relations. Through children are their bonds forged again. The ruler when making a demand, by a tax is calmed. The hungry, by food are satisfied. With rain and inundating rivers is famine lifted. In love through sweet speech comes reunion”. 
Jainism

- The origins of Jainism can be traced back to the Indus River valley civilization of 3000 B.C.
- Jains believe that there were 24 great teachers the last of whom was Lord Mahavira who lived during 6th century B.C. These twenty-four teachers are called Tirthankaras—people who had attained all knowledge while living (Moksha) and preached it to the people.
- Thus, there is not one all-powerful supreme being that controls all. Jains believe in reincarnation. Their souls, which are believed to be a unique substance in the universe, take different living forms in the cycle of birth, death, and rebirth.
- This cycle has been going on forever, the universe has no beginning or end, it has always been and always will be. The ultimate goal is to get rid of one's karma on their soul so that they may end this cycle.
Once this goal is reached their soul has attained all knowledge and it rests in the heavens forever (Nirvana). Karma theory is about actions and the results they bring to the soul's path. It is the simply the law of cause and effect with respect to the soul.

The way to get rid of one's karma is to follow certain rules of doing good somewhat similar to the ten commandments. These include the principles of: **Ahimsa** - To protect all life (non-violence)
- **Satya** - To speak truth
- **Asteya** - To not steal
- **Brahmacharya** - To not commit adultery
- **Aparigraha** - To limit one's possessions

Jains uphold these principles by practicing vegetarianism, non-violence in thought, deed, and action.
Roles of Women in Jainism

Jainism is in many ways dedicated to equality, for some Jains a women’s femaleness creates spiritual inequality.

 The Sectarian divide- The Digambara Jain sect believes that women cannot achieve liberation without being reborn as men first. The Svetambara sect disagrees.

 Nakedness- Digambara Jains hold this view because they believe that nakedness is an essential element of the road to liberation. Since women are not allowed to be naked in public they cannot achieve liberation directly, and so are seen as second-class citizens.
Ahimsa and women- Diagambara also believe that women are inherently himsic (which is translated as harmful). This comes partly from a belief that menstrual blood kills micro-organisms living in the female body. The killing of the micro-organisms is said to show that a female body is less non-violent than a male body.
Impurity- Some Jain texts say that menstrual blood is a sign of impurity.

Attachment- Another argument is that because a woman’s nature is to care for children and other dependents, she will find it much more difficult to break free from these earthly attachments, and unless she does this, she cannot achieve liberation.
Gender Analysis
Some Basic Definitions

**Sex**- refers to the biological difference between men and women. The differences are concerned with men’s and women’s bodies.

**Gender**- refers to the social difference between men and women based on activities, roles and responsibilities connected to be a male or female. These differences are changeable overtime.

**Equity**- refers to fairness and justice in the distribution of responsibilities and benefits between men and women. It leads to gender equality.

**Equality**- refers to equal rights, responsibilities and opportunities for men and women (and girls and boys).

**Gender Relations**- refers to the social relationships between men and women. Gender relations vary according to time, place and other relations such as class, race, ethnicity, disability and so on (March, Smyth & Mukhopadhyay, 1999).
Gender Concepts

Women in Development (WID)

This concept, introduced in the 1970s, focuses on women’s practical needs. It aims to change the condition of women through women’s participation. Specific women’s project and support form all development actors were centered to make women more efficient in development activities/projects.

Gender And Development (GAD)

This concept focuses on gender relation, and addresses inequalities in women’s and men’s social roles in relation to development. It aims to change the position of women and incorporate gender consideration into mainstream.

This approach argues that sustainable development is only possible if women and men are equally involved and that equality of women is not just a women’s issue, it is a goal that requires the active participation of both men and women (“Gender Analysis Guideline”, 2012).
Gender Mainstreaming

The concept focuses on institutionalizing gender sensitivity and equality. It aims to mainstream all gender concerns into every aspect of an organizational priorities and procedures.

“Mainstreaming gender is both a technical and political process which requires shifts in organizational cultures and ways of thinking, as well as in the goals, structures, and resources allocation of international agencies, government, and NGOs” (Kardam, 1998).
What is Gender Analysis?

Gender analysis is a systematic analytical process that examines the relationship between men and women, and the inequalities of those relationships in relevance of gender roles and power dynamics in a given context ("Tips for", 2011, p-2).

Main Goals of Gender Analysis

➢ To better understand a community for developmental work

➢ To ensure gender equality in development context

When to conduct Gender Analysis

Policy/Program/project Design

Policy/Program/project Evaluation

Policy/Program/project Planning

Policy/Program/project Implementation
Stages of Gender Analysis
Adapted from “Gender Analysis Toolkit”, 2009

1. Identifying issues
2. Gathering evidence
3. Identifying & defining outcomes
4. Planning
5. Communication
6. Delivery/implementation
7. Monitoring & review
8. Reporting
What questions do we ask for Gender Analysis

Questions about Access & Control
- Who has what?
- Who decides for whom?
- Who has access?
- Who benefits?
- Who losses?

Questions about the Influencing Factors
- Why not equal?
- Cultural factors?
- Social factor?
- Economical?
- Others?

Who does what?
How?
When?
Where? With whom?
How to find the answers of the questions

Development context tool kit, livelihood toolkit and stakeholders priorities for development toolkit can be used for asking questions about current situations and future planning (FAO, 2001).

The development context tools are- Village resource map, transects, trend lines, village social map, Venn diagram and institutional profiles.

Livelihoods tools are- Farming system diagram, benefits analysis flow chart, daily activities clocks, seasonal calendars, income and expenditure matrices and resource picture cards.

Stakeholders Priorities Tools are - Pair wise ranking matrix, flow diagram, problem analysis chart, venn diagram of stakeholders, stakeholders conflict and partnership matrix, and best bets action plan.

Gender Analysis Frame Works

Gender Analysis Frame Works are practical instruments designed to understand the gender dynamics within a project or a context. Framework used for analysis of tools.

Purposes of Gender Analysis Frame Work

- Context Analysis
- Visualisation of key points
- Planning of Development works
- Communications
- Monitoring & Evaluation
<table>
<thead>
<tr>
<th>Name of Frame Work</th>
<th>Key concepts</th>
<th>Strength</th>
<th>Weakness/Challenges</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Harvard Analytical Frame Work</td>
<td>This is a grid/matrix for collecting data on gender roles at individual and community level. It has four main components: activity profile; access and control over resources; influencing factors; and project cycle analysis.</td>
<td>• Easy adaptable to all sectors • Provides micro level data • Helps planners design more efficient projects and improve overall productivity</td>
<td>• Focusing on gender roles rather than gender relations • Lack of power analysis • Time consuming</td>
</tr>
<tr>
<td>The Moser Frame Work (Also known as the triple roles framework)</td>
<td>It identifies women’s triple role as productive, reproductive and community activities. It is a planning methodology which tells: division of labour at micro level; gender differences in access to and control over resources; decision making, and WID/GAD policy matrix.</td>
<td>• Accessible and easy applicable • The concept of “triple role” makes all areas of work visible</td>
<td>• Assumes women are homogenous • Time consuming • Does not highlight other forms of inequalities such as class and race</td>
</tr>
<tr>
<td>Gender Analysis Matrix</td>
<td>This is a community–based technique to analyze gender differences at household and community level and considers impact on labour, time, resources and social cultural factors.</td>
<td>• Fosters “bottom-up’ analysis through community participation</td>
<td>• Difficulties defining a community • Excludes macro and institutional analysis</td>
</tr>
<tr>
<td>Capacities and Vulnerabilities Analysis(CVA) Frame Work</td>
<td>Used by external agencies in emergency relief interventions to meet immediate needs, and to build on people’s strengths to support at long-term social and economic development.</td>
<td>• CVA can be used at all levels—from the community to the national and even international level</td>
<td>• Does not include an explicit agenda for women’s empowerment</td>
</tr>
<tr>
<td>Women’s Empowerment Frame Work</td>
<td>This frame work might be used to assess how a development intervention or programme might support greater women’s empowerment.</td>
<td>Focus on gender relation rather than only women’s role</td>
<td>• Ignores other aspects of empowerment (rights, claims and responsibilities)</td>
</tr>
<tr>
<td>Social Relation Approach</td>
<td>The approach uses an institutional analysis in order to identify how institutions (community, market, state and family) create and reproduce inequalities.</td>
<td>• This approach can be use both in policy analysis and in development programmes</td>
<td>• Complex analysis • Emphasis on structure and ignores agency</td>
</tr>
<tr>
<td>The People-Oriented Planning Frame Work</td>
<td>This framework is an adaptation of the Harvard Analytical Frame Work and uses the situation of refugees. Aims of the frame work is: to ensure that there is an efficient and equitable distribution of resources.</td>
<td>• Easy to use • Give a clear picture</td>
<td>• Top-down approaches</td>
</tr>
</tbody>
</table>
GENDER SENSITIZATION
GENDER SENSITIZATION

Plays a crucial role in

• Gender mainstreaming - *as it is of utmost importance in public Service*

• Evaluation of all public service policies, programmers and activities – *as gender sensitive public Service is effective in its planning, implementation, monitoring reforms*

• Recruitment, retention and development of the best available people and as such realise the goal of an effective and professional public service
It will help in-

- Reviewing existing policies, rules, regulations and procedures with a view to encompassing gender values, needs and aspirations
- To formulate Gender Perspective Guidelines
- To plan, implement, monitor and evaluate gender specific initiatives
- To coordinate and monitor gender activities in all ministries
Sex and Gender
Sex

• Sex indicates biological characteristics of man and woman.

• People are born male or female. With very few exceptions they remain male or female throughout their lives in terms of their biological make-up.

• The biological differences between men and women are identified at birth. For example: only women can give birth; only men can have sperms ...
Gender

- Gender indicates the characteristics, positions and roles of man and woman in all social relationships.
Gender and Sex

- "Sex" refers to the biological and physiological characteristics that define men and women.
- "Gender" refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women.
- To put it another way:
  - "Male" and "female" are sex categories, while "masculine" and "feminine" are gender categories.
## Difference Between Gender and Sex

<table>
<thead>
<tr>
<th>SEX</th>
<th>GENDER</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Biologically determined</td>
<td>• Constructed by society</td>
</tr>
<tr>
<td>• Universal for all human beings</td>
<td>• Multi-faceted differs within and between cultures</td>
</tr>
<tr>
<td>• Unchanging</td>
<td>• Dynamic, changes over time</td>
</tr>
<tr>
<td>• Inborn (by Birth)</td>
<td>• Acquired</td>
</tr>
</tbody>
</table>

GEDER

• Constructed by society
• Multi-faceted differs within and between cultures
• Dynamic, changes over time
• Acquired
Gender roles and stereotypes

• **Gender role** is the behaviors, attitudes values, beliefs and so on that a particular cultural group considers appropriate for males and females on the basis of their biological sex. Gender roles and expectations are learned.

• A **gender stereotype** is a product of a subjective perception built with an aim of confirming a society in which women have a lower status than men. The consequences of these gender stereotypes are gender inequality, the continuous reproduction of gender inequalities and gender based violence.
Gender Roles

• Men have greater body mass and strength and are better equipped for hunting, warfare, and land clearing.

• Women do tasks that are compatible with pregnancy, breastfeeding, and child care.
Gender roles
Refer to the activities that men and women actually do; can be changed at a time, conditions and situations.

• **Productive roles:** refers to the work of generating income that men and women do, to make products or services as well as process raw materials to get income.

• **Reproductive roles:** refers to the childbirth and other related activities, that most of the time is spent for taking care of the family members and community, searching fuel and water, preparing food, taking care of the child, education and taking care of the seniors, which are almost unpaid.
Women’s 3 main roles (paid & unpaid)

**Productive role (Farming, producing):**
referring to the production activities that women do for the market and for their family to generate income (paid by money or products)

**Reproductive role (house chores/caring for family):**
Referring activities to caring and maintaining the basic needs of family and its member such as: food, shelter, education, health cares → reproduce production + taking care of potential workforce

**Community management role**
Referring to the activities that women do to ensure the supply of resources at community level as an extended role of reproductive role (rituals, ceremony celebration, community services activities...)
What we often hear...

Women should be teachers, nursery teachers

Only men could be excellent surgeons
Gender stereotype

- is negative and partial attitude acknowledgement and assessment of the characteristics, position, role and capacity of man or woman.

- Are viewpoints from others assuming that men or women are able to do or should do, unable to do or should not do something
What do those saying mean?

- **In some families:**
  - Girls can't pursue higher education/ should not be invested in girl's education such as for boys
  - Boys shouldn't do housework- they are very tiny and worthless jobs
  - Girls can not inherit;

- **In some workplaces:**
  - Male workers should take the heavy and hazardous jobs (according to the list of prohibited female workers)
  - Can't recruit female workers who have little children/ or give those women lower wage
Who Says Boys and Girls are Equal?

• A recent survey highlighted the fact that when young school boys were asked who should sacrifice the meal in case it fell short on the table, most replied the mother as the first choice, followed by the sister.

• So who is responsible for a male holding the view that the first person to sacrifice a meal should be the mother and followed by the sister, as the second choice?

• Why male members are served meal first, in many homes, and the female members forced to eat what’s left?
Gender and Education

• This boy from Gambia (west Africa) is much more likely to attend school than his younger sister.
Exploitation Caused By Gender Ideology

- Male gender bias
  - A preference found in some societies for sons rather than daughters.
- Female infanticide
  - The killing of female children
- Nutritional deprivation
  - A form of child abuse involving withholding food; can retard learning, physical development, or social adjustment.
Honor Killings

• A euphemism referring to a practice found in various Middle Eastern cultures whereby women are put to death at the hands of their own family members because they are thought to have dishonored the family.
Violence against women - a global pandemic

- Physical violence against women, the result of gender ideology, continues to be a problem..
- At least one out of every three women has been beaten, forced into sex or otherwise abused in her lifetime.
- Every year, millions of women are raped by partners, relatives, friends and strangers, by employers and colleagues, soldiers and members of armed groups.
- The World Health Organization has reported that up to 70% of female murder victims are killed by their male partners.
RAPE

• Rape (Sec. 376 IPC) (Incidence 22,172)
  • Madhya Pradesh has reported the highest number of Rape cases (3,135) accounting for 14.1% of total such cases reported in the country.
Dowry Deaths (Sec. 302, 304B IPC)

- The killing of a wife by her in-laws if the wife’s parents fail to pay additional dowry.

- **(Incidence 8,391; Rate 0.7)** 26.4% of the total such cases reported in the country were reported from **Uttar Pradesh** (2,217) alone followed by **Bihar** (1,257) (**15.0%**).

- The highest rate of crime (1.3) was reported from Bihar as compared to the national average of 0.7.
Torture (Cruelty by Husband & Relatives) (Sec. 498 A IPC)

- Incidence 94,041; (Rate 7.9)
- 18.9% of these were reported from **West Bengal (17,796)**. The highest rate of 26.0 was reported from Tripura as compared to the National rate at 7.9.
Molestation (Sec. 354 IPC)

- (Incidence 40,613; Rate 3.4)
- Madhya Pradesh has reported the highest incidence (6,646) amounting to 16.4% of total such cases.
Sexual Harassment (Sec. 509 IPC)

• (Incidence 9,961; Rate 0.8)

• Andhra Pradesh has reported 45.8% of cases (4,562) followed by Maharashtra 11.8% (2,524). Andhra Pradesh has reported the highest crime rate 5.4 as compared to the national average of 0.8.
Importation of Girls (Sec. 366-B IPC)

- (Incidence 36)
- 36 cases were reported during the year 2010 as compared to 48 cases in the previous year (2009).
Immoral Traffic (Prevention) Act

- (Incidence 2,499; Rate 0.2)
- 22.7% (567) cases were reported from Tamil Nadu and Andhra Pradesh accounted for 21.9% (548).
WHAT IS A GENDER ISSUE?

• A problem that arises from your being a man or a woman
• Hinders the attainment of a full and satisfying life
• A concern of everyone
• Domestic violence
• Multiple burden
• Family abandonment by husband
• Financial abuse
• Household chores assigned to women
• Incest
INDIVIDUAL

• Lack of GAD awareness
• Passivity/resistance to change
• Lack of awareness on reproductive rights
• Low self worth
HEALTH & NUTRITION

• Lack of info on Family Planning/reproductive health
• Low level of men participation in health concerns
• Lack of health facilities for women
• Women are prone to infectious diseases
• Lack of social services
• Low nutritional level of women
• Responsibility of birth control lies on women
SOCIO-CULTURAL

• Commodification of women/ prostitution
• Women considered as sex objects · Double-standard of morality
• Stereotyping in media, educational system
• Rape
• Sexual harassment/abuse
• Domestic violence
• Cultural subjugation
• Poor education of women
• GAD awareness for students & teachers
• Women viewed as the weaker sex
• Poor social life of women
Education

• Low level of literacy among women
• Number of girl students is considerably lower than the number of boy students.
• Even girls who do enrol in school may have irregular attendance due to other demands on them, and the fact that their education may not be prioritised.
• Girls are more likely to repeat years, to drop out early and to fail in key subjects, and in most countries girls are less likely to complete the transition to secondary schooling
• Increase in girl child labour
Indian Women in Modern Times

Education
• Literacy
  – Gender gaps:
    • Differences across states (Kerala has highest female literacy; Rajasthan, Bihar and Uttar Pradesh have the lowest)
    • Differences between rural and urban areas
    • Parental preference for boys going to school
    • Higher dropout rate among girls

<table>
<thead>
<tr>
<th>Year</th>
<th>Female</th>
<th>Male</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>22%</td>
<td>46%</td>
</tr>
<tr>
<td>1991</td>
<td>39%</td>
<td>64%</td>
</tr>
<tr>
<td>2003</td>
<td>48%</td>
<td>70%</td>
</tr>
<tr>
<td>2011</td>
<td>65.46%</td>
<td>82.14%</td>
</tr>
</tbody>
</table>
Indian Women in Modern Times

Education

—Gender gaps in higher education

- About 1 percent of total women population has college education
- Women account for a third of the students at college/university level
- In engineering and business, the proportion of female students is much smaller
- In education, nearly half of the students are women
Indian Women in Modern Times

Barriers to Female Education

– Poverty: one-fourth of India’s population lives below the poverty line (2002)

– Social values and parental preferences

– Inadequate school facilities

– Shortage of female teachers: 29 percent at the primary level and 22 percent at the university level (1993)

– Gender bias in curriculum
Indian Women in Modern Times

Employment

—Difficult to get an overall picture of employment among women in India
  • Most women work in the informal sector
—Women accounted for only 25.6 percent of the total workers (Work Participation Rate) in 2011
—The number of female workers has increased faster than the number of male workers
—Female unemployment rates are similar to male unemployment rates
## Indian Women in Modern Times

Categories of employment (1991)

<table>
<thead>
<tr>
<th>Category</th>
<th>Female</th>
<th>Male</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agricultural laborer</td>
<td>46.3%</td>
<td>23.0%</td>
</tr>
<tr>
<td>Cultivator</td>
<td>34.6%</td>
<td>39.9%</td>
</tr>
<tr>
<td>Household industry</td>
<td>3.5%</td>
<td>2.1%</td>
</tr>
<tr>
<td>Non-household industry</td>
<td>3.8%</td>
<td>8.8%</td>
</tr>
<tr>
<td>Services</td>
<td>8.3%</td>
<td>10.8%</td>
</tr>
<tr>
<td>Other categories</td>
<td>3.5%</td>
<td>15.5%</td>
</tr>
</tbody>
</table>
Indian Women in Modern Times

Barriers to Female Employment

– Cultural Restrictions
  • Hierarchical society (caste system)
  • Purdah system: the veiling and seclusion of women

– Discrimination at Workplace
  • More prevalent in fields where male competition is high
  • Less prevalent in fields where competition is low

– Lack of employment opportunities
Empowerment

• Social Empowerment
  – Education
    • There is no direct relationship between education and work force participation; but may affect their participation in household decision making
  – Economic Independence:
    • Economic independence does not imply significant improvement in social standing
    • Culture and tradition play an important role
    • A small fraction has opened up towards Western values
Indian Women in Modern Times

• Economic Empowerment
  – Property Rights
    • Patriarchal society
  – Economic Decision Making
    • In the household
    • In businesses
Indian Women in Modern Times

• Political Empowerment
  – Representation in democratic institutions
  – Government reservations policy for women: the constitutional amendment of 1990s
  – The current Lok Sabha has 63 out of 543, or 11.6% women
ECONOMIC

• Unemployment/limited opportunities for women
• Child Labor
• Employment preferences for women
• Child trafficking/slavery
• Lack of credit programs for women
• Women not given managerial positions
• Increase burden of women due to poverty
• Women's work are unseen
• Insufficient funds and other resources
• Inequality of fund allocation
LEGAL/ADMIN/GOV'T

- Ignorance on laws affecting women
- Lack of trained personnel to handle rape, VAW, incest
- Insensitivity of judges, police
- Justice system grinds slowly
- Lack of focal persons
- Lack of gender planning
- Poor dissemination of GAD issues
• Subordination from politicians/ authorities
• Lack of awareness/participation of women in decision-making
• Limited participation of women in electoral process
Gender and the legal system
Response of Police Personnel to increasing Violence against Women

• The police response to violence against women continues to be grossly inadequate and inappropriate

• The cult of masculinity prevalent in the department makes the police officers hold some stereotypes about violence against women
Indifferent attitude/behaviour towards women

• The general public including women come in contact with the policemen primarily at the police station and lower levels.

• Generally speaking, the main problems faced by the women are indifferent and rude behaviour of the policemen, their unhelpful attitude and reluctance to register crime on their complaints and lack of any promptitude on their part to redress their grievances.

• Most of them even demand bribe for taking any action. There are also large scale complaints of molestation of women by the policemen.
Some Stereotypes about sexual violence/harassment

• Rape is victim-precipitated. Women ask for rape/sexual violence by provocative mode of dress and behaviour or by going out after dark or going to shady and lonely places.
• Women subconsciously desire rape and ‘cry rape’ only when they are caught.
• Rape cannot occur if a woman resists.
• Women’s place is at home. If they go out, they must take what comes their way.
• Sexual harassment at work place and eve-teasing are fun and women enjoy it.
• Male sexuality is an uncontrollable force. Women should not arouse it.
Standard police response

• Initial complaint is disbelieved and action is contemplated only after a value judgement as to whether the woman is deserving of appropriate police response.
  • Victim is discouraged from pursuing complaint.
  • Intensive bullying, callous interrogation and aggressive and sexist questioning.
• Medical examination is delayed and conducted in unpleasant and threatening surroundings.
• Victim is not supplied with basic information about her legitimate rights and support services available to her.
Stereotypes governing domestic violence

• Family is a private place where men have some legitimate rights.
• Husband has a marital right to discipline his wife.
• Women are irrational, nagging and provoke men.
• Only the poor/uneducated/alcoholic males are violent towards their wives.
• Women who deviate from feminine roles of mother and wife warrant discipline.
Standard Police Response

• Trivialisation
• De-criminalization and illegitimization of domestic violence.
• Non-intervention and advising the victims to seek remedies in a civil court.
• Acting as peacemaker and mediator and letting off the male offender with mild, informal threats
• Need for police to behave in a gender sensitive manner in dealing with violence against women.
• Because of the several social factors, women are more afraid of crimes than men and fear of crime extends well beyond the women who have themselves been victims.
• Further, because of several socioeconomic factors, women victims are differently placed
Response of Judges

• There have been instances when insensitive remarks were made in the judgements about the character and background of victims of rape and other sexual crimes and rather misplaced lenience shown for the accused.
• The Supreme Court has taken due note of many such instances, but there is need to eliminate such objectionable remarks.
High Profile cases

• On the other hand, we are stunned to read reports of sexual exploitation of young girls by those at the highest echelons of their profession—including
• Two retired judges of the Supreme Court, (earlier a Delhi High Court Judge, who had to resign on charges of sexual misdemeanour and corrupt practices in 2003) . The latest being the reported resignation of an additional district judge, Gwalior, because of her alleged sexual harassment by the administrative judge of the Jabalpur High Court;
• A minister each from Haryana and Rajasthan;
• Former Director Generals of Police, Haryana (molestation of a 13 year-old-girl) and Punjab (misbehavior with a senior IAS woman officer having sexual overtones) – the latest being the alleged sexual exploitation of a female model in Mumbai by a DIG of Police; an all-powerful editor-in-chief of a well-known media channel, known for sting operations exposing high and mighty; a self-proclaimed septuagenarian godman with lakhs of followers and another self-proclaimed young godman operating in south India.
Gender Bias in Media

• Globalisation, Opening of markets and the commodification of women
• Change in the structure of Indian media - increase in advertising, revenue, cut throat competition between multinational companies and the direct targeting on women & children as consumers through T.V. programmes.
• Gender bias in print and visual media
• Misrepresentation of women
Misleading Advertisements

• In an advertisement, the lady of the house is shown doing all the household chores while catering to the beck and call of all the other members of the family.
• A backache forces her to take a break from her work. The family acknowledges her presence by passing on a tube of a pain reliever which the husband offers to apply on her.
• After a short respite she is back on her feet catering to the orders and requests from her family. The message has been rightly conveyed – that of the docile, subservient nature of the woman. She is being reduced to an object for ‘satisfying needs.'
Poor portrayal of Women

• Indian media gives low priority to the subject of portraying women as equals in the society.
• The Indian media likes nothing better than to see their womenfolk as home-makers and a compulsive buyer who buys the latest dress, shoes, accessories, cosmetics, mostly at the expense of her husband’s money.
• Although it purports to show them as independent characters, the media actually portrays them as consumers rather than as modern, liberated women.
Women as Objects

• The portrayal of women as sexual objects can be glaringly seen in the various ‘Item numbers’ which has almost become almost mandatory for a film to become a hit. Hindi films reveals the sheer quantity and variety of violence directed towards them.
• Women in Bollywood films are often portrayed as screaming, yelling and crying ‘types’ as they react to stressful situations. Assertive women in movies are often tagged as ‘bad’ while men, in all shades of character are considered ‘heroes’.
• The Indian audience also must be partially blamed for the acceptance of such mistreatments of women in movies.
Differential treatment of Women

• Even in interviews, there is differential treatment for women. Men giving interviews are often made to elaborate on their work and their marital status or their dress sense remains irrelevant.

• Women achievers on the other hand are subject to irrelevant and distasteful queries - details of her looks, her private life and such trivia as her fondness for beautiful sarees, her decision to stay single or otherwise is scrutinized.

• According to the media, a successful woman somehow is a feminist. When Phoolan Devi was once interviewed, she was first shown serving food to her husband.

• Men give most of opinion on exit polls during elections. They were also the ones whose opinions mattered the most on the issue of reservation of seats for women in Panchayats. Women, whose future they were deciding, sat as silent spectators.
Differential treatment of Women

• Media influences the social image and the self-image of women. Media affects the choices they make, what they eat and what they wear. It influences their behavioral attitude, their learning process, and ultimately what they become.

• Media has clearly discouraged the emergence of a new confident, assertive woman. Such differential media treatment increases their isolation, disempowers them, weakens them. They remain unheard, unrepresented and ‘incommunicable.’

• The portrayal of woman in the print media is quite degrading more often than not depicting her as commercial commodity. It is necessary that public should be motivated and sensitized to the issue of criminalization, politicization, and commercialization of women vis-à-vis their projection in the media in a healthy manner.
Media to do away with stereotyping

• Advertisements, they say reflects the prevailing trends in the society.
• A UNESCO report lists the words women are described in the media: ‘the glamorous sex kitten, the sainted mother, the devious witch, the hard-faced corporate and political climber.’
• The report of 2009, fears that given the current rate at which stereotyping of women take place, it would take another 75 years to achieve gender equality in the media!
• Gender sensitization of the Indian has to be made on a priority basis. Mere reporting of facts and figures would not help in bridging gender differences. It should play a proactive role in inculcating gender sensitivity and ensure that women are not depicted in poor light.
Gender Sensitization
What is Gender Sensitization?

• **Gender sensitization** refers to the modification of behaviour by raising awareness of gender equality concerns.

• Gender sensitizing "is about changing behavior and instilling empathy into the views that we hold about our own and the other gender."

• It helps people in "examining their personal attitudes and beliefs and questioning the 'realities' they thought they know."

• Gender sensitization is about making people aware of the need to bring about a quantum change in our mindset which sees man as the bread winner and woman as the house keeper.
Why Gender Sensitization?

• Gender sensitivity helps to generate respect for the individual regardless of sex.
• Gender sensitivity is not about pitting women against men. On the contrary, education that is gender sensitive benefits members of both sexes.
• It helps them determine which assumptions in matters of gender are valid and which are stereotyped generalizations.
• Gender awareness requires not only intellectual effort but also sensitivity and open mindedness. It opens up the widest possible range of life options for both women and men.
Why Is Gender Sensitivity Training at Workplace is Important?

• The contemporary workplace is very diverse and is becoming more so every day. Employees need to understand, be sensitive, and be able to adapt to the various needs, concerns, and characteristics of a multitude of different people including women.
• Gender Sensitivity training will help employees to personally cultivate good interpersonal relationships with members of their team and help facilitate respective and productive group relations among team members.
• It helps to develop a cordial and amiable working environment where there is mutual respect and trust between the sexes, without sexual innuendoes and obstructive chauvinism to mar the atmosphere.
Objective Gender Sensitivity Training

• The primary objective of gender sensitivity training is to educate you and the other participants about the needs and concerns of women for more constructive behavior that will be beneficial to you and everyone else in the organization.

• It helps an individual by providing insight into your behavior and helps you develop corrective emotional and behavioral actions.
Moral Values should start from home

• A society can only be progressive if we recognize that it comprises both male and female members of equal value.

• This is not an issue of who plays what role. Roles can differ from society to society but what is universal is the fact that both males and females have equal relevance and all our decisions and actions that influence our lives must be in the backdrop of gender equality.

• It is time we opened ourselves to introspection and recognize the fact that we are a gender biased society, at all levels, and that we must begin to focus on the values of gender parity in our homes.

• This is where the first step to being a progressive citizen begins. There can be no better place for moral and ethical education than home and the best student for the same is a child, for he or she is completely open to learning what is taught and practiced at home.
Importance of Gender sensitization

• Gender sensitivity helps to generate respect for individual irrespective of sex
• It also indicates the many challenges that remain in order to close gender gaps, promote equality in education, employment and other spheres of work and family
• According to modern trends, men and women are equally active players in the family, community, and national affairs. Women must be recognized as representing half of the world's most precious resources called human beings.
• Employers should commit to equal employment opportunity at workplace and management should not distinguish people on the basis of sex. For all management purposes, both men and women are gifted with the ability to work with diligence
• Managements must sensitize employees for gender sensitivity to prevent or minimize issues connected with sexual harassment that is illegal and train employees to be more vocal and how to say no to such advances firmly
What is Sexual Harassment?

• Sexual harassment occurs when a woman despite having clearly indicated her disinterest, is pressured into tolerating or accepting undesirable sexual advances by someone who is in a position of power over her and is able to harm her interests if she declines to tolerate these advances.

• If a boss or a colleague repeatedly makes sexual propositions to a woman employee day after day, with or without any physical overtures, despite her repeatedly indicating that she finds his advances offensive, he can be rightly accused of sexual harassment.
Sexual Harassment at Workplace

• Although such extreme conditions are not prevalent in government offices, cases of sexual harassment have been reported time and again.

• Job security, conduct rules and other measures taken by the government have gone a long way in curbing sexual harassment in workplaces meant for government employees.
Steps taken to curb sexual harassment

• Conduct unbecoming of a government servant
• New provisions in conduct rules
• Case of Vishakha v/s State of Jaipur
• Supreme court guidelines issued in 1997-the basis of new provisions in CCS (Conduct) Rules.
Rule 3 (C) of CCS Rules

• **Rule 3(C) concerns the prohibition of sexual harassment of working women**

• Enjoins the Government servant
  - not to indulge in any act of sexual harassment of any women in the workplace
  - in-charge of a workplace to take appropriate steps to prevent sexual harassment to any woman at such work
Sexual Harassment at Workplace - Provisions in CCS (Conduct Rules)

• Sexual harassment defined to include such *unwelcome* sexually determined behaviour (whether directly or by implication) as:
  • physical contact and advances;
  • a demand or request for sexual favours;
  • sexually coloured remarks;
  • showing pornography;
  • any other unwelcome physical, verbal or non-verbal conduct of sexual nature.
Steps to be taken by the Employer

• Duty of the employer to prevent or deter the commission of acts of sexual harassment and to provide for the resolution, settlement or prosecution of acts of sexual harassment
• Criminal proceedings to be initiated in appropriate cases
  • Where such conduct amounts to misconduct, appropriate disciplinary action to be initiated by the employer