BED 402: GENDER, SCHOOL AND SOCIETY

EDUCATION DEPARTMENT
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Unit – 1: Gender: Concept and Perspectives, Concept of sex, gender and transgender Gender related concepts: patriarchy, feminism, equity and equality, sexuality.

Emergence of gender-specific roles: sociological and psychological perspectives

The term Gender is the term which is culturally, socially and environmentally bound with the roles and responsibilities of men and women.

Food and Agricultural organisation of UNO (2010) defined the gender as Gender is a central organizing factor in societies, which can significantly affect the processes of production, consumption and distribution. (Gender Mainstreaming Training for Agriculture and Rural Development Investment Programmes, Joint FAO-IFAD learning event, 2010).

UNICEF (2017) defined Gender as "A social and cultural construct, which distinguishes differences in the attributes of men and women, girls and boys, and accordingly refers to the roles and responsibilities of men and women. Gender-based roles and other attributes, therefore, change over time and vary with different cultural contexts. The concept of gender includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (femininity and masculinity). This concept is useful in analysing how commonly shared practices legitimize discrepancies between sexes" (GENDER EQUALITY: GLOSSARY OF TERMS AND CONCEPTS, 2017.)

According to Soundararajan (2017) Gender is constructed in individual, interactional, and structural ways to create environmental constraints and opportunities that usually benefit men more than women. Gender does not, however, affect families' lives in isolation. Gender roles are based on the different

expectations that individuals, groups, and societies have of individuals based on their sex and based on each society's values and beliefs about gender. Gender roles are the product of the interactions between individuals and their environments and they give individuals cues about what sort of behaviour is believed to be appropriate for what sex. Appropriate gender roles are defined according to a society's beliefs about differences between the sexes.

Moreover the Gender Stereotypes are also exists in our society and it is an influence in in-formation processing about social groups (Dovidio et al., 1986), as well as about our behaviour and that of others (i.e., Heilman, 2001; Steele, 1997).

Focusing on gender stereo-types, these are one of the types of beliefs that, along with gender identity and gender ideology, underlie discriminatory behaviours based upon a person's categorization as a female or male (Barberá, 1998; Moya & Puertas, 2003). Gender stereotypes are considered as a structured set of shared beliefs within a culture or a group about the attributes or characteristics that each gender has (Moya, 2003).

Generally the gender is the learned behavioural outcomes which are culturally and socially processed at all times and it may be ever changing phenomena as the social structure is changing.

Further, the differentiation between gender and sex came in the discourse to define the secondary status of women. Historically it is widespread that different traits, roles, responsibilities and characteristics between men and women in society regulated by different social institutions are determined by their gender which is acceptable and not changeable in society and it is because of their biological differences which make women, accountable for their secondary status in society. And this phenomenology existing naturally which highlight the issues of gender discrimination, exploitation, inequalities and injustice in the society regulated by norms and values (Soundararajan, 2017).

Gender roles vary greatly in different societies, cultures and historical periods as well as they depend also on socio-economic factors, age, education, ethnicity and religion. Although deeply rooted, gender roles can be changed over time, since social values and norms are not static. For an instance the expectation of men to be

economic providers of the family and for women to be caregivers is a gender norm in many cultural contexts. However, women prove able to do traditionally male jobs as well as men (e.g. men and women can do housework; men and women can be leaders and managers) (Soundararajan, 2017).

The term gender refers to the economics, social, political and cultural attributes and opportunities, associated with being male and female. In most societies, men and women differ in the activities they undertake, in access to and control of resources, and in participation in decision-making. Add in most societies, women as a group have less access than men to resources, opportunities and decision-making (Soundararajan, 2017).

Gender is a concept that humans create socially, through their interactions with one another and their environments, yet it relies heavily upon biological differences between males and females. Because humans create the concept of gender socially, gender is referred as a social construction. The social construction of gender is demonstrated by the fact that individuals, groups and societies ascribe particular traits, statuses, or values to individuals purely because of their sex, yet these ascriptions differ across societies and cultures, and over time within the same society (Soundararajan, 2017).

Gender assign different and unequal roles and attributes of "masculine" and "feminine" to men and women. In practice, it categorises these "masculine" and "feminine" roles and attributes as "natural" differences; this makes unequal relations seem normal (Soundararajan, 2017).

Gender is revealed to be a construction rather than a given if we shift the perspective from gender as difference to gender as concretely experienced dominance: then gender changes from what seems natural to what calls for questioning (Soundararajan, 2017).

Gender and sex are different concepts. Gender refers to the meanings, values, and characteristics that people ascribe to different sexes. Gender refers to the socially learned attitudes and behaviours associated with being male or female. Sex refers to the biological characteristics with which we were born that determine whether we

are male or female. Sex includes anatomical differences and differences in sex chromosomes, hormones and physiology (Soundararajan, 2017).

Frameworks related to gender highlight that gender and sex are synonymous but different because each and every individual born as a male and female which can be identified easily looking towards the genital parts. In socio-cultural context the phenomenon related to male and female is entirely different as per their roles, responsibilities, duties, retorts and manifestations in different society's entire the globe. In India, gradually the societal process alters this gender (i.e. male/female) into man and women on the basis of their masculinity and femininity which determined through patriarchy, this only differentiate it entirely in behaviour patterns, identities which are historically, socially and culturally imbibed the structure of social system (Soundararajan, 2017).

The influence of psycho social dynamics of the Family system

The modern social order influence the gender and its psycho social dynamics as the neo social system provides the economically viability to the male and female equally and still the inequality persists.

The child in its 5 years old relishes the family system without realising the gender roles and the child realises in the later part of the ages the realisation prevails from the social learning taught from the mother or father. Thus the gender is specifically socio cultural learning. Moreover it may be philosophical.

These included strongly held beliefs and personal experiences in various fundamental and innate differences between women and men, grounded in the society thus the child learns social class, race/ethnicity, and geography, among other factors. Nurturing children includes all emerging trends of modern social structure with all the gender features and with different psycho social influence of the parental care.

Accordingly, men were seen as energetic and independent, while women were passive and dependent. Men were vigorous and passionate, while women were weaker and more emotional (Shields, 2007). While women were moral, virtuous, and intuitive, men were rational, intellectual, and strong-willed.

The aspects of gender psychology

Masculine minds were courageous, mechanically and object-oriented, assertive, self-assertive, fearless, and rocky; feminine minds were aesthetically and domestically oriented, lethargic, compassionate, timid, emotional, and demanding. Women are more subjective and men are more objective and due to educational system both will have feeling of altruism. In this modern society some time, men are irrational and women are rational in the undergoing tasks and it may be the personal or social.

If there is one psychological theory that is most centrally, if also most controversially, associated with sex, gender, and sexuality, it is psychoanalysis. In addition to its explicit focus on childhood sexuality, which was a break from culturally accepted and acceptable beliefs about child development, Sigmund Freud (1856-1939) notoriously postulated that girls and boys proceed through different developmental stages in terms of their separation and individuation from their same-sex and opposite-sex parents. He hypothesized that young boys and girls experience a constellation of unconscious wishes involving the desire for sensual gratification from the opposite-sex parent, which he termed the Oedipus complex.

Gender Emotions

Emotional expression of the gender is also an important aspect of the gender psychology as it determines the real inclinations of the both male and females acting in the society. It shows the distinct state of consciousness of the various social events. For an instance the social violence make the women more weak in their emotions hence it would be different from the males who controls the emotions.

The emotions are not subjective always it is expressive both in males and females but it will more quickly in the females than males some times. The emotional expressions are unforgettable influences both gender but not in all the contexts. In most of social contexts the male are more emotional and much more nuisance. This can be experienced in all the societies at all times. So emotions are easily exhibited by the males in the different contexts. The context may be different i.e. educational, social, judicial, political and economic institutions.

How the Feminist Psychologists Conceive Gender

In the late 1960s and early 1970s, the existence of feminism raised with the growing women's liberation movement, a systematic set of critiques took aim at existing psychological theories of gender and psychology's own institutional practices. It was the fault-finding mission of the masculine gender by its own Chauvinist. The criticism is that the females are having more social contextual behaviours that are neglected by the psychological theories. Feminism stands against the Chauvinist behaviour of men as it is determinant of inequality.

Androcentric theory

It is stated by the Broverman et al (1970) the masculine traits are coincided much more than the feminine traits in mental health. This theory depicted the unethical practices of modern masculinity. Hence women are over exploited in all the fields of modern society. This theory also separated the psychology of men and women with some disagreements. This theory was built upon the three explanatory models: genetic-biological factors, shaping and reinforcement of sex-typed behaviours, and imitation of same-sex parents or social learning. The following are the assumptions:

1) Girls have better verbal ability than boys;

2) Boys have better visuo-spatial ability than girls;

3) Boys have better mathematical ability starting in adolescence; and

4) Males are more physically and verbally aggressive than females.

Psychology is immersed in the culture of which it forms a part. In January of 2017, a special issue of the magazine National Geographic, entitled "Gender Revolution" was devoted to profiling people of all different genders, including intersex, transgender, bi-gender, androgynous, gender fluid, gender queer, agender, gender-nonconforming, and cisgender folks.

Further the androcentric approach of the men echoed in various spheres of life hence women suffer psycho sociologically during war, social violence and in domestic violence. The Feminism is a protective outcome of these negative experiences of women in the recent days.

Concept of Psycho sociological Feminism against the Androcentrism

The discrimination laid upon women gave limited recognition in the society and also women played a limited role in the society as a politician as a professional or economist etc. hence the theory of feminism emerged as a protective measure of women after long sufferings.

1. Feminism was able to eliminate the stereotypical image of woman in the society.

2. It gave more importance to woman as a respectful members in the society.

The term 'Feminism' has a long history as it represents their problems and suffering in addition to their dreams in equal opportunities in societies controlled by man who exhibit his power, rules, wishes and orders on women. The women were treated as subordinates to serve men.

The term Feminism appeared in France in the late of 1880s by Hunburtine Auclert in her Journal La Citoyenne as La Feminitè where she tried to criticize male domination and to claim for women"s rights in addition to the emancipation promised by the French revolution.

Feminism is considered as a psycho social movement or a political movement throughout the world. This concept are to remove all discriminations and to provide the equal rights social, political and economic opportunities for women and to remove the conditions that they are inherently inferior, subservient or less intelligent than men.

Types of feminism

There are many kinds of feminism in which sometimes and each one of them gives principles and conditions for giving woman her rights. (Amina Ghorfati and Rabha Medini ,2015)

Liberal feminism:

Liberal feminism is a particular approach to achieving equality between men and women. It emphasizes on the power of an individual Person to alter discriminatory practices against women. It is considered as the most important kinds of feminism, which works within the structure of society to integrate women into it. Its roots stretch back to the social contract theory of government instituted by the American Revolution. (Amina Ghorfati and Rabha Medini ,2015)

Liberal feminism aims for individuals to use their own abilities and the democratic process to help women and men to become equal in the eyes of the law and in society. By organizing women into larger groups that can speak at a higher level, push for legislation, and raise awareness of issues, those taking a liberal feminist approach will use the resources and tools available in our society to advocate for change.

The main thrust of liberal feminism is that an individual woman should be able to determine her social role with as great freedom as does a man. Feminism therefore has required removing the historic structure of patriarchal law that denied women's civil rights. The major emphasis is that equality of women before the law, in educational and professional opportunities, change in marriage laws, property rights, inequitable divorce, equal pay for equal work, protection from rape, wife battering in the home and liberation from all dehumanizing forces. In short, it aims at bringing equality between women and men in the framework of the existing social systems-do not question the underlying basis of women's subordination (Amina Ghorfati and Rabha Medini ,2015).

Radical feminism

Radical feminism is a movement that believes sexism is so deeply rooted in society that the only cure is to eliminate the concept of gender. It started to emerge in the late 1960s by the famous leaders T. Grace Atkinson and Shulamith Firestone. It denies the liberal claim that the lack of political or civil rights causes women's oppression (Amina Ghorfati and Rabha Medini ,2015).

This group of feminists claims that the root of women's oppression is biological. They believe that the physical subordination of women by men is the primary form of oppression and others are secondary. Therefore, radical feminism believes that woman‟ s liberation requires a biological revolution. They raise the demand for the destruction of patriarchy. There is a shift in emphasis from struggle for role and legal reforms to the destruction of patriarchy. The chief institution of patriarchy is the family and the family promotes patriarchy in the society. Moreover, they believe that the whole system must be abolished even, its biological aspects.

Radical feminism questions why women must adopt certain roles based on their biology, just as it questions why men adopt certain other roles based on gender. They attempt to draw lines between biologically determined behavior and culturally determined behavior in order to free both men and women as much as possible from their previous narrow gender roles.

Socialist feminism

Socialist feminism also known as Marxist feminism or Materialist feminism is an important movement of feminism. It calls for an end to capitalism through a socialist reformation of economy. Socialist feminists view gender inequalities as intrinsic to the capitalist system, which makes vast profits off women's unpaid labour in the home and underpaid labour in the workforce (Amina Ghorfati and Rabha Medini ,2015).

Socialist feminism argues that capitalism strengthens and supports the sexist status because men are the ones who currently have power and money. Those men are more willing to share their power and money with other man, which means that women have fewer opportunities and resources. Therefore, they tried to eliminate the capitalist system and replace it with socialism, which collectively shares the wealth created by human labour and has no economic stake in maintaining exploitation.

Androcentric approach benefits the capitalism, by providing a supply of cheap labour for industry. Women are in low paid, low status or even no paid work. It means that, Socialist feminists reject the idea that liberation for women requires the abolition of childbirth. They seek to analyse the subordination of women as linked with other forms of oppression, and attempt to unite the fights for socialism with that for women's liberation. Under the socialist conditions, Marxist feminism believes that the restoration of women to autonomy is possible. Modem industrialization was, in fact beginning this liberation of women by forcing working class women into wage labour. Having equal salary for both man and woman was in the top of Socialist feminists‟ aims and demands (Amina Ghorfati and Rabha Medini ,2015).

Women and Education – concept of Marion Talbot (1910)

Women were kept away from learning and education because knowledge would make them question the obligatory power of the conventions and beliefs, which held them in their place; and it, would show them how to achieve their freedom, and might even encourage them to assume leadership.

Therefore, Feminist researchers and writers emphasize on the importance of education in woman‟ s life like Marry Wollstonecraft who paved the way to other Feminists to look for equal opportunities for both girls and boys in learning.

Educating men and women is a key to economic and social growth and sustainable development in all countries. Raising the education levels and literacy rates of women is one of the most effective investments for increasing female productivity as well as enhancing the well-being of families and children. In some areas where women are becoming more educated than men, the challenge is making better use of women‟ s qualifications.

In developing countries, reducing gender inequality in literacy and in primary and secondary education is essential to reducing poverty and accelerating economic development. In all over the world governments started to realize the importance and the necessity of educating females not only for her benefits but also for the development of society in all the domains.

They started to encourage parents to let their children especially girls to study to decrease the level of literacy. Recently, the African countries started to help children to inter the school especially children from the rural areas. In sub-Saharan Africa in 2005, the World Bank found that 83.6 girls for every 100 boys were enrolled in primary schools.

Primary school enrollment figures do not tell the whole story because the gender gap in higher levels is more dramatic where there is more boys than girls, which results the lack of leadership capacities.

Women and Economics

Women are participating in many fields, including economics in which the female employment rate rising to 20.5% in 2000. By the beginning of the 1890s woman started to participate in political debate and economic challenges. Swelling numbers of women entered the work force in seeking for new equal opportunities

and forming a new image and profile of them. Nowadays nearly, 25% of woman is participating in workforces in comparison to 2000 in which, there was only 20.5%.

Women in Organized and Unorganized Sectors Among rural women workers, majority is employed in agriculture as labourers and cultivators. 55.6% of women workers followed manufacturing, 21.4% agriculture and allied occupations 9.8% and finance, insurance, real estates and business 4.9%. In 1997, women workers employed in factories, mines and plantations constituted 14%, 6% and 51% respectively of the total work force.

More than 80% of female workers are engaged in the agriculture sectors in rural India. In the urban areas, female workers participation in the tertiary sector has increased appreciably from 37.6% in 1983 to 52.9% in 1999. The distribution of female work participation and status employment indicates that there is a pronounced declining trend in the importance of self-employed category in both rural and urban areas and an overall increase in the casualization of the women work force from 31.4% in 1972-73, to 40.9% in 1997, in rural India with a marginal decline to 39.6% in 1999-2000 (Government of India, 2002: 53).

Woman and Politics

When speaking about woman representation in the political fields one can say that it improving in comparison with the last years. Woman now is occupying all the domains and all the positions especially in politics. She is now a president, minister, diplomatic and parliament member. Although 40 to 50% of party members are women, they hold only about 10% of the leadership positions within those parties.

Ensuring women‟s equal participation in the decision-making structures of parties is essential for promoting gender equality within them. This why nowadays many international organizations like Woman Rights Organization, United Nations Development Programmers (UNDP) and the National Democratic Institute (NDI) in additions to many national and local institutions in all the world are trying to give woman opportunities to show her abilities to effect and change the political fields.

In any institution in the world nowadays, we find that women have the right to join a political party and seek elected office in their own right. Where data are collected, the number of women candidates for national office seems to be increasing. In USA for example, there is a noticeable number of women who ran for Congress in 2012 (Amina Ghorfati and Rabha Medini ,2015).

The same thing happened in the United Kingdom and some European countries in which the number of women seeking for democratic position is increasing in comparison with years before. At the end of 2012, the global average of women in parliament stood at 20.3 % in comparison with 19.5 % in 2011. Woman participation average in the political field is increasing and many countries and governments are encouraging woman to be a part of the political activities like voting for example (Amina Ghorfati and Rabha Medini ,2015).

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. The caste system, is divided into four distinct classes comprised of (in descending order of "superiority") priests, warriors, artisans, and peasants. Below the four castes are the "untouchables, also known as Dalits or in Indian legal parlance: Scheduled Castes. They are officially external to the caste scheme; i.e., they are considered to be outcasts and are seen as a lower from one of the four Hindu classes (Soundararajan, 2017).

According to Ministry of Home Affairs, as of the 2001 census, there are over 166 million Dalits; comprising 16.2% of India's population' (Government of India, 2001). Caste has undergone significant change since independence, but it still involves hundreds of millions of people. In its preamble, India's constitution forbids negative public discrimination on the basis of caste. However, caste ranking and caste-based interaction have occurred for centuries and will continue to do so well into the foreseeable future, more in the countryside than in urban settings and more in the realms of kinship and marriage than in less personal interactions.

Gender and Religion

The main religions of the world all contain certain ideas about the appropriate roles for men and women in society, and traditionally, this has placed women in the home and men in the 'outside' world. This holds true even nowadays, where much change is occurring in societies with increasing female labour market participation and changes in attitudes accompanying this (Soundararajan, 2017).

Religions differ to some extent in this regard, but similar normative claims about men's and women's roles are present across all denominations. Nevertheless, data shows that Muslims and Buddhists seem to have less egalitarian gender role attitudes than Jews, Protestants and Catholics even when other factors are controlled for. Islam in particular has been criticised for suppressing women, and gender is probably the area where negative attitudes about Islam are articulated most frequently in Western societies (Soundararajan, 2017).

Whilst much of the public discourse seems to equate Islam with gender inequality, it is important to note that very different gender roles exist within Islam and that individuals interpret these differently in the context of their own lives. Islamic leaders tend to emphasize that man and woman have equal value, but that they have very different roles in society. Muslim feminists, however, challenge this, and demand women to be allowed a public role, whereas men should be more involved in the home and the family which is similar to discussions in many other societies (Soundararajan, 2017).

Based on the normative role of religion and the predominantly gender-conservative teachings of most of the main religions, it can be expected that individuals who belong to a religion will be less democratic than people indicating that they have no religious affiliation.

Higher religiosity, both in terms of level of religiosity indicated by the respondent and frequent attendance at religious services, should equally be associated with more traditional gender role attitudes. Religious attendance is linked to greater exposure to religious doctrine, but also shows that a person is more committed to their particular faith. Although more women than men attend church, religion can reinforce gender stereotypes since many religions have a patriarchal basis (Soundararajan, 2017).

Gender and Culture

Culture refers to the beliefs and practices of another society, particularly where these are seen as closely linked with tradition or religion. Culture is part of the fabric of every society, including our own. It shapes the way things are done and our understanding of why this should be so. According to the World Conference on Cultural Policies (Mexico, 1982),

"Culture … is … the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or a social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs".

Gender is related to culture as expectations about attributes and behaviours appropriate to women or men and about relations between women and men and in other words, gender are shaped by culture. Gender identities and gender relations are critical aspects of culture because they shape the way daily life is lived in the family, but also in the wider community and the workplace (Soundararajan, 2017).

Gender functions as an organizing principle for society because of the cultural meanings given to being male or female. This is evident in the division of labour according to gender. In most societies there are clear patterns of "women's work" and "men's work", both in the household and in the wider community and cultural expectation of why this should be so. The patterns and the explanations differ among societies and change over time. While the specific nature of gender relations varies among societies, the general pattern is that women have less personal autonomy, fewer resources at their disposal, and limited influence over the decision-making process that shape their societies and their own lives. This pattern of disparity based on gender is both a human rights and a development issue (Soundararajan, 2017).

Societies and cultures are not statistic. They are living entities that are continually being renewed and reshaped. Cultural change occurs as communities and house hold respond to social and economic shifts associated with globalization, new technologies, environmental pressures, armed conflict, development projects etc. change also results from deliberate efforts to influence values through changes in

the law or government policy, often due to pressure from civil society (Soundararajan, 2017).

Related terminology and concepts include:

Gender roles: The particular economic, political and social roles and responsibilities that are considered appropriate for men and women in a culture.

Gender equality: The absence of discrimination on the basis of a person's sex in authority, opportunities, allocation of resources or benefits, and access to services.

Gender equity: The process of being fair to women and men. Sometimes this involves measures to redress historical disadvantages that have prevented men and women from having equal access to rights and privileges. Equity leads to equality.

Gender equity also implies that health needs, which are specific to each gender, receive appropriate resources.

Gender awareness: Understanding that there are socially determined differences between men and women, and that these influence access to and control of resources.

Gender Sensitivity: The ability to perceive existing gender differences and issues, and to incorporate these into strategies and actions. Contrast with gender blindness.

Gender analysis: Identifies the inequalities that arise from the different roles of men and women, and analyses the consequences of these inequalities for their lives, health and well-being.

Gender Mainstreaming: The process used to ensure that women's and men's concerns and experiences are integral to the design, implementation, monitoring and evaluation of all legislation, policies and programmes.

Gender Parity: A numerical concept concerned with the relative equality in terms of numbers and proportions of women, men, girls and boys. In education, this means that the same number of boys and girls receive educational services at different levels and in diverse forms. E.g. literacy rate, educational access to number of girls student enrolled in villages / urban areas.

ANDROCENTRIC THEORY

This theory is meant for Male dominated society or Patriarchal society. This androcentric approach is against the welfare of women, her perspectives or her attitudes.

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Genetic-biological factors, shaping , reinforcement of sex-typed behaviours, and imitation of same-sex parents or social learning. The following are the assumptions:

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Because of the androcentric approach , The term Feminism appeared in France in the late of 1880s by Hunburtine Auclert in her Journal La Citoyenne as La Feminitè where she tried to criticize male domination and to claim for women‟s rights in addition to the emancipation promised by the French revolution.

What is a stereotype?

A generalised view or preconception about attributes or characteristics that are or ought to be possessed by members of a particular social group or the roles that are or should be performed by, members of a particular social group (United Nations Human Rights,2014).

What is gender stereotype and what is gender stereotyping?

A gender stereotype is a generalised view or preconception about attributes, or characteristics that are or ought to be possessed by women and men or the roles

that are or should be performed by men and women. Gender stereotypes can be both positive and negative for example, "women are nurturing" or "women are weak".

Gender stereotyping is the practice of ascribing to an individual woman or man specific attributes, characteristics, or roles by reason only of her or his membership in the social group of women or men. (United Nations Human Rights, 2014)

The Committee on the Elimination of Discrimination against Women (CEDAW) has explained that States Parties are required to modify or transform "harmful gender stereotypes" and "eliminate wrongful (International human rights Law)

A stereotype is harmful when it limits women's or men's capacity to develop their personal abilities, pursue their professional careers and make choices about their lives and life plans. Both hostile/negative or seemingly benign stereotypes can be harmful. It is for example based on the stereotype that women are more nurturing that child rearing responsibilities often fall exclusively on them. (United Nations Human Rights,2014).

Gender stereotyping is wrongful when it results in a violation or violations of human rights and fundamental freedoms. An example of this is the failure to criminalize marital rape based on the stereotype of women as the sexual property of men. (United Nations Human Rights,2014)

The traditional attitudes by which women are regarded as subordinate to men perpetuate widespread practice involving violence and coercion. (United Nations Human Rights,2014)

References

An overview of historical events of women development, four main gender narratives can be identified in the development discourse:

1. The Women in Development (WID) approach,
2. The Gender in Development (GAD) approach, post- structuralism theory, and
3. The human rights-based approach (HRBA). It must be noted that elements of all narratives coexist and each narrative builds on the next, rather than replacing it.

1. Women in Development Approach: WID

In the late 1970s and early 1980s, the WID approach became popular in the development field as a result of the concern that women were being left out of economic development processes.

The approach focused on the inclusion of women in development as a tool to increase the economic and social efficiency of development processes. When applied to education, the WID approach is marked by an emphasis on expansion of education for girls and women, which is linked to economic growth and social efficiency.

For example, WID advocates for investments in girls' education, citing increased societal benefits such as reduced child mortality rates, reduced fertility rates and increased gross domestic product per capita.

The WID approach is prominently featured in the concept of gender parity, the notion that an equal proportion of girls and boys should be enrolled in and complete schooling.

2. Gender in Development Approach:

By the late 1980s, the GAD approach came to the forefront. This approach sought to challenge root causes of gender inequality and increase women's access to resources and decision-making (DFID, 2002).

The GAD approach focused on 'empowerment', or increasing the agency of women and giving them the power to take control of their own lives (UNESCO, 2009), often through targeted trainings and workshops. This approach also emphasizes gender equity as an objective, which refers to the process of being fair to women and men and challenging policies that unfairly bias men or women.

3.Human rights-based approach:

An overarching development approach that has been applied to education is the HRBA. It is based on the belief that education is a universal, inalienable human right that is interdependent with other basic human rights. This approach aims to ensure that all traditionally marginalized groups, including but not limited to girls and women, indigenous people, persons with disabilities and linguistic and/or cultural minorities, have access to education (UNICEF, 2007).

After the adoption of the Beijing Platform for Action at the 1995 United Nations International Conference on Women, the concept of gender mainstreaming was also widely adopted by the development community. Gender mainstreaming is a "commitment to ensure that women's as well as men's concerns and experiences are integral to the design, implementation, monitoring and evaluation of all legislation, policies and programmes so that women and men benefit equally and inequality is not perpetuated".

Gender Dynamics

Gender dynamics include the relationships and interactions between and among boys, girls, women, and men. Gender dynamics are informed by socio-cultural ideas about gender and the power relationships that define them.

Gender dynamics is nothing but the way in which men and women are treated or behave differently in society, either with their own gender or with each other.

Gender dynamics can impact on the ability of learners to access and fully participate in quality education. Barriers to learning will often be different for male and female learners, who face different risks and have different needs. Sometimes the gender dynamics are clearly visible, but at other times they might be less obvious, or even hidden. Using a gender lens to analyse access to and full participation in education is critical.

GENDER EQUALITY

Gender equality, also known as sex equality, gender egalitarianism, or equality of the genders, is the view that everyone should receive equal treatment and not be discriminated against based on their gender.

Gender equality is achieved when women and men enjoy the same rights and opportunities across all sectors of society, including economic participation and decision making, and when the different behaviours, aspirations and needs of women and men are equally valued and favoured. The following sections deals about the roles of various stakeholders in reinforcing gender equality in the school environment.

Unit – 2:

- Gender identity and socialization practices in family, school and organization
- Role of school, peers, teachers, curriculum and textbooks in challenging gender inequalities or reinforcing gender parity
- Actual gender roles and responsibilities assigned in schools and classrooms

Socialisation

Socialisation is the process by which members of a group or collectivistic–family, school, caste, religion, nation and so on - are taught to subscribe to the shared beliefs, norms, values, culture and ethos of that group them to others. Gender socialisation is specifically oriented towards differences, hierarchies and identities based on gender, i.e. what it is means be masculine or feminine in a given society and culture.

Psychoanalytical theories as well as cognitive developmental theories do stress on early childhood experiences as crucial for personality formation, thus acknowledging the significance of socialisation.

But the former emphasises on instinctual drives and the latter on the innate unfolding and maturation of human reasoning through the different stages of childhood and thus both these approaches within psychology tend to universalise early human personality formation rather than see it as contingent on social context.

Role of Schools in reinforcing gender equality

The gender inequities pervading society are carried into the school environment. This is evidenced in school processes such as teaching, teacher–student interaction, school management, and the plan and design of the physical infrastructure. Teaching and learning materials, for example, may contain gender

stereotypes. Teachers are not always aware of the gender specific needs of both girls and boys.

School management systems may not sufficiently address gender constraints such as sexual harassment, and many schools do not have adequate or separate toilets for girls and boys. As a result, the schools do not provide a gender responsive environment for effective teaching and learning to take place. In order to arrive at such a school, a holistic approach involving various interventions is required.

The holistic intervention package can include the following elements:

➢ Father gender attitude= x1 father status +x2 mother status+ x3 father age + x4 mother gender attitude+ x5 housework division + e1.

➢ Mother gender attitude= x1 father status +x2 mother status+ x3 mother age + x4 father gender attitude + x5 housework division + e2

➢ Youth gender attitude8= x1 father status +x2 mother status+ x3 father gender attitude + x4 mother gender attitude+ x5 youth self-esteem + x6 youth age + e3

System of Education

Formal: Structured learning that typically takes place in an education or training Institution, usually with a set curriculum and carries credentials;

Non-formal: Learning that is organized by educational institutions but non credential. Non-formal learning opportunities may be provided in the workplace and through the activities of civil society organizations and groups

Informal Education: Learning that goes on all the time, resulting from daily life activities related to work, family, community or leisure (e.g. community supported class).

Gender sensitization

Undertaking gender sensitization of parents, community leaders and members, teachers, girls and boys in order to raise their awareness and understanding of the need to support girls' education.

➢ Training teachers in the skills for making teaching and learning processes responsive to the specific needs of girls and boys.

- Empowering girls with skills for self-confidence, assertiveness, speaking out, decision making and negotiation in order for them to overcome gender-based constraints to their education.

Empowering boys with skills to de-link from gender oppressive attitudes and practices such as macho-ism, bullying and sexual affronts and to develop the self-confidence needed to accept gender equality positively.

- Training the school community to manage sexual maturation issues of both girls and Boys with particular emphasis on menstruation management.
- Training teachers and students in guidance and counselling skills.
- Establishing guidance and counselling desks in order to provide services for the social and psychological development of girls and boys.

The following are some of ideas to promoting gender equity in schools.

- Establish an award to recognize children who promote equity
- Do a play about gender equity in school
- Write an equity column or article in the paper
- Organize a walk, race, or athletic event for equity
- Honour people who foster gender equity in their work and life spirit
- Develop posters that promote equity

Unit 3 - Gender and School Curriculum

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Gender equality in schools

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The holistic intervention package in schools can include the following elements

1. Training the school community to manage sexual maturation issues of both girls and boys with particular emphasis on menstruation management.
2. Training teachers and students in guidance and counselling skills.
3. Establishing guidance and counselling desks in order to provide services for the social and psychological development of girls and boys.
4. Honor people who foster gender equity in their work and life spirit
5. Develop posters that promote equity
6. Create a videotape on gender equity
7. Reformulate or construct an equitable workplace
8. Monitor a school or district for equity
9. Award a gender equity scholarship
10. Present an equity workshop at a conference
11. Observe classrooms to detect bias in interactions
12. Manage an equity booth at a toy, computer, or grocery store

Role of Teachers in reinforcing gender equality

Teachers play a crucial role in every classroom. They are the actors who shape the success or failure of their students. Their interpretation of the

> ➢ curriculum,
> ➢ interaction with learners, and
> ➢ Way they assign duties and homework, are important factors in a child's schooling.

The following are some of the role of teachers to reinforcing gender equality

1. Teachers and teacher educators should examine their syllabuses with the view of incorporating a gender dimension by: including the introductory themes on gender; and by exploring gender issues within some of the topics of existing syllabus.

2. Teacher educators themselves be gender sensitive through gender awareness and sensitization programmes.

3. Teacher educators and teachers should employ engendered patterns of classroom organisation and interaction, and

4. Teacher educators and teachers should engendered teaching approaches be employed.

Capacity building centres should be established in all educational regions intended to train teachers and teacher educators in gender-laden education.

Teachers and teacher educators should attain gender quality by

> ➢ conducting workshops,
> ➢ Introducing engendered classroom organisation and interaction;
> ➢ introductory lessons on gender;
> ➢ focus on gender issues within the existing syllabus topics;
> ➢ Introducing gender issues career guidance;
> ➢ analysing gender issues in instructional materials and
> ➢ Conducting research projects on gender issues.

Role of curriculum and textbooks in reinforcing gender equality

1. In schools and colleges, the curriculum is usually full, which means it is not easy to integrate a gender equity perspective in the design, content and teaching approaches of the many subjects that teachers may have to cope with.

2. Moreover, curricula are often developed by experts and owned' by the state, so it is difficult to lobby for change where this might be seen to challenge governmental control.

3. But, where diversity is recognized and participatory processes are employed, women and girls from different backgrounds can participate in discussions about curricula decisions and how they are represented — considering that they are diverse groups.

4. When considering how teaching and the curriculum can be made gender-equitable, the following areas need attention.

5. When considering how teaching and the curriculum can be made gender-equitable, the following areas need attention.

6. Curriculum Content: There is need to consider what girls from poor, and marginalized environments, are offered by their schooling, and to provide, for example, literacy learning in a way that enhances their confidence, so that they can begin to transform their lives.

7. Learning Methods: Often, images in textbooks are simply 'check-listed for their portrayal of gender images. Children do not necessarily have simplistic, preconditioned responses to images in textbooks, and need a more sophisticated understanding of and response to how children learn about gender textbooks

8. ☐ Language of Instruction and Literacy: Children who are geographically or culturally marginalized from mainstream education may find themselves being taught in a language that they do not use.

9. Girls and women often have less access to, and use of national "prestige" language than men.

10. Methods of Evaluation and Assessment: Examinations tend to dominate assessment, but other methods should be used, such as continuous assessment. In addition, "girls could have more equal opportunities in school if teachers talk to them more and encourage them, for instance by giving them more prizes for participating in different classroom activities". For teaching and the curricula to be gender equitable in schools, it is important to properly educate teachers on gender.

11. quality teaching through the courses and practical materials that are provided Ensure that training in gender equality is included in the teacher- education programme, both in pre service training and in-service school-.based, college-based training or university-based training.

12. Develop capacity and role of the inspectorate and gender units to support gender

13. equality in the classroom at all levels of educational institutions
14. Assess the planning and budgeting processes, and ensure that officials at all levels of education have the capacity to implement them. Put in place any necessary training required to achieve this.

Social Attitudes towards Girl's Education in modern India

Women of present is much liberated than the past. The statue of woman has undergone a great change today. They are making sincere efforts to rise in all spheres of life. Women have proved to be more responsible and work with great dedication. No country can achieve development without educating her women

Social Quality

They are now making sincere efforts to rise themselves in all spheres of life. The Indian constitution has also granted full equality to women with men.

A women of present is much liberated than a women of past. Many male bastions have been broken by women who are now pilots, scientists, engineers, astronauts and so on.

Besides holding various vital posts in offices, women are even today known for their gentleness, pleasing manners and docility.

Importance of vocational training and income generation for women

1. Education and training are essential components of any strategy to improve agricultural and non-farm productivity and rural incomes.
2. Learning about improved production technologies and methods, new products and markets, business skills, as well as life skills (such as health management, decision-making, self-confidence, or conflict management) can make a big difference for many of the rural poor, particularly the women folk.
3. Women often have different training needs than men since they are more likely to work as contributing family workers, subsistence farmers, home-based micro-entrepreneurs, or low-paid seasonal labourers, in addition to handling their domestic work and care responsibilities.

Agriculture – the rural learning system

> The gender division of labour for managing or undertaking specific tasks in crop, livestock or fish production and processing, generating different technical and managerial training needs for men and women.

> Self-employed women are regarded as rural entrepreneurs in many rural communities and are accessing entrepreneurship development training and services.

> Training on environmental degradation and climate change that pose threats to subsistence farming and call for new technologies, alternative crops or growing processes – which demand new skills.

Need and Importance of employment

The women will get more employment opportunities and improve their daily lives. It promotes income generation and employment opportunities for disadvantaged women and men by providing them with skills and knowledge they can use in their Communities. Its strategy involves planning with local partner institutions; it also generated greater respect for women in the community. It is an opportunities to adopt new technologies and production practices.

Unit 4

- Safety of girls and women at school, home and workplace - Sexual abuse and violence of various forms.
- Role of education in preventing various aspects of violence.
- Meaning and concept of body objectification - Combating female body objectification: Role of teachers and parents.
- Constitutional law in protecting of rights of girls and women

INTRODUCTION

- The status of women in the Indian society has been a complicated one. It passed through fluctuations through the ages. While it was high during the Vedic period, it slumped in the Post -Vedic period. Again, in the modern period, it rose.

- During the Vedic period, the women enjoyed a high position and equal status with men.

- But in the Post- Vedic period their status deteriorated and their position improved so as to be equal to that of men in the society.

HISTORY AND CURRENT SCENARIO OF INDIAN WOMEN

- Medieval India was considered the "Dark Ages" for Indian women.

- Medieval India saw many foreign conquests, which resulted in the decline in women's status. When foreign conquerors like the Mughals and the British invaded India they brought with them their own culture, which in some cases adversely affected the condition of women and in some cases emancipated them.

- They are not been given any choice or freedom of her own. All this gave rise to some new evils such as Child Marriage, Sati, Jauhar and restriction on girl education.

- **Sati**: The ritual of dying on the funeral pyre of the husband is known as "Sati" or "Sahagaman". According to some of the Hindu scriptures women dying on the funeral pyre of her husband go straight to heaven so it's good to practice this ritual. Initially it was not obligatory for the women but if she practiced such a custom she was highly respected by the society.

- **Jauhar**: It is also more or less similar to Sati but it is a mass suicide. Jauhar was prevalent in ancient Rajput societies. In this custom wives immolated themselves while their husbands went to perform Saka, i.e face the larger army of the enemy knowing that they will be killed since they are outnumbered. When people of the Rajput clan became sure that they were going to die at the hands of their enemy then all the women arrange a large pyre and set themselves afire, while their husband used to fight the last decisive battle with the enemy. Thus protecting the honour of the women and the whole clan.

- Child Marriage: It was a norm in medieval India to get girls married at the age of 8-10. They were not allowed access to education and were trained in house work instead.

- Child marriage had its own share of problems such as increased birth rate, poor health of women due to repeated child bearing and high mortality rate of women and children.

- Restriction on Widow Remarriage: The condition of widows in medieval India was very poor. They were not treated as equals and were subjected to a lot of restrictions.

- They were supposed to live pious life after their husband died and were not allowed entry in any celebration. Their presence in any good work was considered to be a bad omen. Many widows also had to have their hair shaved off as a mark of mourning. They were not allowed to remarry.

- Purdah System: The veil or the 'Purdah' system was widely prevalent in medieval Indian society. It was used to protect the women folk from the eyes of foreign rulers who invaded India in medieval period. But this system curtailed the freedom of women.

- Female Education: The girls of medieval India and especially Hindu society were not given formal education. They were given education related to household chores.

- Devadasis: It was a custom prevalent in Southern India. In this system girls were dedicated to temples in the name of gods and goddesses. The girls were then onwards known as 'Devadasis' meaning servant of god. These Devadasis were supposed to live the life of celibacy. All the requirements of Devadasis were fulfilled by the grants given to the temples. In temple they used to spend their time in worship of god and by singing and dancing for the god.

Current / Modern Indian Women

The status of women in modern India is a sort of a paradox. If on one hand she is at the peak of ladder of success, on the other hand she is mutely suffering the violence afflicted on her by her own family members.

As compared with past women in modern times have achieved a lot but in reality they have to still travel a long way. Women have left the secured domain of their home and are now in the battlefield of life, fully armoured with their talent. They had proven themselves.

The sex ratio of India shows that the Indian society is still prejudiced against female. There are 917 females per thousand males in India according to the census of 2011, which is much below the world average of 990 females.

There are many problems which women in India have to go through daily, some of which are:

Malnutrition: On of the major causes of mal nutrition among Indian women is gender inequality. In many parts of India, especially rural India, women are the ones who eat last and least in the whole family. This means they eat whatever is left after the men folk are satiated. As a result most of the times their food intake does not contain the nutritional value required in maintaining the healthy body. In villages, sometimes women do not get to eat a whole meal due to poverty.

Poor Health: Malnutrition results in poor health of women. The women of India are prejudiced from birth itself.

Maternal Mortality: The maternal mortality rate in India is among highest in the world. As females are not given proper attention, which results in the malnutrition.

All this results in complications, which may lead to health problems, which may become serious with time and may ultimately, lead to death.

Lack of Education: In India women's education never got its due share of attention.

From medieval India women were debarred from the educational field. According to medieval perception women need just household education and this perception of medieval India still persists in villages of India even today. Girls are supposed to fulfill domestic duties and education becomes secondary for them whereas it is considered to be important for boys.

- ➢ Although scenario in urban areas has changed a lot and women are opting for higher education but majority of Indian population residing in villages still live in medieval times.
- ➢ The people of villages consider girls to be curse and they do not want to waste money and time on them as they think that women should be wedded off as soon as possible.
- ➢ The main reason for not sending girls to school is the poor economic condition. Another reason is far off location of schools.

Mistreatment: In India violence against women is a common evil. Not just in remote parts but even in cities women bear the brunt. They are subjected to physical and mental violence. They are the one who work most but are not given their due. Every

hour a woman is affected in India and every 93 minutes a woman is affected to death due to dowry problem.

Overworked:

Indian women work more than men of India but their work is hardly recognized as they mainly do unskilled work. Their household chores is never counted as a work, if a woman is working in a field to help her husband it will also be not counted as a work.

Marital life:

The family mainly fixes the marriages in India. The scenario in villages is very bad. The girl is not consulted but is told to marry a groom whom her family has chosen for him. They are taught to abide by the whims and fancies of their husbands.

Dowry: Another serious issue in modern India. Courts are flooded with cases related to death due to dowry harassment by husband and in laws.

If a girl brings large amount of dowry she is given respect and is treated well in her new home and if she does not bring dowry according to expectations of her in laws then she has to suffer harassment. Due to this evil practice many newlywed women of India have to lose their lives.

Female infanticide/foeticide: The female child is sacrificed because of infanticide attempt by the elders of the family. Divorce: The divorce rate in India is not so high compared to western countries but that does not mean that marriages are more successful here.

Honour Killing

An honour killing or shame killing is the homicide of a member of a family by other members, due to the perpetrators' belief that the victim has brought shame or dishonour upon the family, or has violated the principles of a community or a religion, usually for reasons such as refusing to enter an arranged marriage, being in a relationship that is disapproved by their family.

Honour killings are acts of vengeance, usually death, committed by male family members against female family members, who are held to have brought dishonour upon the family. A woman can be targeted by (individuals within) her family for a variety of reasons, including: refusing to enter into an arranged

marriage, being the victim of a sexual assault, seeking a divorce - even from an abusive husband - or (allegedly) committing adultery. The mere perception that a woman has behaved in a way that "dishonours" her family is sufficient to trigger an attack on her life.

The following are some of the Specific triggers of Honour killings

- ➢ Refusal of an arranged marriage:
- ➢ Refusal of an arranged marriage is often a cause of an honour killing.
- ➢ The family which has prearranged the marriage risks disgrace if the marriage does not proceed.

Seeking a divorce: A woman attempting to obtain a divorce or separation without the consent of the husband/extended family can also be a trigger for honour killings. In cultures where marriages are arranged and goods are often exchanged between families, a woman's desire to seek a divorce is often viewed as an insult to the men who negotiated the deal. By making their marital problems known outside the family, the women are seen as exposing the family to public dishonour. Allegations and rumours about a family member. In certain cultures, an allegation against a woman can be enough to tarnish her family's reputation, and to trigger an honour killing: the family's fear of being ostracized by the community is enormous.

Views on women:

Honour killings are often a result of strongly patriarchal views on women, and the position of women in society. In these traditional male-dominated societies women are dependent first on their father and then on their husband, whom they are expected to obey. Women are viewed as property and not as individuals with their own agency. As such, they must submit to male authority figures in the family – failure to do so can result in extreme violence as punishment.

<center>**Legal Frame work**</center>

A Brief History of Women's Reservation Bill

- ➢ 1996: Women's reservation bill is introduced as 81st Constitutional Amendment Bill by Deve Gowda government.

- 1998: The bill is re-introduced as the 84th Constitutional Amendment Bill by the Atal Bihari Vajpayee headed - National Democratic Alliance (NDA) government.
- 1999: The NDA government re-introduces the bill
- 2002: The bill fails to get clearance in the house.
- 2003: Bill is introduced twice in parliament.
- 2008: The UPA government tables the Bill in the Rajya Sabha to save from getting lapsed.
- 2010: The cabinet clears the bill and the Bill is passed by the Rajya Sabha also.

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

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

- The State to raise the level of nutrition and the standard of living of its people (Article 47)
- To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women (Article 51(A) (e))
- Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat (Article 243 D(3))
- Not less than one- third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women (Article 243 D (4))
- Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality (Article 243 T (3))

The Crimes Identified Under the Indian Penal Code (IPC)

- Physical abuse (Sec. 376 IPC)
- Kidnapping & Abduction for different purposes (Sec. 363-373)
- Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304-B IPC)
- Torture, both mental and physical (Sec. 498-A IPC)
- Molestation (Sec. 354 IPC)
- Physical Harassment (Sec. 509 IPC)
- Importation of girls (up to 21 years of age).

The Crimes identified under the Special Laws (SLL)

- The Employees State Insurance Act, 1948
- The Plantation Labour Act, 1951
- The Family Courts Act, 1954
- The Special Marriage Act, 1954
- The Hindu Marriage Act, 1955

- The Hindu Succession Act, 1956 with amendment in 2005

- Immoral Traffic (Prevention) Act, 1956

- The Maternity Benefit Act, 1961 (Amended in 1995)

- Dowry Prohibition Act, 1961

- The Medical Termination of Pregnancy Act, 1971

  The Contract Labour (Regulation and Abolition) Act, 1976

- The Equal Remuneration Act, 1976

- The Prohibition of Child Marriage Act, 2006

- The Criminal Law (Amendment) Act, 1983

- The Factories (Amendment) Act, 1986

- Indecent Representation of Women (Prohibition) Act, 1986

- Commission of Sati (Prevention) Act, 1987

- The Protection of Women from Domestic Violence Act, 2005

- List of Laws/Constitutional guarantees that are relevant declining sex ratio:

Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994

- Pre-Conception And Pre-Natal Diagnostic Techniques (Prohibition of sex selection) Act 2002

- Medical Termination of pregnancy Act, 1971

- Article 21 of the Constitution - right to live

- Article 14 of the Constitution - right to equality

Indecent Representation of Women (Prohibition Act)

The Indecent Representation of Women (Prohibition) Act, 1986 (NO. 60 OF 1986): An Act to prohibit indecent representation of women through advertisements or in publications, writings, paintings, figures or in any other manner and for matters connected therewith or incidental thereto. In this Act, unless the context otherwise requires,-

1. "Advertisement" includes any notice, circular, label, wrapper or other document and also includes any visible representation made by means of any light, sound, smoke or gas;

2. "distribution" includes distribution by way of samples whether free or otherwise;

3. "indecent representation of women" means the depiction in any manner of the figure of a woman; her form or body or any part thereof in such way as to have the effect of being indecent, or derogatory to, or denigrating women, or is likely to deprave, corrupt or injure the public morality or morals;

Unit 5 - Mass Media and Genders

- Gender roles in mass media – Gender stereotypes in mass media - gender identity roles
- Positive notions of body and self - Gender in media: magazines, TV shows, cartoons, movies and advertisements

First, women are underrepresented, which falsely implies that men are the cultural standard and women are unimportant or invisible. Second, men and women are portrayed in stereotypical ways that reflect and sustain socially endorsed views of gender. Third, depictions of relationships between men and women emphasize traditional roles and normalize violence against women. We will consider each of these themes in this section Julie T. Wood, (1994). The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted in 1979 by the UN General Assembly, is the international bill of rights for women. This is the first international instrument to define violence against women and to set an agenda for national action to end such discrimination.

Stereotypical Portrayals of Women and Men

In general, media continue to present both women and men in stereotyped ways that limit our perceptions of human possibilities. Typically men are portrayed as active, adventurous, powerful, sexually aggressive and largely uninvolved in human relationships. Just as' consistent with cultural views of gender are depictions of women as sex objects who are usually young, thin beautiful, passive, dependent, and often incompetent and dumb. Female characters devote their primary energies to improving their appearances and taking care of homes and people. Because media pervade our lives, the ways they misrepresent genders may distort how we see ourselves and what we perceive as normal and desirable for men and women Julie T. Wood, (1994).

vox populi – A powerless status

women are represented as vox populi –that is to say, they use to be associated to the lack of status and power (WACC, 2010). The women are treated as powerless in status and hence treated as slave to serve men. Further, Linked to the sexual trafficking of women, girls and boys that has been enhanced through the Internet. What some scholars call 'virtual traffic' refers to the implications of the Internet and other ICTs on femininity trafficking (Maltzahn, 2006). Sex trafficking operates mainly in countries with a lack of Internet regulation and policy and a high percentage of poor women (UN, 2005).

Hegemonic masculinity in media contents

The concept of hegemonic masculinity was formulated two and a half decades ago by Australian sociologist. Raewyn Connell (1987) to refer to those traits that various cultures ascribe to 'real men' and which not only set out such 'real men' from women and all other men, but also justify all men to generally be in a position of domination over women. On local and regional levels, hegemonic masculinity manifests itself in varying forms, and is constantly evolving, leading researchers to conceive the idea of multiple hegemonic masculinities. In trying to clarify the meaning of this term against other commonly used languages such as hyper- and hypo-masculinity Peter J. Kareithi (2016).

Hyper Masculinity

It is the patriarchal system of imposing abuse by men immorally. In December 2013, UNESCO and partners gathered media organizations, media professionals, academics, policy-makers, civil society groups, and development agencies in Bangkok for a Global Forum on Media and Gender. The Forum took the 1995 Beijing Declaration as its reference point and resulted in the setting- up of a pioneering Global Alliance on Media and Gender (GAMAG). The aim of GAMAG has two main dimensions: Firstly, it will ensure constructive dialogue between media partners and civil society; secondly, it will enable all stakeholders to collectively give momentum to women's access to expression and decision- making by promoting a gender-inclusive media and communication environment.

The International Association for Media and Communication Research (IAMCR) is pleased to be working with UNESCO and other organisations around

the world as part of the Global Forum on Media and Gender. The IAMCR is the leading worldwide professional organisation in the field of media and communication research. Its members promote global inclusiveness and excellence within the best traditions of critical research in the field. Above all, it represents an international community of scholars who focus on media and communication research.

Globalisation of masculinity stereotypes

Theorists (Beasley, 2008; Connell and Messerschmidt, 2005) posit that hegemonic masculinities can be analysed at three levels:

1. Local: constructed in the arenas of face-to-face interaction of families, organisations and immediate communities, as typically found in ethnographic and life-history research;

2. Regional: constructed at the level of the culture or the nation-state, as typically found in discursive, political and demographic research; and

3. Global: constructed in transnational arenas such as world politics and transnational business and media, as studied in the emerging research on masculinities and globalisation.

An Ecological Framework of Factors Related to Violence Against the women (Heise, 1998)

Individual Factors: e.g., 'Witnessing/being a victim of family violence as a child

Microsystem Factors: e.g., Male dominance in the family,

Exosystem Factors: e.g., Low socio-economic status

Macro system Factors: e.g., Masculinity linked to dominance and aggression

Internet Trolling

According to Herring, Job-Sluder, Scheckler and Barab (2002), trolling comprises "luring others into often pointless and time-consuming discussions" (p.373). Morrissey (2010) expanded this even further by saying "trolling is an utterer producing an intentionally false or incorrect utterance with high order intention [the plan] to elicit from recipient a particular response, generally negative or violent" (p.77).

For instance, the study by Herring et al., identified three types of messages sent by trolls. These were (i) messages from a sender who appears outwardly sincere, (ii) messages designed to attract predictable responses or flames, and (iii) messages that waste a group's time by provoking futile argument. From these findings, it is apparent that trolling often merges with several other online behaviours. The authors pointed out that a troll is an online user that can be uncooperative, that seeks to confuse and deceive, and can be a 'flamer' by using insults.

Conclusion

Though the modernity of life system is the most prevailing and vastly changing the social formation, the culture is underrated as misogyny (hatred of women) still exists in the society that may be disruptive and disharmonious. The education has pivotal role in the gender quality to be echoed in all the spheres of life as a whole.

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