

Read To Lead

3



Gender, School and Society

Dr. Surender Singh
Dr. Kavita Rana



THAKUR PUBLISHERS
ROHTAK

GENDER, SCHOOL AND SOCIETY

B.Ed, Second Year

According to the new syllabus of
'Chaudhary Ranbir Singh University, Jind'

Dr. Surender Singh

Ph.D, M.A. (English & Education), MBA, NET
Assistant Professor, Department of Education,
Modern College of Education, Mahendragarh

Dr. Kavita Rana

Ph.D, M. Phil (Education), M.A.(English)
Assistant Professor, Department of Education,
Tau Devi Lal Memorial College of Education, Panipat

Books are Available for Online Purchase at: tppl.org.in



THAKUR PUBLISHERS, ROHTAK

* Lucknow * Meerut * Bhopal * Nagpur * Bhubaneswar * Jalandhar * Ahmedabad *
* Mumbai * Chennai * Bengaluru * Pune * Hyderabad * Kerala * Jaipur *

Syllabus

COURSE-V (A): GENDER, SCHOOL AND SOCIETY

Time: 1:30 hours
Credits-2

Max. Marks: 50
(Theory: 40, Internal: 10)

UNIT 1

Gender Issues

- Gender and patriarchy, Gender bias, gender stereotyping, Equity and equality in relation with caste, class, religion ethnicity, disability and region.
- Historical backdrop: some landmarks from social reform movements
- Theories on gender and education: Application In Indian context
 - a) Socialization theory
 - b) Gender difference
 - c) Structural theory
 - d) Deconstructive theory
- Gender Identities and Socialization Practices in family, schools and other formal and informal organization
- Teacher as an agent of change

UNIT 2

Understanding the Nature and Processes of Socialization

- At home: family as a social institution, parenting styles and their impact, transmission of parental expectations and values
- Socialization and the community: neighborhood, extended family religious group and their socialization functions, mutual dependence of man and society
- At school: impact of entry to school, relation between school and society, value formation in the context of schooling {role of schooling in developing national, secular and humanistic values}
- Understanding interface between home, community and school.

Contents

UNIT I

Chapter 1: Gender Issues

| | | |
|----------|---|----|
| 1.1. | Gender | 13 |
| 1.1.1. | Introduction | 13 |
| 1.1.2. | ✓ Concept of Gender | 13 |
| 1.1.3. | Meaning and Definition of Gender | 14 |
| 1.1.4. | Characteristics of Gender | 15 |
| 1.1.5. | Difference between Gender and Sex | 16 |
| 1.1.6. | Indian Perspective on Gender Roles | 16 |
| 1.1.7. | Educational Implications of Gender | 18 |
| 1.2. | ✓ Patriarchy | 20 |
| 1.2.1. | Meaning and Definition of Patriarchy | 20 |
| 1.2.2. | Characteristics of a Patriarchal System | 22 |
| 1.2.3. | Forms of Patriarchy | 22 |
| 1.2.4. | Merits of Patriarchy | 22 |
| 1.2.5. | Demerits of Patriarchy | 23 |
| 1.2.6. | Matriarchy versus Patriarchy | 23 |
| 1.3. | ✓ Gender Bias | 25 |
| 1.3.1. | Meaning of Gender Bias | 25 |
| 1.3.2. | Reasons of Gender Bias | 26 |
| 1.3.3. | Measures to Remove Gender Bias | 27 |
| 1.4. | Gender Stereotyping | 28 |
| 1.4.1. | Meaning and Definition of Gender Stereotyping | 28 |
| 1.4.2. | Types of Gender Stereotyping | 29 |
| 1.4.3. | Impact of Gender Stereotyping | 30 |
| 1.4.4. | Gender Empowerment | 31 |
| 1.4.4.1. | Need and Importance of Gender Empowerment | 31 |
| 1.4.4.2. | Government's Efforts for Gender Empowerment | 32 |
| 1.5. | Equity and Equality | 32 |
| 1.5.1. | Need and Importance of Gender Equity and Equality | 33 |
| 1.5.2. | Various Aspects of Equity and Equality | 34 |
| 1.6. | ✓ Caste | 34 |
| 1.6.1. | Meaning and Definition of Caste | 34 |
| 1.6.2. | Origin of Caste System | 35 |
| 1.6.3. | Characteristics of Caste System | 35 |
| 1.6.4. | Caste System in India | 36 |
| 1.6.5. | Gender and Caste Discrimination in India | 37 |
| 1.6.6. | Ills of Caste System | 37 |
| 1.6.7. | Constitutional Provisions | 38 |
| 1.6.8. | Acts to Prohibit Caste Discrimination | 39 |
| 1.7. | ✓ Class | 39 |
| 1.7.1. | Concept of Class System | 39 |

0 Caste, Class & Ethnicity. Discuss Various inter Connectivity of Various Categories

| | | |
|-----------|---|----|
| 1.7.2. | Meaning and Definition of Class | 40 |
| 1.7.3. | Characteristics of Class System | 40 |
| 1.7.4. | Types of Class | 41 |
| 1.7.5. | Differences between Gender Cultures | 41 |
| 1.8. | Religion | 43 |
| 1.8.1. | Meaning and Definition of Religion | 43 |
| 1.8.2. | Characteristics of Religion | 44 |
| 1.8.3. | Components or Elements of Religion | 44 |
| 1.8.4. | Functions of Religion | 44 |
| 1.8.5. | Types of Religion | 45 |
| 1.8.6. | Difference between Religion and Spirituality | 46 |
| 1.8.7. | Impact of Religion on Indian Society | 47 |
| 1.8.7.1. | Gender and Religion | 48 |
| 1.8.7.2. | Religious Support for Gender Equality | 49 |
| 1.9. | ✓ Ethnicity | 50 |
| 1.9.1. | Meaning and Definition of Ethnicity | 50 |
| 1.9.2. | Effects of Ethnicity | 50 |
| 1.10. | Disability | 51 |
| 1.10.1. | Meaning and Definition of Disability | 51 |
| 1.10.2. | Types of Disability | 52 |
| 1.10.3. | Effect of Disability | 53 |
| 1.10.4. | Need of Equity and Equality in Relation with Disability | 53 |
| 1.11. | Region | 54 |
| 1.11.1. | Meaning of Region | 54 |
| 1.11.2. | Nature/Characteristics of Region | 55 |
| 1.11.3. | Reasons of Regional Disparity in Education | 55 |
| 1.11.4. | Gender Equality Education of Regions | 56 |
| 1.11.5. | Intersection of Class, Caste, Religion & Region | 57 |
| 1.11.5.1. | Meaning of Intersectionality | 57 |
| 1.11.5.2. | Principles of Intersectionality | 58 |
| 1.11.5.3. | Intersection of Gender and Class | 58 |
| 1.11.5.4. | Intersection of Gender and Caste | 59 |
| 1.11.5.5. | Intersection of Gender and Religion | 60 |
| 1.11.5.6. | Intersection of Gender and Region | 61 |
| 1.11.6. | Roles of Various Institutions in Creating Gender Equality | 61 |
| 1.12. | Exercise | 63 |

Chapter 2: Historical Backdrop: Landmarks from Social Reform Movements

| | | |
|--------|--|----|
| 2.1. | ✓ Status of Girls and Women in India | 64 |
| 2.1.1. | ✓ Status of Women in India During Different Periods | 64 |
| 2.1.2. | Social Reforms Movement in India | 67 |
| 2.1.3. | Impact of the Reform Movement | 69 |
| 2.1.4. | ✓ Problems of Girls and Women in Modern Indian Society | 70 |

| | | |
|-----------|---|----|
| 2.1.5. | Measures to Reduce Problems of Girls and Women | 72 |
| 2.1.6. | Socio-Economic Status of Indian Women | 73 |
| 2.1.7. | Some Landmarks Towards Socio-Economic Upliftment of Women | 74 |
| 2.1.8. | Constitutional Provisions for Upliftment of Women in India | 78 |
| 2.1.8.1. | Acts and Articles under Constitution of India | 78 |
| 2.1.9. | Various Schemes and Programmes for Women and Girls | 81 |
| 2.1.9.1. | Beti Bachao Beti Padhao Scheme (BBBP) | 82 |
| 2.1.9.2. | Mahila Samakhyas Scheme/Programme | 83 |
| 2.1.9.3. | Kasturba Gandhi Balika Vidyalaya Scheme | 84 |
| 2.1.9.4. | Kishori Shakti Yojana | 84 |
| 2.1.9.5. | Nutrition Programme for Adolescent Girls (NPAG) | 84 |
| 2.1.9.6. | Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (SABLA) | 84 |
| 2.1.9.7. | National Programme for Education of Girls at Elementary Level (NPEGEL) | 86 |
| 2.1.9.8. | Balika Samridhi Yojana | 87 |
| 2.1.9.9. | Scheme for Construction and Running of Girls' Hostel for Students of Secondary and Higher Secondary Schools | 89 |
| 2.1.9.10. | National Scheme of Incentive to Girls for Secondary Education (NSIGSE) | 89 |
| 2.1.9.11. | National Literacy Mission Authority (NLMA) | 89 |
| 2.1.9.12. | Saakshar Bharat (SB) | 89 |
| 2.1.9.13. | Department of Women's Studies (DWS) | 89 |
| 2.1.9.14. | District Primary Education Project (DPEP) | 90 |
| 2.1.9.15. | Shiksha Karmi Project (SKP) | 90 |
| 2.1.9.16. | Lok Jumbish (LJ) | 90 |
| 2.1.9.17. | Operation Blackboard | 91 |
| 2.1.9.18. | Ujjawala | 91 |
| 2.2. | Women Empowerment | 91 |
| 2.2.1.1. | Dimensions of Women Empowerment | 92 |
| 2.2.1.2. | Importance of Women Empowerment | 92 |
| 2.3. | Exercise | 93 |

Chapter 3: Theories on Gender and Education

| | | |
|----------|--|----|
| 3.1. | Gender and Education | 94 |
| 3.1.1. | Introduction | 94 |
| 3.1.2. | Gender and Education Theories | 94 |
| 3.1.3. | Gender Socialisation | 95 |
| 3.2. | Gender Socialisation Theory | 96 |
| 3.2.1. | Introduction | 96 |
| 3.2.2. | Different Theories of Gender Socialisation | 96 |
| 3.2.2.1. | Social Learning Theory | 96 |
| 3.2.2.2. | Cognitive Theory | 97 |
| 3.2.2.3. | Gender Schema Theory | 97 |

| | | |
|----------|--|-----|
| 3.2.2.4. | Psychoanalytic Theory | 98 |
| 3.2.3. | Criticism of Gender Socialisation Theories | 98 |
| 3.3. | Gender Difference Theory | 99 |
| 3.3.1. | Introduction | 99 |
| 3.3.2. | Deborah Tannen's Difference Theory | 99 |
| 3.3.3. | Gender Differences in Social Behaviour | 101 |
| 3.3.4. | Eagly's Social Role Theory of Gender Difference | 101 |
| 3.3.5. | Carol Gilligan's Theory of Sex Differences | 102 |
| 3.4. | Structural Theory of Gender | 102 |
| 3.4.1. | Introduction | 102 |
| 3.4.2. | Social Cognitive Theory | 103 |
| 3.4.3. | Structural Functionalism | 104 |
| 3.4.3.1. | Structural Functionalist Theories of Gender Inequality | 104 |
| 3.4.3.2. | Causal Structure | 105 |
| 3.4.3.3. | Environmental Structures | 105 |
| 3.4.3.4. | Socio-Cognitive Modes of Influence | 106 |
| 3.5. | Deconstructive Theory | 107 |
| 3.5.1. | Introduction | 107 |
| 3.5.2. | Meaning of Deconstruction | 107 |
| 3.5.3. | Deconstruction Theory | 108 |
| 3.5.3.1. | Feminists Ideas about Deconstruction Theory | 109 |
| 3.5.3.2. | Derrida's Theory of Deconstruction | 109 |
| 3.5.3.3. | Assumptions Behind Derrida's Theory of Deconstruction | 111 |
| 3.5.4. | Criticism of Deconstruction Theory | 112 |
| 3.6. | Exercise | 113 |

Chapter 4: Gender Identities and Socialisation Practices

| | | |
|--------|--|-----|
| 4.1. | Gender Identity | 114 |
| 4.1.1. | Introduction | 114 |
| 4.1.2. | Meaning and Definition of Gender Identity | 115 |
| 4.1.3. | Age of Formation and Development of Gender Identity | 115 |
| 4.1.4. | Factors Influencing Formation/Development of Gender Identity | 116 |
| 4.1.5. | Socialisation Practices in School, Family, Formal and Non-formal Organisations | 117 |
| 4.2. | Teacher as an Agent of Change | 120 |
| 4.3. | Exercise | 122 |

UNIT II

Chapter 5: Understanding the Nature and Process of Socialisation

| | | |
|--------|---|-----|
| 5.1. | Socialisation | 123 |
| 5.1.1. | Meaning and Definition of Socialisation | 123 |
| 5.1.2. | Nature/Characteristics of Socialisation | 123 |

| | | |
|--------------------|--|------------|
| 5.1.3. | Importance of Socialisation | 124 |
| 5.1.4. | Factors Influencing Socialisation | 125 |
| 5.1.5. | Agencies of Socialisation | 126 |
| 5.1.6. | Process of Socialisation | 128 |
| 5.2. | ✓ Socialization at Home: Family as a Social Institution | 129 |
| 5.2.1. | Meaning and Definition of Family | 129 |
| 5.2.2. | Types of Family | 129 |
| 5.2.3. | ✓ Family as an Agency of Socialisation | 132 |
| 5.2.4. | ✓ Parenting | 133 |
| 5.2.4.1. | Need of Parent-Child Relationship | 134 |
| 5.2.4.2. | Parenting Styles | 135 |
| 5.2.4.3. | Parenting Skills | 136 |
| 5.2.4.4. | Impact of Parenting Styles | 137 |
| 5.2.5. | Transmission of Parental Expectations and Values | 138 |
| 5.2.5.1. | Parental Expectations | 138 |
| 5.2.5.2. | Value Transmission | 139 |
| 5.3. | Socialization and the Community | 140 |
| 5.3.1. | Meaning and Definition of Community | 140 |
| 5.3.2. | Community as an Agency of Socialization | 141 |
| 5.3.3. | Neighbourhood | 142 |
| 5.3.3.1. | Socialization Functions of Neighbourhood | 142 |
| 5.3.4. | Extended Family | 142 |
| 5.3.4.1. | Socialization Functions of Extended Family | 143 |
| 5.3.5. | Religious Groups | 143 |
| 5.3.5.1. | Socialization Functions of Religious Groups | 144 |
| 5.3.6. | Mutual Dependence of Man and Society | 145 |
| 5.3.7. | Role of Community in Developing Knowledge, Attitude and Skills | 147 |
| 5.4. | socialization at School | 147 |
| 5.4.1. | ✓ Meaning and Definition of School | 147 |
| 5.4.2. | School as an Agency of Socialisation | 148 |
| 5.4.3. | Role of School in Developing Knowledge, Attitude and Skills | 150 |
| 5.4.4. | Impact of Entry to School | 152 |
| 5.4.5. | Relation between School and Society | 153 |
| 5.4.6. | Schooling | 154 |
| 5.4.6.1. | Role of Schooling in Developing Values | 155 |
| 5.5. | Understanding Interface between Home, Community and School | 157 |
| 5.5.1. | Interface between Home and Community | 157 |
| 5.5.2. | Interface between Home and School | 157 |
| 5.6. | Exercise | 158 |
| Model Paper | | 159 |

CHAPTER 1

Gender Issues

1.1. GENDER

1.1.1. Introduction

Gender is considered as an important construct existing between men and women in almost all societies of the globe. Apart from class, age, race, religion and ethnicity, gender is an integral dimension of social stratification, putting the female at the level of disadvantage, varying in degree and quantum across time and space within and across the societies. Gender seems to be one of the most powerful variables that impacts development from the moment of conception till death. The life events of an individual born into an Indian family are found to be totally gendered.

Gilbert (1993) described threefold theoretical structures of gender, such as, gender as difference, gender as structure, and gender as a process. These are described below:

- 1) **Gender as Difference:** It broadens our understanding of behaviour in social context, but obscures inequality by masking the differences in power between men and women.
- 2) **Gender as Structure:** It refers to the way in which attitudes towards men and women become institutionalised within societal structures. **For example,** a male employee who has a child is perceived as male, and a female employee with a child is a mother. Gender as structure is evident in the work place when the assumption is made that women will provide care for dependents and is demonstrated by the dominance of one gender on other in certain occupations.
- 3) **Gender as Process:** It refers to the patterns of interactions among men and women based on assumptions about gender roles. Women are seen as a nurturer, the provider of emotional caretaking, whereas men provide economic support.

1.1.2. Concept of Gender

Gender is a social concept which is connected to biology. Gender is the wide sets of characteristics that are seen to distinguish between male and female. It can extend from sex to social role or gender identity

According to Aristotle, the concept of gender was introduced by the Greek philosopher Protagoras. According to him, "Gender is an integral component of every aspect of the economic, social, daily and private lives of individuals and societies, and of the different roles ascribed by society to men and women".

Gender concepts and roles can only be understood in the context of specific cultures. One of the most significant cultural patterns that shape a society's attitude towards and sex/gender variation, is the culturally constructed idea of the person. Thus, while the sex/gender systems of other societies have usefully provided some alternative identification for transgendered persons in our own society, these identifications can be problematic, as the notion of the person in which they are embedded are not easily transferable. The existence of identity as the sameness, unity, and persistence of one's individuality, especially as experienced in self-awareness and behaviours, and its relation to gender and sexuality, varies a cross culturally.

Gender is determined by social, cultural affiliation, learned behaviours and social interaction, exchange and absorption of peer, familial, and larger cultural values that determine gender identity and affiliation. **Gender roles and identities** are also culturally prescribed. These roles are commonly considered crucial argument in the feminist theory aspect of sociology or physiology. Boys play with toy soldiers, while girls play with dolls. This commonly held viewpoint or assumption is offensive to many feminist theorists, who advocate a stripping of stereotype and gender bias.

1.1.3. Meaning and Definitions of Gender

The modern English word "gender" has been derived from the Latin word "genus", and Middle English "gender" which means 'kind', 'type' or 'sort'.^{Kind type sort} These words have been derived ultimately from Pro-Indo-European root "gen", which is also the source of 'kin', 'kind', 'king' and many other english words. It appears in Modern French in the word 'genre' and is related to the Greek root 'gen', appearing in gene, genesis, and oxygen which means to 'produce'. The first edition of the Oxford English Dictionary notes the original meaning of gender as "kind" which had already been obsolete. The word was still widely used in the specific sense of grammatical gender, and was categorised as masculine, feminine, and neuter gender.

In 1926, **Henry Watson Fowler**, expressed the definition of the gender which pertains to grammar, "Gender is a grammatical term only. To talk of persons of the masculine or feminine gender, meaning of the male or female sex is either a jocularity (permissible or not according to context), or a blunder".

The modern academic sense of the word, in the context of social roles of men and women, dates from the work of **John Money** (1955), and was popularised and developed by the feminist movement from the 1970s onwards. **Ann Oakley** in her book, **Sex, Gender and Society** written in 1972, explores the term gender. **Oakley** says that in the western culture women plays the roles of housewife and mother. This is because women are made to play these roles because of their biological factors. The western culture also believes that any effort to change the traditional roles of men and women in the society which can cause only damage to the social fabric of the society.

According to **Ann Oakley**, "gender is a matter of culture". She asserts that gender distinction constructed by society, based on sex differences, that are

biological in nature are not only the division of labour by sex but also there is no reason why it should be. They own their creation to human, inventiveness rather than invisible biological forces”.

According to the World Health Organisation (WHO), Gender refers to “the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women”.

Gender is defined by FAO as “the relations between men and women, both perceptual and material. Gender is not determined biologically, as a result of sexual characteristics of either women or men, but is constructed socially. It is a central organising principle of societies, and often governs the processes of production and reproduction, consumption and distribution”.

According to UNESCO, Gender refers to “the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (femininity and masculinity). Gender roles and expectations are learned. They change over time and they vary within and between cultures. Systems of social differentiation such as political status, class, ethnicity, physical and mental disability, age and more, modify gender roles”.

An Australian sociologist, **Professor Raewyn Connell**, describes gender as a social structure - a higher order category that society uses to organise itself.

“Gender is the structure of social relations that centres on the reproductive arena, and the set of practices (governed by this structure) that brings reproductive distinctions between bodies into social processes. To put it informally, gender concerns the way human society deals with human bodies, and the many consequences of that “deal” in our personal lives and our collective fate.”

1.1.4. Characteristics of Gender

Characteristics of gender are as follows:

- 1) **Gender is a Socially Constructed and Intersectional Identity:** It always intersects with social class, ethnicity, religion, culture, disability, sexuality, age, and care status (i.e. whether one is a carer or not).
- 2) **Gendered Identities are Dynamic and Contested:** They are created and recreated a new in group settings, including educational settings.
- 3) **Gender is a Learned Behaviour:** Gender is considered as a learned behaviour, because it constructed by social elements. Gender roles and expectations are learned.
- 4) **Gender Changes Over Time:** They change over-time and they vary within and between cultures. Systems of social differentiation such as political status, class, ethnicity, physical and mental disability, age and more, modify gender roles.
- 5) **Gender Differ between and within Cultures:** One unique feature of gender is that it differ from culture to culture.

1.1.5. Difference between Gender and Sex

Social scientists and development experts use two separate terms to designate biologically determined differences between men and women, which are called "sex differences", and those constructed socially, which are called "gender differences". Both define the differences between men and women, but they have very different connotations. The difference between these two terms can be seen on the basis of following ground:

Table 1.1: Difference between Gender and Sex

| Basis of Differences | Gender | Sex |
|----------------------|--|---|
| Meaning | Gender refers to the attitudes, feelings and behaviours that a given culture associates with a person's biological sex. | Sex refers to the biological and physiological characteristics that separate male from female. |
| Category | Masculine and feminine are gender categories. | Male and female are sex categories. |
| Aspect | Aspects of gender may vary greatly in different human societies. | Aspects of sex will not vary substantially between different human societies. |
| Determination | Gender is determined by social, cultural affiliation, learned behaviours and social interaction, exchange and absorption of peer, familial, and larger cultural values that determine gender identity and affiliation. | Sex determined by physical anatomy, and biological description like genitalia, facial hair, body structure and its composition. |
| Nature | Gender is perceived as a secondary construct which is imposed over the top of this natural distinction. | Sex is natural and comes first. |

Views

1.1.6. Indian Perspective on Gender Roles

Although there exist many feminists and women advocating for women's rights and greater equality in India, their views on gender roles is still one considered backward compared to western society. The role of each gender in Indian society is one that is steeped in religion and culture, and makes for an oppressive tradition.

There are many factors that contribute to the oppression of women in India, these include – geographical locations throughout the country, education, and economic and religious reasons. Indian women usually suffer from a low social status compared to men and are sometimes treated negatively. But on the other hand, women are revered in Hindu practices with many ceremonies dedicated to them, but Indian society and laws still fail to treat women with equal rights as men. Following is a look at India's views on gender roles:

- ✓ **Women as a Nurturer:** A woman's sole purpose in life is to devote her life to her husband and children. Indian society is one that is male dominated and this is still the thought within the home. Women are thought to "eat and do nothing". Although the wife is the person who does the cooking, cleaning and

running of the household and children, her work still goes unnoticed in Indian society. Traditional roles in the family, see the wife fully devoted to her husband, even to see her eating husband's leftovers. A woman's joy in life will be found when she sees that her husband is happy and satisfied.

The wife is to be submissive and attentive to her husband's needs. She also must not question his authority and always adore him to keep him happy. Modern women in India, through education and women's rights movements are beginning to recognise that a man is not now required to achieve any fulfilment. Many are now living with partners, although social norms still dictate this is frowned upon and some Indian women are opting to become single mothers.

A tradition throughout India especially in the Northern regions is a practice called "sati". This is where upon the death of a husband, to show entire devotion to him she will also have to commit suicide to join him. This is often done by throwing herself on the funeral pyre.

2) **Working Women:** Just like the men, often we see that women working and toiling alongside the men, but according to Indian society views this is what's expected of them. In rural areas, we will often see women farming on properties, but will not see them using farming equipments. Women are thought to be unclean, especially when they are menstruating and are not allowed to touch farming equipment, so must weed and plant by hand. A woman's working hours are much longer than that of males, considering they need to work on the land, and look after the house and family at the same time. A woman's contributions to the farm often unrecognised and rarely do men admit that a woman did a great deal of work that day. In more modern times, it is becoming regular to see women enjoying income earning jobs and develop themselves as an independent.

3) **Women are Less Educated than Men:** Males of the family are more likely to receive an education than the female children of the home. In the male dominated world of India, a female who is educated may suffer from negative social status. The role of the female is to reproduce and it is considered that education is not needed to perform this duty. The Indian education system does not dictate a compulsory attendance by children. It offers free education upto the age of fourteen, but girls are more likely to be removed from school, to help with chores at home.

4) **Dowry, Divorce and Widows:** Prevalent through Indian society is the dowry system, this is where the groom is given a sum of valuables by the bride's father, usually in the form of jewellery to ensure the bride's security. The problem with the dowry system is that it is often being abused, like the groom's family know, demanding more from bride's family and the issue of a dowry became one of contention. Early marriages were decided on how much dowry a woman could bring, and became a way of sorting out prospectful marriages. Promises were broken and violence over brides sometimes results death issues because of dowries.

✓ **Divorce** is an aspect of Indian marriage, that is rarely witnessed as it is seen as a shameful failure of a woman's inability to maintain her marriage and family. Women will not receive any property or inheritance resulting from divorce.

✓ **Widows** are also treated unfairly in Indian society. The death of the husband was often blamed on the wife's inability to keep him healthy, so they were ostracised from society and often forced them to wear ugly clothes and to shave their heads. This practice is now declining in modern India, and the welfare of widows is being maintained through surviving family.

- 5) **Women's Health:** Healthcare in India is poor especially for women. Due to the social views of women through society, an ill woman is less inclined to admit ill health and seek treatment. Ill health needs to be tolerated in order to keep maintaining her husband's needs, and the needs of the home and family. Area where they cook is ventilated resulting on ill health of the respiratory system. Farm work is arduous and takes its toll on a woman's body. Through pregnancy, a woman is still expected to work the same, as when she was not. There exists little maternal health in India that provides for women through neither pregnancy, and nor providing contraception education.

A woman is required to eat less than her male counterparts so misses out vital dietary requirements. Many end-up malnourished as an anaemic, resulting in low birth weights, spontaneous abortion and illness too. Although many laws in India recognise the equality between the genders, much of the social views relate to tradition and religion. There is a revolution occurring in India with a massive popularity growing with women's rights movements, which results in changing many of the social, religious and traditional structures.

1.1.7. IMPACT / ROLE OF EDUCATION ON Gender Educational Implications of Gender

Gender is about the behaviours, attitudes, roles and status assigned to an individual in a social-cultural setting. The status of individuals and the power they use to rule in any society are culturally determined, as all cultures are gender sensitive. Gender relationship is a vital practice that influences the lives of men and women in any society. It is so important that it affects the roles we play, and the relative power we yield. It also determines the opportunities and privileges we have. In India, gender relations are always patriarchal in nature and therefore, dominated by the male. Women are subjected to subordinate status by men. Thus, in this regard educational implications may be such as follows:

- 1) ✓ **Provide High Quality Education:** High quality public education is important for students who come from social backgrounds or gender groups that are not traditionally high achievers in a given field. Raising standards of education and levels of expectation, combined with support and care for students, will produce higher attainments and expectations among girls and boys in non-traditional fields of study.
- 2) ✓ **Involvement of Men in All Areas of Work:** ^{arts/humanities/care} Men are under-represented in arts, humanities and in all areas of work that have a care-related dimension, including nursing, primary school teaching and child care. Even when men do enter care areas they are disproportionately employed in management and

other non-care roles. There needs to be research and teaching in higher education on men and masculinities, aligned with studies of women and femininities, that addresses the deeply-held stereotypes constraining men and women in occupational and life choices.

- 3) **Proper Attention on Pre-Service and In-Service Education:** There is little attention given to gender equality in pre-service and in-service education in many countries. Neither there are teachers evaluated on the degree to which their learning relationships contribute to gender change or social justice. Teachers and trainers need to be educated systematically on both the theory and practice of gender equality in education. Evaluation of teaching practice should include evaluation of equality practices for pre-service teachers (including lecturers in higher education). Schools and colleges should be evaluated in terms of their gender equality outcomes on a systematic basis.
- 4) **Marketisation and Commercialisation of Education:** The growing marketisation and commercialisation of education, particularly of higher education, has important gender implications. The highly competitive, macho culture with marketisation promotes discourages women from occupying senior managerial posts and from advancing to senior research and academic positions. The 24/7 culture of work that marketisation promotes is often premised on the assumption that one is not a primary carer, and this really disadvantages for women. There is a need to research the impact of the marketisation and commercialisation on the career opportunities for women, and carers throughout the education sector.
- 5) **Full Involvement of Parents and Peers:** Parents and peers play a crucial role in framing subject preferences and job/career preferences. Changing the attitudes of parents and peers is as crucial for challenging gender stereotypes as is changing the attitudes of teachers. There needs to be a more imaginative and systematic use of adult education and new media technology should be used to promote gender equality among parents and the wider public.
- 6) **Avoid Subject Stereotypes:** The gendered character of different fields of study and occupations operate as anticipatory forms of socialisation that influence young girls' and boys' subject and job/career choices. Education itself is a tool for challenging subject stereotypes. This involves making the theme of gender equality a core module on compulsory courses and mainstreaming the critical thinking about gender matters across all subjects.
- 7) **Elimination of Gender Disparity in Primary and Secondary Education:** It is also picked up as a target identified as essential to fulfil goal 3 of the Millennium Development Goals (Promote Gender Equality and Empower Women). The terms gender parity and gender equality are reflected in one of the six EFA goals elucidated in the Dakar Framework for Action (2000), such as – eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls full and equal access to and achievement in basic education of good quality.

Gender issues have become a global phenomenon. To remove these issues education has the potential to play a key role in gender formation and change. Following **educational implications** can be fruitful in this direction:

- 1) Gender equality policies in education need to take account of social class, ethnic, cultural and other status differences within gender groups. Education itself offers real opportunities to challenge gender stereotypes. Education about gender equality needs to be mainstreamed in all schools and colleges programmes. Teachers need to be educated on the methodologies of teaching gender issues, both within subjects and across fields.
- 2) All training and professional courses should have a compulsory module on gender equality.
- 3) Disseminating learning from good practice on gender equality in education across all member states is important.
- 4) All schools and colleges should be required to have equality policies with specific gender equality goals. These policies need to be monitored by independent bodies.
- 5) Gender inequalities are evident in the exercise of authority and power as men hold a disproportionately high number of senior (and higher-paying) posts at all levels of education.
- 6) Girls and women need to have positive female role models in senior positions in schools and colleges.
- 7) Gender inequalities in the doing of unpaid caring are having a major impact on the promotion of women in all sectors of the economy including education, particularly in higher education.
- 8) The gendered character of both paid and unpaid care work also frames girls' and boys' educational and occupational expectations, predisposing girls' towards caring occupations and boys' to avoid both paid and unpaid caring.
- 9) Schools, and further higher education institutions, should be required to have equal policies that are regularly monitored and publicly appraised. There should be some sanctions for not implementing stated policies, and for not supplying accurate and on time data for equality appraisals.
- 10) Despite progress towards the Lisbon benchmarks, gender differences and inequalities persist in education in terms of subject preferences and performance, and in qualitative aspects of the education and training experience.

1.2. PATRIARCHY

1.2.1. Meaning and Definitions of Patriarchy

Patriarchy is a social system in which the father or eldest male is head of the household, having authority over women and children. Patriarchy also refers to a system of government by males, and to the dominance of men in social or cultural systems. It may also include title being traced through the male line. Literally, patriarchy means rule by the male head of a social unit (like family, tribe). The patriarch is typically a societal elder who has legitimate power over others in the social unit.

Social system

Generally, in any form or in any language patriarchy may be defined as the 'male domination', 'male prejudice (against women)', or more simply 'male power'. Patriarchy may be defined as "the systematic societal structures that institutionalise male physical, social and economic power over women".

Simply, it can be said that the patriarchy means "the absolute rule of the father or the eldest male member over his family".

According to Zillah Eisenstein, "Patriarchy is a Political structure which favours man."

According to Sylvia Walby, patriarchy is "a system of social structure and practices in which men dominate, oppress and exploit women."

Mitchell, a feminist psychologist, uses the word patriarchy "to refer to kinship systems in which men exchange women."

According to Lim, "patriarchy is the system of male domination and female subordination in economy, society and culture that has characterised much of human history to the present day. Patriarchal institutions and social relations are responsible for the inferior or secondary status of women in the capitalist wage-labour market. The primacy of the sexual division of labour within the family has several consequences for the women, who seek wage employment."

Patriarchy is best defined as control by men. The opposite is matriarchy which means women are in charge and the head of families. Obviously, the culture of the most countries is patriarchal. Men have the power and control over the women.

It tends to assume that gender oppression is uniform across time and space. More recent thinking has therefore rejected such a universal concept, identifying the need for detailed historical and cultural analysis to understand gender-based oppression. Defining patriarchy explains the reasons for the treatment of women through the ages and what it means to their future and success of this life. Patriarchy not only explains how our society functions but also explains how it controls women.

Patriarchy is also found in family traditions like, women taking the name of their husbands and children always carrying the father's last name. More women are choosing to keep their maiden names or hyphenate with their married name so they can retain their own identity. This show the man assumes the dominant role again and women lose. In the majority of homes, the man is the focal point who financially supports a family, while the woman stays home and cares for the children. While there certainly is no harm in this arrangement for most families, it should not necessarily be a given and one women are expected to live by.

1.2.2. Characteristics of a Patriarchal System

Some characteristics of a patriarchal system include:

- 1) **Male Dominance:** In a patriarchal system, men have the authority to rule over the women, where they take all decisions in both society and in their family unit too. Hold all positions of power and authority, and are considered male also as the superior one.
- 2) **Male Identification:** Men are concerned with identification that includes qualities of control, strength, forcefulness, rationality, strong work ethic, and competitiveness. Each of these qualities contributes to male identification in a patriarchal system.
- 3) **Male Centeredness:** In a patriarchal system, the centre of activity and progression is on men and what they do, to move the society forward. In any patriarchal system, men will be the focus and developer of all events and inventions, men will be the heroes in all situations, and men will be the centre of social engagement, fun, and entertainment.
- 4) **Obsession with Control:** Men living in a patriarchal system or society must be in control at all times. They have a desire to control all social and family situations and must make all decisions regarding finances and education.

1.2.3. Forms of Patriarchy

Theories of patriarchy by Walby show "two distinct forms of patriarchy":

- 1) **Private Patriarchy:** It is based upon household production as the main site of women's oppression. In private patriarchy the expropriation of women's labour takes place primarily by individual patriarch within the household. In private patriarchy the principle patriarchal strategy is exclusionary.
- 2) **Public Patriarchy:** It is based principally in public sites such as employment and the state. The household does not cease to be a patriarchal structure in the public form, but it is no longer the chief site. In the public form it is a more collective appropriation. In the public principle patriarchal strategy is segregationist and subordinating.

1.2.4. Merits of Patriarchy

Merits of patriarchy are as follows:

- 1) Patriarchy determines the supreme place of head of family unit, so that the family has a protector and a provider, it gives him a role to fulfil and does not displace him leading him to turn on the family that ejected him inverting his role and causing much angst and disharmony.
- 2) It asserts the leader in a family so there are no questions who rules, only suggestions and advice offered.
- 3) It gives a structure to the society and a place and role for everyone.
- 4) It follows a natural logic that the stronger person should be in a position of power.
- 5) Patriarchy is necessary to preserve the family. Specifically, it gives to head a necessary role and encourages them to be involved and thereby continue the cultural trends towards children being raised without fathers.

- 6) For many women, the patriarchal system actually puts them in a role in which they feel valued for their unique contributions.
- 7) This system brings greater unity to a married couple.
- 8) Not being burdened with leadership or priesthood responsibilities gives women more energy to focus on their primary responsibility of nurturing children.
- 9) The priesthood serves as a kind of check on some of the excesses of male behaviour.
- 10) Similarly, requiring men to act in a capacity of spiritual leadership encourages them to develop their spirituality, which is important in a culture in which for a variety of reasons spirituality seems to be more closely associated with women.
- 11) A male only head gives other members the sense that they have something unique to contribute, and encourages them to serve others.

1.2.5. Demerits of Patriarchy

Demerits of patriarchy are as follows:

- 1) In patriarchal system women are neglected and they are not allowed to go ahead.
- 2) Some men may use their power to be violent or malignant. *Power to violence*
- 3) The autonomy and agency of women are curtailed.
- 4) Women don't have the chance to develop what capacities they might have for spiritual leadership. *No women development*
- 5) A number of women (and some men as well) find the system intolerable.
- 6) It potentially makes it more difficult for men to see women as equals.
- 7) It leaves the role of women in the Plan of Salvation theologically ambiguous; it is not clear whether they are agents in their own right, or their primary role is to enable male exaltation.
- 8) It limits the pool of leadership, which is particularly a problem in areas where many more women than men are active.
- 9) Women are denied access to the blessings and men have the disadvantage of not being able to ask their spouses for blessings.
- 10) Women's voices and perspectives are not much represented in the decision-making, and are only represented to a limited extent.

1.2.6. Matriarchy versus Patriarchy

A matriarchy is a society in which females, especially mothers, have the central roles of political leadership, moral authority, and control of property, but does not include a society that occasionally is led by a female for non-matriarchal reasons or an occupation in which females generally predominate without reference to matriarchy, such as prostitution or women's auxiliaries of organisations run by men.

Matriarchy is a social system in which females hold primary power, predominate in roles of political leadership, moral authority, social privilege and control of property at the specific exclusion of men, atleast to a large degree.

According to James Peoples and Garrick Bailey, matriarchy is "female dominance".

According to William A. Havilland, matriarchy is "rule by women".

According to the Oxford English Dictionary, matriarchy is a "form of social organisation in which the mother or oldest female is the head of the family, and descent and relationship are reckoned through the female line, government or rule by a woman or women".

For example, the Mosuo culture in China can be considered as a matriarchal society. In this society, females are the head of the household and women dominate the economic activities. Also, in the Mosuo culture, inheritance is through the female line. However, myths of the Amazon society can be considered as a clear matriarchal society. This is because in the Amazon societies women ruled the society. To be more explicit, Amazon queens were elected to rule over the people. They also acted as warriors and hunters as well.

Difference between Matriarchy and Patriarchy

| Basis of Differences | Matriarchy | Patriarchy |
|----------------------|---|---|
| Meaning | Matriarchy is essentially a woman-oriented society, wherein all the leadership and authority rest in the hands of women. | Patriarchy is a social system, wherein males enjoy all the powers, control, and authority. |
| Dynasty | The dynasty of the generations is traced through their mother's side. | The dynasty is traced from the father and his ancestors, rather than the mother. |
| Right to Property | The property is passed on from the mother to the daughter. | The property is passed on from the father to the son. |
| Ownership | The matriarchal approach emphasises on the private ownership by both, females and males of the society, of household items, religious items, and what are supposed to be magical objects. | The patriarchal approach rests on the idea of only the males having a right to private ownership. They own physical, mobile, and immobile property, such as money, house, land, etc. |
| Nature | The matriarchal system is nature-oriented. The matriarchs regard nature as an organic whole, and lay emphasis on maintaining its balance at all times. | The patriarchal system is consumer-oriented. The patriarchs believe that nature has immense resources, which can be used by humans, in order to make profits. |
| Perspective | The matriarchal society is pretty liberal when it comes to research and experimentation. They are open to change, and always tend to have a holistic approach of looking at things. | The patriarchal society has a very conservative outlook. They do not seem to be very open to change at all times, and also tend to discourage research and experimentation, if they pose a threat to the established norms. |
| Code of Conduct | Matriarchy is a very open social system, which does not have any hard and fast moral code of conduct that people are expected to follow. | Patriarchy lays down a very strict moral code of conduct, which people are expected to follow, what may come. |

| | | |
|---------------------------|--|---|
| Sexual Orientation | A matriarchal society is often sexually open, and sex is regarded as a religious expression. Owing to this, all kinds of relationships such as heterosexual, bisexual, homosexual, etc. are acceptable to the matriarchal society. | A patriarchal society is often sexually repressive. This is because sex here is considered to be of two kinds; one that is for procreation, in which case it is considered to be sacred, while the other one is lustful love, which is regarded to be sinful, and brings shame. |
| Marital Concept ✓ | In a matriarchal society, monogamy, polygamy, and polyandry are acceptable forms of marriage. Moreover, people can also choose to stay in open relationships. | In the patriarchal society, however, women are expected to practice strict monogamy, while men are free to get married more than one time. |

1.3. GENDER BIAS

1.3.1. Meaning of Gender Bias

Simply, Gender bias may be understood as prevailing gender inequality among boys and girls. Gender bias occurs because of personal values, perceptions and out dated traditional views about men and women. It occurs when people make assumptions regarding behaviours, abilities or preferences of others based upon their gender. At present, gender biasness exist almost all spheres of human being. This may prevail at workplace, in school, education, health, fooding, etc.

Gender bias is a question of either being X or Y, i.e., either male or female. A child's destiny can be determined by as simple a circumstance as whether his or her father contributed an X or Y chromosome. The fact is that people are treated differently depending on their gender.

Gender bias is so deeply ingrained in the system that the discrimination begins from the time a couple plans a baby. Due to rapid advancement of science and technology it is possible to separate male and female sperm so as to predetermine the sex of a child. In some parts of the world the birth of a baby boy warrants a celebration, whereas a baby girl may not be extended the same warm welcome.

Despite the fact that India has crossed the billion marks in population, there will still be families with five daughters and the mother trying desperately to give birth to a son. Girls will encounter gender bias at almost every stage in their lives. Femininity is restricted to girls. People tend to have a more indulgent outlook on girls acting like tomboys. However, the opposite is not true for boys. There is a stigma attached to a boy being effeminate.

Thus, women should be educated so that they can learn skills to support themselves. The choice to work or not to work thereafter should be entirely their own. There are innumerable stories of widows and divorcees, who have found that they are clueless about their finances and how to manage them without their husbands. It is not that women are incapable, it is just that they have given up the choice to participate.

1.3.2. Reasons of Gender Bias

Gender bias arises due to the following reasons:

- 1) **Assumptions and Traditions:** The main reason of gender bias is caused by social assumptions and traditions prevailing in societies. Sons are preferred more in the family and considered as the 'Kul Ka Deepak'. Numbers of assumptions are prevailing in society like, a son is considered as providing salvation. Many times girls are killed before birth, the preference for sons and disfavours towards daughters because of this in many places. Sons especially in the business communities are considered to be economic, political and ritual assets whereas daughters are considered to be liabilities only. Thus anti-female social bias is the main cause of gender disparity in our society.
- 2) **Social Customs, Beliefs and Practices:** Women are bound to social customs, beliefs and practices. The traditional patrilineal joint family system confines women's roles mostly to the domestic sphere, allocating them to a subordinate status, authority and power compared to men. Men are perceived as the major providers and protectors of a family while women are perceived as playing only a supportive role. Boys and girls are accordingly trained for different adult roles, status and authority. In Indian culture since very early periods, men have dominated women as a group and their status has been low in the family and society.
- 3) **Social Behaviour:** Though many social activists and reformers carried their crusade against all social odds to restore honour and dignity to women, as attitudinal disparities still haunt our rural masses. Despite pronounced social development and technological advancement, women in our society still continue to be victims of exploitation, superstition, illiteracy and social atrocities. In the health and nutritional field, male members of family are supposed to take fresh and nutritious food in comparison to women because either they are earning members or head of the family or they are supposed to be more important than female members. This type of social attitude is conducive to create the problem of gender discrimination.
- 4) **Lack of Awareness of Women:** Most of the women are unaware of their basic rights and capabilities. They even do not have the understanding as to how the socio-economic and political forces affect them. They accept all types of discriminatory practices that persist in our family and society largely due to their ignorance and unawareness.
- 5) **Economic Condition and Poverty:** It is the main root of gender bias. Still, in India 30 per cent men and 70 per cent women are below poverty line out of the total population. Women's poverty in India is directly related to the absence of economic opportunities and autonomy, lack of access to economic resources including credit, land ownership and inheritance, lack of access to education and support services and their minimal participation in the decision-making process. The situation of women on economic front is not better and men still enjoy a larger share. Thus poverty stands at the root of gender discrimination in our patriarchal society and this economic dependence on the male counterpart is itself a cause of gender disparity.

- 6) **Illiteracy:** It also plays a vital role in shaping gender bias. Uneducated people follow the prevailing myths and superstitions in the society as they prefer boys more in comparison to girls. Educational backwardness of the girls has been the resultant cause of gender discrimination.
- 7) **Patriarchal Society:** Patriarchy is a social system of privilege in which men are the primary authority figures, occupying roles of political leadership, moral authority, control of property, and authority over women and children. Most of India, with some exceptions, has strong patriarchal and patrilineal customs, where men hold authority over female family members and inherit family property and title.
- 8) **Discrimination against Girls:** While women express a strong preference for having atleast one son, the evidence of discrimination against girls after they are born is mixed.
- 9) **Dowry:** The dowry system in India contributes to gender inequalities by influencing the perception that girls are a burden on families. Such beliefs limit the resources invested by parents in their girls and limit her bargaining power within the family.

1.3.3. Measures to Remove Gender Bias

Various measures can be taken to remove this gender bias:

- 1) **Prevention of Social Assumptions and Traditions:** There are prevailing various assumptions in a society that enrich gender bias like patriarchy, preference to son and more. First of all, this types of evils prevailing in a society should be removed.
- 2) **Creating Awareness:** Awareness about gender bias has slowly spread over time. But it will take a long time for this awareness to seep into the grassroots and translate into social change.
- 3) **Focus on Girls Education:** Education is the main reason of gender bias because women are not more educated in a society, due to which they are unable to know their rights and powers. So education of women and girls should be at high.
- 4) **Improve Educational System:** Education is the tool which is helpful to develop overall operations of the country. Our education system is too poor which causes many irregularities in the system. Thus, it should focus on more.
- 5) **Provide Equal Opportunity:** Women must be provided equal opportunity and this is not a task to be left to the government or any organisation or authority. Social changes begin at home. Parents have to learn to adopt an androgynous attitude towards bringing up their children. They should not panic if their son prefers to play with dolls or their daughters decide that they do not want to marry till they are at thirty. Parents need to give both sons and daughters the chance to live their lives free from the fetters of gender bias.
- 6) **Promote Gender Equality in Schools:** School should widen access to education for girls. It has been proven that girls enrolled in school are less likely to be married and become pregnant early. If that were not reason

enough, girls that obtain higher levels of education are more likely to find employment and become empowered as a result of their financial contributions to the family and community.

- 7) **End Forced Early Marriage and Premature Pregnancy:** The leading cause of death of girls between 15 to 19 years of age. With more than 142 million girls expected to marry before they turn 18 over the next decade, programmes like 'Apni Beti Apna Dhan' (ABAD), which offer conditional cash transfers to incentivise families to delay their daughter's marriages, will likely help to reduce arranged marriages and allow girls to develop both physically and mentally before marriage and child-birth.

1.4. GENDER STEREOTYPING

1.4.1. Meaning and Definitions of Gender Stereotyping

Gender stereotypes are one-sided and exaggerated images of men and women which are deployed repeatedly in everyday life. They are found commonly in the mass media because they operate as widely as understood shorthand. Sociologists often see stereotyping as part of the process by which children are socialised into sex roles and by which adults and children are denied opportunities for more individually varied development.

Gender stereotypes are over-generalisations about the characteristics of an entire group based on gender. While gender stereotypes have been popularly perceived as having negative connotations, they can also have positive ones as well.

According to Kuppaswamy, in a broad way we can define the stereotype as "a false classificatory concept with strong emotional feeling tones regarding other group of people".

According to Jahoda, "A stereotype denotes opinion about classes of individuals, groups or object which are preconceived, i.e., which do not derive from new judgments of single phenomena but are pattern like forms of perceiving and judging."

Gender stereotyping refers to 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. 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 criminalise marital rape based on societal perception of women as the sexual property of men.

There are certain stereotypes that are different for men and women. Because these stereotypes are social and cultural, they have the potential to shape the lives of individuals. If society is to be fair, then gender equality must be achieved.

A man might say women are not meant for combat, while a woman might say that men do nothing but watch sports, such expressions represent gender stereotypes, which are over-generalisations about the characteristics of an entire

group based on gender. While women were banned from serving in military combat in western nations until the latter half of the 20th century, in recent times they have served in combat roles as capably as men. And while many men may watch sports, not all men would necessarily do so.

1.4.2. Types of Gender Stereotyping

Gender stereotyping may be of following two types:

- 1) **Female Stereotype:** The stereotype begins since a child is girl their tendency is more to girlish things like wear pink clothes, toys - Barbie dolls and all. Parents are the contributive factor for this stereotyping. For example, women are not as strong as men, women are supposed to have clean jobs such as secretaries, teachers, and librarians, women are nurses not doctors- woman are saying more gentle and kind hearted.
- 2) **Male Stereotype:** From the beginning, since they are small boys are taught to be tough, to be protective, and to defend themselves. Their outfits usually in blue colour, which symbolic to a men. Their toys were like trucks, car, robot, and a tough game. Mostly boys were aggressive in their playing than girls. For example, men do not help in housework and they are not responsible for taking care of children, men do dirty jobs such as construction and mechanics as they are not secretaries, teachers, or cosmetologists. Men do not cook, sew, or do crafts also.

There are four basic examples of gender stereotypes:

- 1) **Personality Traits:** Women are supposed to be shy, passive and submissive. Women are organised and clean. Men are expected to be tough, aggressive, dominant and self-confident. Men are lazy and messy too.
- 2) **Domestic Behaviours:** Women are supposed to cook and do housework. Women are better at raising children, stay at home as it is considered mothers are better than working mothers. On the other hand, men are better at household repairs. Men cannot cook, sew or care for their children. Men always tell their wives what to do.
- 3) **Occupations:** Women are supposed to have "clean" jobs such as teachers, nurses, secretaries and librarians and considered that women are not good in maths. Women are supposed to make less money than men. Women are not politicians. Women cannot be presidential candidates. On the other hand, men are supposed to have "dirty jobs" like mechanics, construction workers, plumbers and engineering. Men are all good in maths, men are better doctors and are supposed to be in charge at work and should make more money than women. Men are better politicians too.
- 4) **Physical Appearance:** Generally speaking, women are expected to be short and slender, small and delicate while men are supposed to be tall with broad shoulders. However, physical appearance gender stereotyping varies from culture to culture. In cultures where men are small in size, masculinity is determined by acting macho. Acting macho for men would mean getting involved in fights, drinking alcohol, smoking unfiltered cigarettes and getting into fights. Female gender stereotype occurs for women who act "macho" in some cultures. Women who smoke, drink, and swear often are considered "masculine".

1.4.3. Impact of Gender Stereotyping

The impact of gender stereotypes on people and society can vary. The significance of stereotypes to each individual can depend on the way they look at stereotypes. Gender stereotypes can have negative connotations, like those above, but they can also have positive connotations, even though they are often over-generalised. For example, the notion that women are better caretakers than men is a positive connotation, but it is a generalisation and not necessarily true in all cases. This is similarly so for the notion that men are better providers than women, which while positive, can be disproved by looking at cases, where men have abandoned their families and defaulted on child support.

Sociologists explain the different viewpoints on gender stereotypes by looking at sociological perspectives. The impact of gender stereotyping can be understood by following points:

- 1) Often impaired performance,
- 2) The performance of those under conditions of stereotype threat suffers compared to those who perform under less threatening conditions to physiological outcomes,
- 3) Increase the blood-pressure,
- 4) Men's stereotypic leadership historically led by men is on downhill trend,
- 5) Women have been a huge disadvantage for the advancement of women socially, through education and in the workforce,
- 6) Women are submissive, quiet, neat, weak, clean, clumsy, incompetent and motherly,
- 7) It can lead to depression, anxiety, and eating disorders,
- 8) Women reported feeling bad about their bodies after looking at images of models in magazines and advertisements, and
- 9) In deciding among male and female job candidates, when the position was risky thus, the male candidate was selected significantly more often.

The effects of gender stereotyping can be seen in workplace with the following evidences:

- 1) Gender stereotyping leads to wage discrimination.
- 2) Gender stereotyping also leads to resulting discrimination in employer-hiring, firing and promotional practices.
- 3) Gender stereotyping also leads to sexual harassment and pregnancy discrimination.
- 4) Even with progress in the legislature and in the courts, gender stereotyping and its resulting discrimination is still a significant roadblock to women's success in the workplace.

In the organisation as a whole, gender stereotyping can do the following:

- 1) Lost productivity,
- 2) Promotions on the basis of the stereotyped roles, and
- 3) Destruction.

1.4.4. Gender Empowerment

Empowerment emerged as an important theme in development in the 1980s, in particular in relation to gender and women's empowerment. More recently the term has been used in relation to other marginalised groups. In the 1990s, "empowerment" became part of the language of mainstream development, although this has led to criticisms from some social movements that the term has been co-opted to refer to increasing participation of the poor or marginalised in existing structures, rather than the radical transformation of those structures.

Empowerment means having control over the decisions and issues that affect one's life. It means having representation in decision-making bodies and control over the distribution of resources, where women are underrepresented in decision-making for a, deliberate action to redress the imbalance is necessary. Participation in planning and decision-making processes has the additional benefit of increasing a sense of commitment to and ownership of the plan's objectives. Empowerment is defined as what "happens when people, individually or collectively, conceive of, define and pursue better lives for themselves".

Gender empowerment is conceived as a process by which women can overcome many of the hurdles that they face such as education, work status, employment opportunities, health care, social security, position in decision-making by virtue of their gender. Thus gender empowerment veritably implies empowerment of women to do away with "subordination" or "discrimination" and "injustices" done to them in male dominated society.

Empowerment is something that comes from within, and cannot be achieved solely by the actions of outsiders. There are important roles for development agencies, however, in promoting societal change that supports empowerment and creates opportunities for the marginalised, through engagement with government on key public policy areas, support to civil society, and the promotion of public debate with a conscious effort to reach marginalised groups.

External factors can also play an important role in changing the mindsets of both the marginalised and the powerful groups, as a first step to empowerment.

1.4.4.1. Need and Importance of Gender Empowerment

Empowerment is a key to the achievement of greater equity, and to enabling poor and marginalised people to break out the traps of poverty and inequality and play greater political, economic and cultural roles in society.

At the same time, severe underlying inequities in access to income, services and growth opportunities must be tackled, if people are to seize new opportunities, so the two must be dealt with hand in hand. Equity must be, alongside empowerment, at the forefront of donor activities. Gender empowerment is important in many ways:

- 1) **Reduction in Domestic Violence:** Empowerment leads to decrease in domestic violence. Uneducated women are at higher risk for domestic violence than educated women.

- 2) **Reduction in Corruption:** Empowerment is also advantageous in case of corruption. Women empowerment helps women to get educated and know their rights and duties, and hence can stop corruption.
- 3) **Reduce Poverty:** Empowerment also reduces poverty. Sometimes, the money earned by the male member of the family is not sufficient to meet the demands of the family. The added earnings of women help the family to come out of poverty trap.
- 4) **National Development:** Women are increasingly participating in the national development process. They are making the nation proud by their outstanding performances almost every sphere including medical science, social service, engineering, etc.

1.4.4.2. Government's Efforts for Gender Empowerment

The Government of India as well as various state governments have taken numerous measures and are continuing in their endeavours to raise the status of women in the society. The constitutional obligations and different plans, programmes and policies have laid emphasis on women's empowerment, to make them active participants in the process of development.

Measures taken by the Government of India include the establishment of the:

- 1) National Commission for Women (NCW),
- 2) Rashtriya Mahila Kosh (RMK),
- 3) Indira Mahila Yojana (IMY),
- 4) Balika Samridhi Yojana (BSY), and
- 5) Rural Women's Development and Empowerment Project (RWDEP).

Formulating a National Policy for Empowerment of Women and setting up a National Resource Centre for Women are other efforts of the context undertaken by government in the interests of women.

1.5. EQUITY AND EQUALITY

Equity and Equality between the genders is a concept that benefits everyone. Gender equity and equality, both the words are used interchangeably but there is a slight difference in both of these terms. Gender equity denotes the equivalence in life outcomes for women and men, recognising their different needs and interests, and requiring a redistribution of power and resources.

Gender equity takes into consideration the differences in women's and men's lives and recognises that different approaches that may be needed to produce outcomes that are equitable.

Equity is a normative concept, one which has a long history in religious, cultural and philosophical traditions and is concerned with equality, fairness and social justice, topics which are also the subject of fierce debate among political philosophers.

Gender equality denotes women having the same opportunities in life as men, including the ability to participate in the public sphere. **Gender equality** is based on the premises that women and men should be treated in the same way. This fails to recognise that equal treatment will not produce equitable results, because women and men have different life experiences.

Gender equality is the notion that men and women should have the same opportunities in life. On a practical level, **equal treatment** is a significant aspect to gender equality, but equality should also include **equal opportunities**. Equality is not simply an academic ideal, it can be a concrete concept. **For example**, equality in the job market should mean that potential applicants would be appraised by their skills and experiences, and that their gender should have nothing to do with their evaluation.

Equity has its roots in the theory of moral equality, which states that all people should be treated as equal at societal level, this translates into three core principles which should govern the distribution of goods and services and the way in which opportunities are awarded:

- 1) **Equal Life Chances:** There should be no differences in outcomes based on factors for which people cannot be held responsible.
- 2) **Equal Concern for People's Needs:** Some goods and services are necessities, and should be distributed accordingly solely to the level of needs.
- 3) **Meritocracy:** Positions in society and rewards should reflect differences in effort and ability, based on fair competition.

According to **Kofi Annan**, "Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance."

Gender equality is "equality between men and women which entails the concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles and prejudices."

Gender equity means "fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities".

1.5.1. Need and Importance of Gender Equity and Equality

Equity and equality not only provide equal opportunity, but also create conditions in which the disadvantaged sections of the society children of SC, ST, Muslim minority, landless agricultural workers and children with special needs, etc., can avail of the opportunity. The need and importance of gender equality has experienced for:

- 1) Eliminating gender disparities in primary education,
- 2) Achieving gender equality in education,

- 3) Its focus on girls 'full access to and achievement in basic education of good quality'.
- 4) Focuses on "promoting gender equality eliminating gender disparity in primary education.
- 5) Addressing equity issues in education, workplace, rights etc., and
- 6) Sufficiently addressing the components of access, participation, retention, achievement and completion of elementary education.

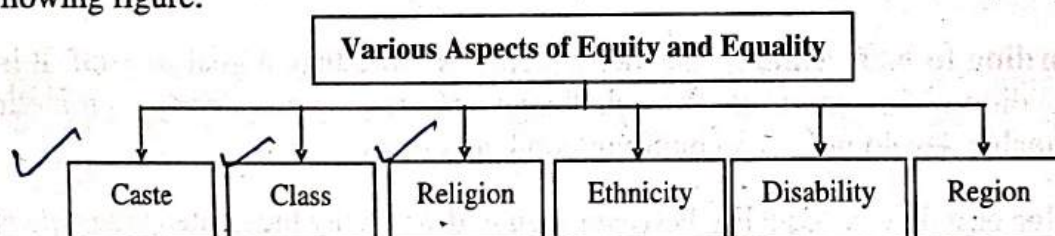
1.5.2. Various Aspects of Equity and Equality

Gender equality is also known as sex equality, gender egalitarianism, sexual equality, or equality of the genders, is the view that both men and women should receive equal treatment and not be discriminated against based on their gender. Gender inequalities are crosscut by other social inequalities such as class, caste, ethnicity and race, which could be prioritised over gender concerns in certain contexts.

we enjoy equal rights

Gender equality is when women and men enjoy equal rights, opportunities and entitlements in civil and political life.

fairness and impartiality
Gender equity means fairness and impartiality in the treatment of women and men in terms of rights, benefits, obligations and opportunities. There are various factors such as women empowerment, health, education, economical contribution identity, political empowerment, literacy rate and income ratio, which determine the equity and equality. Various aspects of equity and equality are depicted in the following figure:



1.6. CASTE

1.6.1. Meaning and Definitions of Caste

Caste is defined as a system of graded inequality in which castes are arranged according to an ascending scale of reverence, and a descending scale of contempt.

According to Human Rights Watch (HRW), caste refers to "a traditional Hindu model of social stratification, which defines people by descent and occupation".

According to C.H. Cooley, "when a class is somewhat strictly hereditary we may call it caste".

According to MacIver and Page, "when status is wholly predetermined so that men are born to their lot without any hope of changing it, then the class takes the extreme form of caste".

According to Bailey, "caste groups are united into a system through two principles of segregation and hierarchy".

According to Dumont, "caste is not a form of stratification but as a special form of inequality".

1.6.2. Origin of Caste System

Equity and equality has a dynamic interconnection among class, caste and gender. A caste is a social category to which a person belongs involuntarily. Caste ascribes one's social status. There is no certain date when the caste system came into existence in India. But according to the **Manusmriti**, the caste system in India was, in the beginning a system of prescribing codes of conduct for people to suit the requirements of their occupation. Thus, it was based on their occupation. But gradually the occupation of people became hereditary and the caste system also changed from occupation to birth and heredity. Now caste of a person got fixed at the time of his/her birth and so was his/her social status.

The origin of caste system dates back to 3000 years, where it was mentioned only once in **Purush Sukta**, a part in the famous **Rigveda**. As far as *theory of origin* of caste system is concerned, the religious theory explains that, according to the **Rig Veda**, which is one of the most sacred religious texts of Hindus, different **Varnas** were created from different parts of the primal **Purusha's** (the first person) body, the **Brahmans** were created from his head, the **Kshatrias** from his hands, the **Vaishias** from his thighs and the **Sudras** from his feet. Some theories also believe that the primal **Purusha** was nothing but the **God Brahma** himself. So according to them, different **Varnas** originated from **Lord Brahma**.

However, social reformers like B.R. Ambedkar and Max Muller have argued that caste system in the Vedas is an inclusion done for the interests of specific groups of individuals.

1.6.3. Characteristics of Caste System

The major characteristics of caste system are as follows:

- 1) Caste system is innate,
- 2) It is inherited.
- 3) It is hierarchical.
- 4) It is permanent in nature,
- 5) It creates homogeneous groups,
- 6) It creates control over people, and
- 7) It works as social stratification.

The sociologist **G. S. Ghurye** described following characteristics of caste in his writing:

- 1) Segmentation of society into groups whose membership was determined by birth.
- 2) A hierarchical system wherein generally the Brahmins were at the head of the hierarchy, but this hierarchy was disputed in some cases. In various linguistic areas, hundreds of castes had a gradation generally acknowledged by everyone.

- 3) Restrictions on feeding and social intercourse, with minute rules on the kind of food and drink that upper castes could accept from lower castes. There was a great diversity in these rules, and lower castes generally accepted food from upper castes.
- 4) Segregation, where individual castes lived together, the dominant caste living in the centre and other castes living on the periphery. There were restrictions on the use of water wells or streets by one caste on another – an upper caste Brahmin might not be permitted to use the street of a lower caste group, while a caste considered impure might not be permitted to draw water from a well used by members of other castes.
- 5) Occupation, generally inherited. Lack of unrestricted choice of profession, caste members restricted their own members from taking up certain profession they considered degrading. This characteristic of caste was missing from large parts of India, stated Ghurye, and in these regions all four castes (Brahmins, Kshatriyas, Vaishyas and Shudras) did agriculture labour or became warriors in large numbers.
- 6) Endogamy, restrictions on marrying a person outside caste, but in some situations hypergamy allowed. Far less rigidity on inter-marriage between different sub-castes than between members of different castes in some regions, while in some endogamy within a sub-caste was the principal feature of caste-society.

1.6.4. Caste System in India

Caste or Varna System is a purely Indian phenomenon and especially it is practiced among Hindus, though with time, as far as India is considered, other religions such as Islam, Sikhism, Christianity, etc., also adopted some trappings of it. ~~According to Hindu Shastras, caste system in India consists of four groups, known as Varna, which are further divided into following sub categories:~~

- 1) **Brahmins:** In the caste system generally, priests and scholars were considered Brahmins, and they are at the top. They are regarded by all people in the society.
- 2) **Kshatriyas:** Generally, the warriors and kings were known as Kshatriyas. Usually, the Kshatriyas collaborated with the Brahmins as they governed over their empire. A Kshatriya is branded by physical and martial strength.
- 3) **Vaishya:** The businessmen or merchant class were considered as Vaishyas in the hierarchy. It was the duty of the Vaishyas to ensure the community's prosperity through agriculture, cattle rearing, trade and business. The Vaishyas were considered to be weak in comparison, and they were exploited for by their rulers. The luxurious lifestyle of the ruling class and wars, etc. were maintained on the cost of Vaishyas.
- 4) **Shudras:** They were the lowest in four Varnas. The people belonging to manual labour were Sudras. They are labourers, peasants, artisans, and servants. Shudras were believed to not have any special abilities and were considered only capable of serving as slaves of the upper three classes. They were having no rights or privileges, and were not permitted to perform any sacrifices, having home, read or learn the Vedas or recite the mantras. They

were also not allowed even to enter into the temples and to participate in any religious rituals. These discriminatory practices against so-called Shudras are still prevalent in our society in large measure.

There was another section which considered lowest of them all. They were 'untouchables', the outcastes, because they were not considered part of any of the said four Varnas. These 'untouchables' were there to perform such occupations that were considered unclean and polluting, such as scavenging and skinning dead animals. These were the most discriminated and exploited ones, and all the four Varnas maintained distance from them. And it was considered as sin even if a shadow of an outcaste lied on anyone.

In the caste system, the power and status of a caste group increases at upper level, lower level the scale and the degree of contempt for the caste increases, as these castes have no power, are of low status, and are regarded as dirty and polluting. The lower castes are segregated from other members of the community, prohibited from eating with "higher" castes, from using village wells and ponds, entering village temples and higher caste houses, wearing sandals or even holding umbrellas in front of higher castes. They are forced to sit alone and use different crockery in restaurants, prohibited from cycling a bicycle inside their village and are made to bury their dead bodies in a separate burial ground. They frequently face eviction from their land by higher "dominant" castes, forcing them to live on the outskirts of villages often on barren land.

1.6 5. Gender and Caste Discrimination in India

Though the caste system has been abolished in India after the country's independence in 1947, prejudice still exists and has a profound impact on individuals from lower castes like, Dalit Scheduled Caste (SC) and Schedules Tribe (ST).

Discrimination in the name of caste is equally bad in the Indian society. In spite of being the house for Dalit communities with 200 million people in them, they are still treated as untouchables and discriminated against. In a recent report on untouchability conducted in 565 villages in 11 States in India, the public health workers were not willing to enter the houses of the Dalit's in 33% of the villages. It has also been reported that:

- 1) In 37.8% of the government schools, Dalit children had to sit separately while eating,
- 2) 27.8% of the villages had police stations where Dalit's were restricted entry,
- 3) 23.5% of the villages do not deliver mail to a Dalit's home, and
- 4) In 48.4% of the villages Dalit's did not have any access to drinking water.

1.6.6. Ills of Caste System

Social stratification on the basis of caste is the main reason behind various types of exploitation against so-called lower castes, especially those described as shudras and untouchables.

From the beginning of this system, shudras and untouchables were treated as slaves by so-called upper castes. They were allowed only to do man's works and

all the low works, but they were given no powers or privileges. All the privileges were for Brahmins and Kshatriyas. All the leadership position in religion, polity, economy or society was assumed and taken hold-off by two of the so-called upper castes, their political or social influence was always minimal.

However, there were various social reformers such as Raja Ram Mohan Roy, who devoted their lives for the upliftment of these downtrodden people, various reform movements were there to abolish the caste system. But it was so ingrained in our social fabric that it was impossible to change the situation on ground.

1.6.7. Constitutional Provisions

India got freedom in 1947. There have been various social movements and notable social reformers who have all through their lives worked to abolish this discriminatory system solely based on birth. However, not much has happened on this ground.

The Constitution was framed, social justice was one of the main objectives of our Constitution.

Indian Constitution provides several provisions to secure rights of socially backward persons and there are laws too in this regard, but there is lot to be done still. The Indian constitution makes clear the "principle of non-discrimination on the basis of caste or gender". It guarantees the "right to life and security of life".

Article 46 specifically "protects Dalits from social injustice and all forms of exploitation". Add to this the important **Scheduled Castes and Tribes (Prevention of Atrocities) Act of 1989**, and a well-armed legislative army is formed.

In spite of many laws in the legislation against untouchability, it is still prevalent in India, where individuals especially from the Dalit clan are ostracised (Human Rights Watch, 2001).

First of all the Preamble to the Constitution envisions, India as a nation where socio-economic and political justice is there, where there will be equality of status and opportunity and where dignity of the individual is secured.

The Constitution guarantees equality before law (**Article 14**), and enjoins upon the State not to discriminate against any citizen on grounds of caste (**Article 15 (1)**).

Untouchability is abolished and its practice in any form is forbidden (**Article 17**).

The Constitution mandates that no citizen shall, on grounds only of caste or race, be subjected to any disability and restriction (**Article 15 (2)**).

It empowers the State to make provisions for reservation in educational institutions (**Article 15 (4) and (5)**), and in appointments for posts in favour of SCs (**Article 16(4), 16(4A), 16(4B) and Article 335**).

Reservation of seats for SCs in the Lok Sabha is provided under **Article 330**, in the State Assemblies under **Article 332** and in the local Self-Governments bodies under **Articles 243D and 340T**.

Further, the Constitution guarantees protection from social injustice and all forms of exploitation (**Article 46**).

1.6.8. Acts to Prohibit Caste Discrimination

To fulfil the Constitutional mandate several other Acts were also passed the Parliament to end the exploitative and discriminatory practices against so-called lower castes. A few of those legislations are as follows:

- 1) The Untouchability (Offences) Act, 1955, renamed as Protection of Civil Rights Act, in 1976.
- 2) To check and deter atrocities against SCs, the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 has also been enacted.
- 3) Recently the government has introduced a Bill in the Lok Sabha in the name of the **Prohibition of Employment as Manual Scavengers and Their Rehabilitation Bill, 2013**, which aims to prohibit the employment of manual scavengers, the manual cleaning of sewers and septic tanks without protective equipment, and the construction of insanitary latrines. The Bill seeks to rehabilitate manual scavengers and provide alternative employment.

There is another social welfare legislation whose objective is to bring manual scavengers or caste **Valmiki**s or **Bhangis** in social mainstream and to protect them from various socio-cultural and economic discriminations.

1.7. CLASS

1.7.1. Concept of Class System

The 'class system' is a universal concepts denoting to a category or group of persons having a definite status in society which permanently determines their relation to other groups. The social classes are *de facto* groups (not legally or religiously defined and sanctioned) they are relatively opened not closed. Their basis is indisputably economic but they are more than economic groups. They are characteristic groups of the industrial societies which have developed since 17th century. The relative importance and definition of membership in a particular class differs greatly over time and between societies, particularly in societies that have a legal differentiation of groups of people by birth or occupation. In the well-known example of socioeconomic class, many scholars view societies as stratifying into a hierarchical system based on occupation, economic status, and wealth or income.

The term 'class' has been derived from the Latin word '*classis*', which was used by census takers to categorise citizens by wealth, in order to determine military service obligations. In the late 18th century, the term 'class' began to replace classifications

such as estates, rank, and orders as the primary means of organising society into hierarchical divisions. This corresponded to a general decrease in significance ascribed to hereditary characteristics, and increase in the significance of wealth and income as indicators of position in the social hierarchy.

1.7.2. Meaning and Definitions of Class

A 'social class' is a group of people of similar status, commonly sharing comparable levels of power and wealth. In sociology, social classes describe one form of social stratification. For example, someone born in a low-income family can achieve a higher status through education, talent, and work, or perhaps through social connections. A society organised according to social classes, then, allows for some social mobility.

In common parlance, the term 'social class' is usually synonymous with 'socio-economic class,' defined as 'people having the same social, economic, or educational status,' e.g., 'the working class', 'an emerging professional class'. However, academics distinguish social class and socioeconomic status, with the former referring to one's relatively stable sociocultural background and the latter referring to one's current social and economic situation and, consequently, being more changeable over time.

According to Philosopher Karl Marx, "class is determined entirely the extent to which an individual or social group has control over the means of production."

According to Ogburn and Nimkoff, "a social class is the aggregate of persons having essentially the same social status in a given society."

MacIver and Page defines social class as "any portion of the community marked off from the rest by social status".

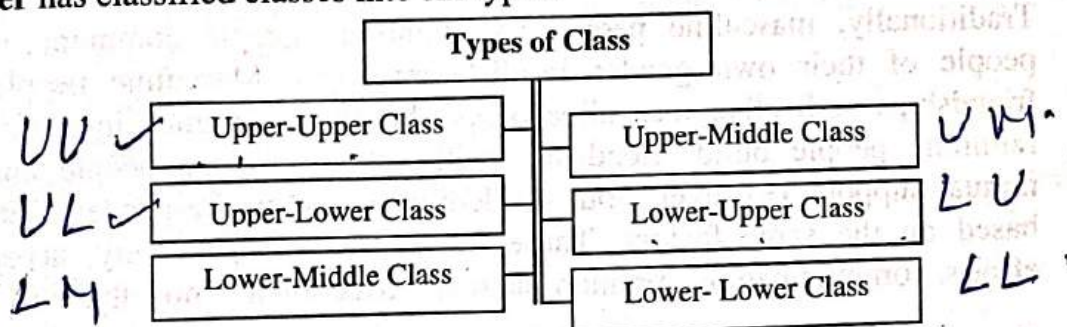
1.7.3. Characteristics of Class System

Class system is associated with class consciousness. It is a sentiment that characterises the relations of men towards the members of their own and other classes. It consists in the realisation of a similarity of attitude and behaviour with members of other classes:

- 1) Class system is based on occupation, wealth, education, age, sex,
- 2) Feeling of superiority and inferiority,
- 3) Class system is an open system,
- 4) A social class is essentially a status group,
- 5) Class is related to status,
- 6) Different status arise in a society as people do different things, engage in different activities and pursue different vocations,
- 7) Status in the case of class system is achieved and not ascribed, and
- 8) Birth is not the criterion of status.

1.7.4. Types of Class

Different sociologists have given three fold classifications of classes which consist of upper class, middle class and lower class. **Sorokin** has spoken of three major types of class stratification – economic, political and occupational classes. **Warner** has classified classes into six types:



- 1) **Upper-Upper Class (Elite):** This class represents institutional leadership, heads of multinational corporations, foundations, and universities.
- 2) **Upper-Middle Class (Capitalist Elite):** This class represents owners of lands, stocks and bonds and other assets wealth derived from what they own and also represent scientific and technical knowledge, such as, engineers, accountants, lawyers, architects, universities faculty, managers and directors of public and private organisations. Both classes have high incomes and high social prestige.
- 3) **Upper-Lower Class:** This class characterise as having primarily white colour and clerical workers, small businessmen and teachers.
- 4) **Lower-Upper Class:** In this class many people have more valued possession and wealth.
- 5) **Lower-Middle Class:** Clerical-administrative provides support for professionals, engage in data collection, record-keeping paralegals. Bank tellers, sales persons, blue-collar workers in skilled trades.
- 6) **Lower-Lower Class:** This class represents craft workers, labourers in factories, restaurant workers, nursing home staff, repair shops worker, workers in garages, and delivery services stay.

1.7.5. Differences between Gender Cultures

Differences between "gender cultures" influence the way that people of different genders communicate. These differences begin at childhood. **Maltz and Broker's** research showed that the games children play, contribute to socialising children into masculine and feminine cultures. **For example**, girls playing house promotes personal relationships, and playing house does not necessarily have fixed rules or objectives. Boys, however, tend to play more competitive team sports with different goals and strategies. These differences as children cause women to operate from assumptions about communication, and use rules for communication that differ significantly from those endorsed by most men. The gender difference can be seen in different aspects such as:

- 1) **Gender Differences in Social Interaction:** Masculine and feminine cultures and individuals generally differ in how they communicate with others. **For example**, feminine people tend to self-disclose more often than masculine

people, and in more intimate details. Likewise, feminine people tend to communicate more affection, and with greater intimacy and confidence than masculine people. Generally speaking, feminine people communicate more and prioritise communication more than masculine people.

Traditionally, masculine people and feminine people communicate with people of their own gender in different ways. Masculine people form friendships with other masculine people based on common interests, while feminine people build friendships with other feminine people based on mutual support. However, both genders initiate opposite-gender friendships based on the same factors. These factors include proximity, acceptance, efforts, communication, common interests, affection and novelty.

Context is very important when determining how we communicate with others. It is important to understand what script is appropriate to use in each respective relationship. Specifically, understanding how affection is communicated in a given context is extremely important.

For example, masculine people expect competition in their friendships. They avoid communicating weakness and vulnerability. They avoid communicating personal and emotional concerns. Masculine people tend to communicate affection by including their friends in activities and exchanging favours. Masculine people tend to communicate with each other shoulder-to-shoulder (e.g., watching sports on a television).

In contrast, feminine people are more likely to communicate weakness and vulnerability. In fact, they may seek out friendships more in these times. For this reason, feminine people often feel closer to their friends than masculine people do. Feminine people tend to value their friends for listening and communicating non-critically, communicating support, communicating feelings of enhanced self-esteem, communicating validation, offering comfort and contributing to personal growth. Feminine people tend to communicate with each other face-to-face (e.g., meeting together to talk over lunch).

- 2) **Communication and Gender Cultures:** A communication culture is a group of people with an existing set of norms regarding how they communicate with each other. These cultures can be categorised as masculine or feminine. Gender cultures are primarily created and sustained by interaction with others. Through communication we learn about what qualities and activities our culture prescribes to our sex. While it is commonly believed that our sex is the root source of differences and how we relate and communicate to others, it is actually gender that plays a larger role. Whole cultures can be broken down into masculine and feminine, each differing in how they get along with others through different styles of communication.

Julia T. Wood's studies explain that "communication produces and reproduces cultural definitions of masculinity and femininity." Masculine and feminine cultures differ dramatically in when, how, and why they use communication.

Communication Styles

Deborah Tannen's studies found these gender differences in communication styles (where a man more generally refers to masculine people and women correspondingly refers to feminine people):

- i) Men tend to talk more than women in public situations, but women tend to talk more than men at home.
- ii) Women are more inclined to face each other and make eye contact when talking, while men are more likely to look away from each other.
- iii) Men tend to jump from topic-to-topic, but women tend to talk at length about one topic.
- iv) When listening, women make more noises such as 'mm-hmm' and 'uh-huh', while men are more likely to listen silently.
- v) Women are inclined to express agreement and support, while men are more inclined to debate.

religion - obligation

1.8. RELIGION

1.8.1. Meaning and Definitions of Religion

The Sanskrit word dharma, translated as 'religion', which means 'law'. The word religion has been derived from Latin word 'religio' which means 'obligation bond'. It was probably derived from the verb 'religare' 'tie back, tie tight'. It developed the specialised sense 'bond between human beings and Good'. From the 15th century it came to be used for 'monastic life', 'Religious practices' emerged from this, but the word's standard modern meaning did not develop until as recently as the 16th century.

Religion is a belief in supernatural power or it refers to the performance of practices which binds together or links human beings with the unseen super power. Religion is related to the mysteries of human existence.

According to Maclver, "Religion as a relationship not merely between man and man but also between man and some higher power".

According to Kant, "Religion is the recognition of all our duties as divine commands".

According to E. B. Tylor, religion is the "Belief in spiritual things".

According to Emile Durkheim, "Religion is only the sentiment inspired by the group in its members, but projected outside of the consciousness that experiences them, and objectified".

According to James G. Frazer, "Religion is "a propitiation or conciliation of powers superior to man which are believed to direct and control the course of Nature and of human life".

1.8.2. Characteristics of Religion

Every religion is characterised by certain basic features. These are as follows:

- ① It is universal, ✓ *it is a belief*
- ② It provides common worship, ✓
- ③ It has common rituals, ✓
- 4) It is based on antiquity,
- 5) It is a source of social cohesion,
- 6) It explains individual suffering,
- ⑦ It believes in supernatural and superhuman creatures (like God, angels, jinn, and spiritual creatures),
- 8) Separation of the sacred and mundane,
- 9) Worship, rituals and ceremonies.
- 10) Written or non-written traditions (sacred book, moral code of laws),
- ⑪ Emotions related to supernatural and superhuman creatures and the sacred (like fear, trust, secrets, sinfulness, worship, devotion),
- 12) Connection to the superhuman (by ways and means like revelation, prophets, prayer, supplication and inspiration),
- 13) View on this world and man, and life and the afterlife, and
- 14) Social group (community) and belonging to a group.

1.8.3. Components or Elements of Religion

According to Anderson and Parker, each religion consists of four primary components. These are:

- ✓ 1) **Belief in Supernatural Forces:** Each religion believes in some supernatural forces, which are existed outside of man and his observable world. These powers are believed to influence human conditions and events. Some call them forces of God. Gods, yet other leave them nameless.
- ✓ 2) **Man's Adjustment to Supernatural powers:** Since man is dependent on these powers, he must adjust himself to them. Consequently, each religion provides for some outward acts like prayer, hymns, kirtans, yagyas and other forms of reverence. Failure to perform these acts is regarded as sinful.
- ✓ 3) **Acts Defined as Sinful:** Each religion defines certain acts as sinful. Such acts destroy man's harmonious relationship with God or the Gods and he suffers the wrath of God.
- ✓ 4) **Method of Salvation:** Man needs some method by which he can regain harmony with the gods through removal of guilt. Thus Buddhism provides for Nirvana, and Hinduism provides salvation in the release from the bondage of Karma.

1.8.4. Functions of Religion

Religion performs several important functions. These are as follows:

- 1) It controls human being's life,
- 2) It helps man to deal with his fear from the supernatural powers. It helps individuals to overcome from pain, fear and anxiety,

- 3) It is a means, used by man to adjust his belief in the existence of supernatural powers,
- 4) It gives people explanations regarding the road to salvation or release from the cycle of births and re-births,
- 5) It is a potent and powerful means of controlling social behaviour, the fear of punishment from supernatural powers for violating religious rule is an effective means of controlling the behaviour of individuals within society. Each religion has its own code regarding acceptable and unacceptable modes of behaviour, which is binding on all the individuals who belong to, or follow a particular religion.
- 6) It provides emotional and psychological comfort by assuring people that there is a meaning in life, and there is a purpose even in suffering. It is a great source of comfort and solace in times of crises,
- 7) It unites people and brings social solidarity,
- 8) It provides answers to certain basic questions in life—what is the purpose of life, why do people suffer, why do people die, what happens after death, and so on,
- 9) It provides guidelines regarding everyday life, societal behaviour, behaviour towards others, and so on,
- 10) It helps people to adapt to changing situations, environment and customs. It helps individuals to adapt all kinds of social change, including change in marital status, death in the family, and change in family structure due to death, divorce or separation,
- 11) It provides individuals with a sense of identity,
- 12) It is an effective means of preserving or conserving the values and morals of life,
- 13) To promote welfare of people, and inculcate a desire to help the needy, and
- 14) It helps individuals to understand the reason for their existence, and makes the world more understandable.

1.8.5. Types of Religion

There are various religions in the world. The major religions in the world are:

- 1) **Hinduism:** It is one of the oldest religions of the world. It is very difficult to trace the perfect origin of Hinduism. Records have shown that Hindu religion was in existence since "Indus Valley civilisation". Hinduism believes in the existence of Gods like Vishnu, Shiva, Brahma, Ganesh, Lakshmi, Saraswati, Durga, etc. Hindus believe in idol-worships. The idols are considered as Gods and temples are the places where idols are kept. The unique feature of Hinduism is the existence of caste system and worship of different Gods. "Ramayana, Mahabharata and Bhagavad Gita" are considered as great epics of Hindus.

An individual, cannot belonging to another religion can't be converted as a "Hindu". Even though social reformers made an attempt to make provision for conversion it has not been very successful.

- 2) **Buddhism:** It was founded by Gautama Buddha. Buddhism mainly believes in Ahimsa or non-violence. Buddha has preached eight fold paths to curb desire. The ultimate aim of Buddhism is to enable individuals to attain 'Nirvana, or "salvation". Tripitakas are considered as holy text of Buddhists.

- 3) **Sikhism:** It was advocated by **Guru Nanak**. The holy epic of Sikhs is **Adi Granth**. The places of worship of Sikhs are known as "**Gurudwaras**".
- 4) **Jainism:** It was founded by "**Mahaveer**". Jainism also believes in **Ahimsa**. Places of worship of Jains are known as "**Bastis**". Jainism believes in celibacy (taking a vow not to marry) it states that physical desires should be sacrificed. Jainism believes in attaining salvation through the performance of "**Sallekhana**".
- 5) **Christianity:** It was founded by **Jesus Christ**. "**Bible**" is considered as the holy text of Christians. Christians do not believe in idol-worship. The place of worship for Christians is called **church**. Christians believe in offering prayers and helping the poor and disabled.
- 6) **Islam:** It was founded by **Prophet Mohammed**. It believes in a single God, viz., **Allah**. Islam does not believe in idol-worship. It believes in seclusion of women. The places of worship of Muslims are known as **Mosques**.

"**Mecca**" is considered to be the holy place for Muslims. Every Muslim has to observe five times prayer a day known as "**Kalma**". Every Muslim has to observe fasting during the month of "**Ramajan**".

1.8.6. Difference between Religion and Spirituality

The difference between religion and spirituality is described following:

Table 1.2: Difference between Religion and Spirituality

| Basis of Differences | Religion | Spirituality |
|---------------------------|--|--|
| Meaning | Religion is 'anything that the person desires'. | Spirituality is 'something that develops in the person' or is 'found deep within oneself'. |
| Definition | Religion can be anything that the person practicing it desires. Religion is often times forced. | Spirituality, as defined by God, is a manifestation of his nature. The other, however, defines spirituality as something which comes from God and is defined by God. Spirituality is chosen. |
| Origin | Religion is an institution established by man for various reasons. Exert control, instil morality, stroke egos, or whatever it does. Organised, structured religions all but remove God from the equation. | Spirituality is born in a person and develops in the person. It may be started by a religion, or it may be started by a revelation. Spirituality extends to all facets of a person's life. |
| Separated from God | Religion is all about people controlling other people. Religion distances one from God and from the sacred. | Spirituality is the "true" way to reach God and the sacred. Spirituality is the right thing to centre your life on. |
| Impact | Religion may have bad impact. | Spirituality is good. |

1.8.7. Impact of Religion on Indian Society

India is a land of religious diversities. All the major religions of the world, viz., Hinduism, Christianity, Islam, Sikhism, Buddhism and Jainism are found in India.

Positive Impact of Religion

The institution of religion has its own impact on Indian society which can be summarised as follows:

- 1) **Solidarity:** People belonging to a particular religion closely identify themselves with the religious group.
- 2) **Ethical Values:** Religion helps in the development of ethical values, e.g., care for the parents, protection of children, helping the poor and disabled, honesty are certain values preached by religion.
- 3) **Social Control:** Religion acts as an effective tool of social control. By imbibing certain ethical values, religion enables to regulate the conduct of individuals.
- 4) **Basis of Law:** Over a period of time religious customs and traditions gain the force of law. For example, According to morality, maintenance of wife and children is the bounden basic duty of the husband.

In order to uphold this principle, provisions for awarding maintenance is made as a rule in Hindu marriage.

- 5) **Management Perspective:** Religion plays a significant role in business organisations. Management practices depend on religion. For example:
 - i) Declaration of holidays for particular religious festivals,
 - ii) Payment of bonus for certain festivals,
 - iii) Festival advance schemes,
 - iv) Celebration of some pooja like Lakshmi Pooja on Fridays, Ayudha Pooja in organisations, and
 - v) Allowing long leisure for Muslim employees on Fridays.

Thus religion is one of the important factors influencing the practices and policies of any organisation.

Negative Impact of Religion

The institution of religion has caused many problems in the Indian society such as:

- 1) **Groupism:** Religion divides people. Such divisions may come in the way of development of the country.
- 2) **Frequent Conflicts:** People belonging to different religions feel that their religion is superior. They even try to impose their religious practices on others which would lead to conflict situations. In India, communal conflict has become a common feature.
- 3) **Dogmatism:** Every religion has a set of beliefs which may be superstitious quite often. Such ideas block the development of society and the progress of individuals. For example, in some communities there is no improvement in the status of women on account of religious attitudes.

- 4) **Blocks Social Change:** Religion acts as a hindrance for social change. It is highly challenging to transform the attitude of conservative people, e.g., restrictions on marriage expenses.

Though, religion has negative impacts, as it is not possible to have a society without a system of religion. It has become a part of an individual's life.

1.8.7.1. Gender and Religion

The basis for gender oppression in India can be accounted largely by both Hinduism and Islam, the two largest religious sects during British colonialism. **According to Hindu doctrine**, women were created by the Brahman to provide company for the men, and to facilitate procreation, progeny and the continuation of the family lineage.

According to the Vedas, the role of a woman was simply to support the man, and enable him to continue his family tradition. **In Islam**, the Quran dictates that females are secondary to men. Muslim men are allowed to marry multiple wives, and can even get rid of an undesirable wife.

The role that religion plays in India is palpable, and thus it is no surprise that the doctrines of gender oppression present in both Hinduism and Islam have strong influences in society. Before British colonisation, Indian society maintained practices that were entirely gender oppressive to woman. Such practices included sati, female infanticide, and child marriage, all practices that caused suffering, pain, and even death to the woman and girls involved. Sati, a practice observed through the rituals of Hindu nations, was the act of burning alive the widow of a Hindu man. It was widely practiced by the upper castes during the 18th century. In some Indian states, how many woman a prince took to the funeral pyre with him, served as a measurement of how many achievements he had made. Female infanticide was the act of killing newly born female infants, or killing a female foetus through selective abortion. The practice was widely acknowledged in India and was caused by poverty, dowry system, births to unmarried women, deformed infants, lack of support services and maternal illnesses.

Sex Differences in Religion

Sex differences in religion can be classified as either internal or external:

- 1) **Internal Religious Issues:** They issues are studied from the perspective of a given religion, and might include religious beliefs and practices about the roles and rights of men and women in government, education and worship, beliefs about the sex or gender of deities and religious figures and beliefs about the origin and meaning of human gender.
- 2) **External Religious Issues:** They religious issues can be broadly defined as an examination of a given religion from an outsider's perspective, including possible clashes between religion leaders and laity, and the influence of, and differences between, religious perspectives on social issues. **For example**, various religious perspectives have either endorsed or condemned alternative family structures, homosexual relationships, and abortion. External religious

issues can also be examined from the lens of gender perspective embraced by some in feminism and critical theory and its offshoots.

- 3) **Differences in Leadership Roles:** Some religions restrict leadership to males. In a small minority of religions some selected roles are restricted to women only. The ordination of women has been a controversial issue in some religions where either the right of ordination, or the role that an ordained person fulfils, has traditionally been restricted to men because of cultural or theological prohibitions. Beginning in the 19th century, some Christian denominations have ordained women. Some Islamic communities (mainly outside the Middle East) have recently appointed women as imams, normally with ministries restricted to leading women in prayer and other charitable ministries.
- 4) **Segregation:** Many religions have traditionally practiced sex segregation. In traditional Jewish synagogues, the woman's section is separated from the men's section by a wall or curtain called a mechitza. Men are not permitted to pray in the presence of women, to prevent distraction. Enclosed religious orders are usually segregated by gender. Sex segregation in Islam includes restrictions on interaction between men and women. Men and women also worship separately in most mosques. According to the Quran, women are not permitted to enter the mosque unless they cover their hair with hijabs and their bodies with modest clothing. Additionally, they are not to wear perfume, nail polish, or any other things that can cause sexual distress to men. For this reason, women pray behind men or in separate rooms from men in order to avoid causing sexual distress to them.
- 5) **Abortion:** In many religions, abortion is considered immoral. For example, abortion is seen in Christianity as the taking of God's gift of life, bestowed upon a child. This viewpoint is often justified by the statement that women have the God-given gift of being able to bear a child, and thus they should use this gift. The Catholic church recognises conception as the beginning of a human life, thus abortion is prohibited under all circumstances. However, according to the Second Vatican Council, women who have had an abortion but are willing to commit to the right of life are ensured forgiveness. In Hinduism, it is a woman's human duty to produce offspring, thus having an abortion is a violation of that duty. The Vedas, which is an age-old sacred Hindi's text, suggests that abortion is more sinful than killing a priest or one's own parents. The practice of a woman having an abortion is deemed as unacceptable in the Hindu community, both socially and morally.

1.8.7.2. Religious Support for Gender Equality

The promotion of gender equality in religion is a slow and painful process, and it is barely beginning to unfold worldwide. Some religions, religious scholars, and religious have argued that gender inequality exists either generally or in certain instances, and have supported a variety of remedies. **Pierre Chaunu** has argued that the influence of Christianity is the main factor, leading to equality for women.

Priyamvada Gopal, of Churchill College, Cambridge, argues that increased gender equality is indeed a product of Judeo-Christian doctrine, but not exclusive to it. She expresses concern that gender equality is used by western countries as a rationale for neocolonialism.

Jamaine Abidogun argues another interesting perspective; that Judeo-Christian influence has indeed shaped gender roles in Nigeria (a strongly Christianised country); however, she does not consider feminism to be a product of Judeo-Christian doctrine, but rather a preferable form of neocolonialism.

1.9. ETHNICITY

1.9.1. Meaning and Definition of Ethnicity

Ethnicity refers to shared cultural practices, perspectives and distinctions that set apart one group of people from another. Ethnicity is a shared cultural heritage. The most common characteristics distinguishing various ethnic groups are ancestry, a sense of history, language, religion, and forms of dress. Ethnic differences are not inherited, they are learned.

According to Geertz, "ethnicity is a natural bond between people immutable or primordial".

Ethnicity refers to the shared social, cultural, and historical experiences, stemming from common national or regional backgrounds that makes sub-groups of a population different from one another. Similarly, an ethnic group is a sub-group of a population with a set of shared social, cultural, and historical experiences with relatively distinctive beliefs, values, and behaviours, and with some sense of identity of belonging to the sub-group. So conceived, the terms ethnicity and ethnic group avoid the biological connotations of the terms race and racial group.

Ethnicity consists of cultural characteristics (such as language, history, values, and customs) that are shared by and distinctive of a group of people. Ethnicity is opposite with the concept of race, which concerns shared physical characteristics. Sociologists study ethnicity as part of a broader study of culture, as well as in relation to inequality.

1.9.2. Effects of Ethnicity

Ethnic activity and separatism came in a big way in the postcolonial 20th century. Many countries were deeply affected by the ethnic problem. The ethnicity has become a worldwide phenomenon.

The phenomenon of ethnicity has intrinsic component of the socio-political realities of multi-ethnic or plural cultural societies like in India.

In India with its variety of pluralities in terms of language, race, religion and so on, ethnic conflict has become a part of the political scenario. The processes of development and change have generated conditions for ethnic conflict as the fruits of these development processes have been distributed unevenly.

Historically, people have often expressed prejudice towards and discriminated against others on the basis of ethnicity. **For example**, in many parts of the world Jewish people have faced persecution because of their ethnicity. Some thinkers believe people should maintain their distinct ethnic identities even in culturally diverse societies, others advocate assimilation.

Ethnicity results from many aspects of difference, including social and political influences, race, culture, religion and nationality. People may identify themselves with more than one ethnic group, although to allow data to be collected and analysed on a large scale, ethnicity is often treated as a fixed characteristic.

Most countries today consist of different ethnic groups. Ideally, countries strive for **pluralism**, where people of all ethnicities and races remain distinct but have social equality. **For example**, the United States is exceptionally diverse, with people representing groups from all over the globe, but lacking in true pluralism. The same can be said of the ethnic diversity of the former Soviet Union with its more than 100 ethnic groups, some having more than a million members.

1.10. DISABILITY

1.10.1. Meaning and Definitions of Disability

Disability is a condition or function judged to be significantly impaired relative to the usual standard of an individual or group. The term is used to refer to individual functioning, including physical impairment, sensory impairment, cognitive impairment, intellectual impairment mental illness, and various types of chronic disease.

People with a disability come in a variety of shapes, sizes, colours, sex and cultures just as we all do. The only thing that separates a person with a disability is that, for one reason or another, they are unable to do certain things in the same way as the mainstream of society. They may require some form of adaptation or alteration to assist them to overcome the effect of their disability. A person's disability is always specific to that person.

Generally, disability may be defined as a condition which may restrict a person's mental, sensory, or mobility functions to undertake or perform a task in the same way as a person who does not have a disability.

The Disability Services Act (1993) defines 'disability' as:

- 1) Which is attributable to an intellectual, psychiatric, cognitive, neurological, sensory or physical impairment or a combination of those impairments,
- 2) Which is permanent or likely to be permanent,
- 3) Which may or may not be of a chronic or episodic nature, and
- 4) Which results in substantially reduced capacity of the person for communication, social interaction, learning or mobility and a need for continuing support services.

The **Disability Act 2005** set-out the definition as "disability, in relation to a person, means a substantial restriction in the capacity of the person to carry on a profession, business or occupation in the state or to participate in social or cultural life in the state by reason of an enduring physical, sensory, mental health or intellectual impairment".

The **Equality Acts** (Employment Equality Acts and the Equal Status Acts), which outlaw discrimination on grounds of disability, use a wider definition, and cover past as well as current disability. Disability means:

- 1) The total or partial absence of a person's bodily or mental functions, including the absence of a part of a person's body,
- 2) The presence in the body of organisms causing, or likely to cause, chronic disease or illness,
- 3) The malfunction, malformation or disfigurement of a part of a person's body,
- 4) A condition or malfunction which results in a person learning differently from a person without the condition or malfunction, and
- 5) A condition, disease or illness which affects a person's thought processes, perception of reality, emotions or judgement or which results in disturbed behaviour.

Census 2011, and other official surveys, used the following definition of disability:

A person with one or more of the following long-lasting conditions or difficulties:

- 1) Blindness or severe vision impairment,
- 2) Deafness or a severe hearing impairment,
- 3) An intellectual disability,
- 4) A difficulty with learning, remembering or concentrating,
- 5) A difficulty with basic physical activities,
- 6) A psychological or emotional condition, and
- 7) A difficulty with pain, breathing, or any other chronic illness or condition.

1.10.2. Types of Disability

Disability includes various physical and mental impairments that can hamper or reduce a person's ability to carry-out his routine activities. These impairments can be termed as disability of the person to do his or her day to day activities. These impairments can be termed as disability of the person to do his day to day activities as previously. Types of disabilities are as follows:

- 1) **Physical Disability:** It includes people with varying types of physical disabilities— upper limbs disability, manual dexterity, disability in co-ordination with different organs of the body, people who have a broken bone also fall into this category of disability.
- 2) **Mental Disability:** It is a condition that affects a person's thinking, feeling or mood. Such conditions may affect someone's ability to relate to others and function each day.
- 3) **Social Disability:** The social model sees 'disability' is the result of the interaction between people living with impairments and an environment filled

with physical, attitudinal, communication and social barriers. It therefore carries the implication that the physical, attitudinal, communication and social environment must change to enable people living with impairments to participate in society on an equal basis with others.

1.10.3. Effects of Disability

Disability is conceptualised as being a multidimensional experience for the person involved. There may be effects on organs or body parts and there may be effects on a person's participation in areas of life. It does not mean that a person with a disability is unable to perform all the important requirements of a job and exceed the expectations of their employer.

Disabilities affect the people in different ways. Many people associate the 'disabled' with someone who is in a wheelchair, or who is blind or deaf. They have the attitude that people with a disability are totally different and therefore need to be treated differently. Unfortunately, this kind of stereotyping is in itself a form of discrimination.

1.10.4. Need of Equity and Equality in Relation with Disability

The need and importance of equity and equality almost in all sphere of human being life have become popular. To educate disabled people and removing regional disparity is the main concern of Indian society.

They has been developed various policies and rules to avoid these disparities among them. Disability discrimination laws developed in the 1990s, when it became more widely recognised that disabled people were facing discrimination.

The Disability Discrimination Act (DDA) originally came in force in 1995, and it was significantly amended and extended over the following 15 years, gradually bringing more protection for disabled students.

The Equality Act came into force in October 2010, bringing together different laws that cover discrimination into one. As well as supporting the rights of disabled students by giving greater legal protection against discrimination, it emphasises the legal duty on education providers, employers and service providers to make reasonable adjustments so disabled people can take part in education, use services and work.

Under this Act, disabled people should be treated equally and protected from discrimination which applies in many situations such as education, employment, exercise of public functions, goods, services, facilities and transport. And to:

- 1) Eliminate discrimination, harassment and victimisation,
- 2) Advance equality of opportunity, and
- 3) Foster good relations.

The Equality Act 2010, says changes or adjustments should be made to ensure one can access the following things if he/she is disabled in:

- 1) Education,
- 2) Employment,
- 3) Housing,
- 4) Goods and services like shops, banks, cinemas, hospitals, council offices, leisure centres, and
- 5) Associations and private clubs like the Scouts and Guides, private golf clubs and working men clubs.

Thus, the need and importance of equity and equality in terms of disability and region is useful for:

- 1) Creating universal values,
- 2) Establishing democratic values,
- 3) Establishing dynamic society,
- 4) Increasing awareness,
- 5) Universal education to all,
- 6) National integrity,
- 7) Increasing self-confidence and dependence,
- 8) Avoiding separation, and
- 9) Over all development of country.

1.11. REGION

1.11.1. Meaning of Region

The word 'region' has been taken from the Latin word '*regio*' which also been derived from '*regere*', that means 'to rule'. Number of countries has borrowed the term as the formal name for a type of sub-national entity, e.g., the region, used in Chile.

In geography, regions are those areas which broadly divided by physical characteristics (physical geography), human impact characteristics (human geography), and the interaction of humanity and the environment (environmental geography). Geographic regions and sub-regions are mostly described by their imprecisely defined and sometimes transitory boundaries, except in human geography, where jurisdiction areas such as national borders are clearly defined in law.

As a way of describing spatial areas, the concept of regions is important and widely used among the many branches of geography, each of which can describe areas in regional terms. For example, Eco region is a term used in environmental geography, cultural region in cultural geography, bioregion in biogeography, and so on. The field of geography that studies regions themselves is called regional geography.

A region is an area of land that has common features. A region can be defined by natural or artificial features. Language, government, or religion can define a region "as forests, wildlife, or climate".

Region is made-up of people and their culture. People in a cultural region have some cultural features in common. They may have the same beliefs, speak the same language, eat the same food, listen to the same music, or learn the same things in school.

1.11.2. Nature/Characteristics of Region

A region has its own nature that could not be moved:

- 1) The first nature is its natural environment (landform, climate, etc.).
- 2) The second nature is their physical elements complexes that were built by people in the past.
- 3) The third nature is its socio-cultural context that could not be replaced by new immigrants. A region can be described in different ways.

1.11.3. Reasons of Regional Disparity in Education

There are various reasons of regional disparity due to which educational sector is neglected and backward in some regions of India:

- 1) **Unequal Distribution of Natural Resources:** Most important reason for regional disparity in education is that India's different regions are endowed with different natural and human-based resources. Some states such as West Bengal, Jharkhand, Odisha, Chhattisgarh, etc., are endowed with better mineral resources while others such as Punjab and Haryana have better irrigation facilities. Yet some regions are highly backward in different area, due to which the education sector get affected in providing better educational facilities.
- 2) **Manmade/Historical Reasons:** The manmade reasons for regional disparity lie in the neglect of some regions and preference of other regions in terms of investments and infrastructure facilities. Apart from uneven distribution of geographical advantages, historical factors that go back to Mughal era and became prominent in British Era, have also contributed to regional inequities, which are also considered as main cause of educational disparity.
- 3) **Government Policies/Planning/Economic Liberalisation, etc.:** To a great extent, the faulty planning process has been responsible for that. The striking regional disparities, inherited from colonial rule of over two centuries, have increased in the post-independence era because of faulty unified and centralised planning, political structure and social traditions. The government's development policies adopted during successive plan periods have stressed the need to develop backward regions of the country. In promoting regional balanced development, public sector enterprises were located in backward areas of the country during the early phase of economic planning. However, despite of the pro-backward areas policies and programmes, considerable economic and social inequalities exist among different States of India, as reflected in differences in per capita state domestic product. However, the income differentials between more developed and relatively poorer states show a widening trend which is a matter of serious concern.

- 4) **Inter-State Differences:** Some states like Punjab, Maharashtra, Gujarat, and Tamil Nadu are marching ahead rapidly under the stimulus of the plan schemes, while others are lagging behind and are unable to find adequate resources to implement the schemes. Four most populous and largest states, Bihar, MP, Rajasthan, and UP lag far behind and are known as BIMARU (sick) states. Caste politics and politician-criminal nexus are at its peak there, dragging the BIMARU states backwards.

Most disturbing is North-South divide due to regional imbalances. As southern parts of India moved ahead of north in matter of birth control, literacy and prosperity during last few decades, many people of South India think that their superior genes have led them to prosperity. They are more intelligent, aware, and enterprising and forward looking than North Indians. With it, they have developed an anathema against Hindi language, northern value systems, festivals and way of living. In some people from Madras, settled abroad, such a feeling is quite strong. They have formed the impression that:

- i) Lower castes in south are more prosperous and well-educated than north.
- ii) The crucial factor behind the prosperity of south is the collapse of caste system over last half century.
- iii) South is more concerned about economic development and education as a route to prosperity, in the north the chief aim of caste based groups has been political power and its spoils.
- iv) In south, the breakdown of caste hierarchy has broken the traditional links between caste and profession and released enormous entrepreneurial energies.
- v) Caste is crucial in northern politics. Caste-based parties have demanded the inclusion of caste in India's census for 2011. In fact, the demand for caste-based census has been raised systematically by political parties from all parts of country including Dravidian Munnetra Kazhagam (DMK) and Pattali Makkal Katchi (PMK). National parties Congress and BJP succumbed to their pressure.
- vi) It is not correct to say that at present caste divisions persist with upper castes.

Inter-state disparities in growth of GSDP have increased post-economic reforms period. In general the richer states have grown faster than the poorer states, leaving the backward states struggling even for basic amenities such as universal primary education, primary health care, housing, rural roads, drinking water and electricity. Moreover, the regional disparities in per capita GSDP growth are even greater because the poorer states in general have experienced a faster growth in population.

1.11.4. Gender Equality Education of Regions

Gender equality is now universally accepted as being a pre-requisite for sustainable human development. In India, although some progress in women's development has been made, women continue to lag behind men. The adverse sex ratio, poor educational and nutritional status, inequality in wages and the prevalence of violence against women are all pointers to the fact of glaring gender inequalities in

key areas of social, economic and political participation and decision-making. As a consequence, the potentials, perspectives and contributions of one half of the population remain largely invisible and unacknowledged.

India has seen regional disparities in many spheres of socio-economic development. On one side, world's majority of new billionaires are in India and on the another side, India has majority of world's poor people. Like that, in development, the states like Kerala, Tamil Nadu, Punjab, and Gujarat are in the forefront and BIMURAO (Bihar, Madhya Pradesh, Uttar Pradesh, Rajasthan and Orissa) states are far behind in many aspects. The main objective of the Eleventh Plan was faster and inclusive growth and it is going to be emphasised in the forthcoming Twelfth Plan also. As the approach paper of the Twelfth Plan said that expanding educational facilities and improving quality of education are key instruments and reducing poverty is a key element for achieving faster and inclusive growth. Various studies proved that there is a strong correlation between poverty and education and many more international studies revealed that improvement in education reduces poverty which resulted in regional balanced development.

1.11.5. Intersection of Class, Caste, Religion and Region

Gender is not always constituted coherently or consistently in different historical contexts, and gender intersects with racial, class, ethnic, sexual and regional modalities of discursively constituted identities. As a result, it becomes impossible to separate out 'gender' from the political and cultural intersections in which it is invariably produced and maintained.

Patriarchy and gender relations, which are dynamic and complex, have changed over the periods of history. The nature of control and subjugation of women varies from one society to the other, however, certain characteristics such as control over women's sexuality and her reproductive power cuts across class, caste, ethnicity, religions and regions and are common to all patriarchies.

1.11.5.1. Meaning of Intersectionality

Intersectionality or intersectional theory is a term first coined in 1989 by American civil rights advocate and leading scholar of critical race theory, **Kimberle Williams Crenshaw**. It is the study of overlapping or intersecting social identities and related systems of oppression, domination, or discrimination.

Intersectionality is the idea that multiple identities intersect to create a whole that is different from the component identities. These identities that can intersect include **gender, race, social class, ethnicity, nationality, sexual orientation, religion, age, mental disability, physical disability, mental illness, and physical illness** as well as other forms of identity. These aspects of identity are not "unitary, mutually exclusive entities, but rather reciprocally constructing phenomena." The theory proposes that we think of each element or trait of a person as inextricably linked with all of the other elements in order to fully understand one's identity.

Intersectionality refers to "the fact that social identity structures interact to create life experiences. This reiterates the idea that the self is heavily influenced by social systems, which intersect with each other."

1.11.5.2. Principles of Intersectionality

Intersectionality is based on several key principles:

- 1) Human lives cannot be explained by taking into account single categories, such as gender, race, and socio-economic status. People's lives are multi-dimensional and complex. Lived realities are shaped by different factors and social dynamics operating together.
- 2) When analysing social problems, the importance of any category or structure cannot be predetermined; the categories and their importance must be discovered in the process of investigation.
- 3) Relationships and power dynamics between social locations and processes, e.g., racism, classism, heterosexism, ableism, ageism, sexism are linked. They can also change over time and be different depending on geographic settings.
- 4) People can experience privilege and oppression simultaneously. This depends on what situation or specific context they are facing.
- 5) Multi-level analyses that link individual experiences to broader structures and systems are crucial for revealing how power relations are shaped and experienced.
- 6) Scholars, researchers, policy-makers, and activists must consider their own social position, role and power when taking an intersectional approach. This reflexivity, should be in place before setting priorities and directions in research, policy work and activism.
- 7) Intersectionality is explicitly oriented towards transformation, building coalitions among different groups, and working towards social justice.

1.11.5.3. Intersection of Gender and Class

A class refers to people who broadly have the same levels of wealth (and correspondingly, influence and status). People who belong to the same class generally share economic interests, and these interests can conflict with those that belong to a different class. So, e.g., a poor labourer is interested in receiving higher wages, while her contractor is interested in making a profit on the building.

Intersectionality is a feminist theory, which can be used as an analytical tool to study and understand the convergence of multiple identities with gender and to respond appropriately to alleviate the discrimination against oppressed classes. The theory is based on the premise that individuals simultaneously belong to multiple communities (that have emerged from social and power structures in the society) and would experience oppression and privilege both at the same time. Multiple identities tend to push women to extreme fringes and make them more vulnerable to discrimination in terms of access to basic human rights, opportunities, resources, etc.

1.11.5.4. Intersection of Gender and Caste

Gender and caste inequalities have been deeply rooted in the Indian culture and the sudden surge of prosperity lead to power politics by some oligarchs, depriving basic human rights for individuals from the minorities. Women with multiple identities are still not represented and their opinions not voiced in the Parliament.

Intersectionality as a theoretical paradigm helps us to gain a better understanding, by voicing the opinions of the victims themselves, as opposed to self-interest

groups. Intersectionality as a theoretical framework has been used for more than a decade and is different from diversity management in its research focus, intended outcomes and methodology of implementation. Its main focus is to advocate for the basic rights of minorities like women, disabled, coloured, LGBT's, and indigenous individuals.

Gender and caste-based discriminations have been deeply rooted in the Indian history and their origins can be traced back to thousands of years. Work of many social reformers, academicians and policies by the government have alleviated the problem to a small extent, but there is still a long way to go in order to break these barriers. In order to be effective, a framework needs to be developed that off-sets the defects of the previous frameworks and better conceptualises the provisions of equality.

The stratification of caste as a social system in India places individuals hierarchically according to their birth. Inheritance based on birth in the caste structure most often marks a "fixed" identity on individuals in whom social mobility is discouraged. The broader classification of varnashrama dharma divides people in terms of Brahmins, Kshatriyas, Vaishyas, and Shudras. This ascriptive social order based on the Hindu scriptures places Brahmins (or the erstwhile "higher" castes) above the "others". Kshatriyas, who are traditionally known for martial valour and managerial roles, are in the next layers of social stratification. Third, the Vaishyas, who are known for their trade and commerce activities, are above the last layer of the "lower" castes. In the fourfold ascriptive division of labour, the "lower" castes are often addressed as Shudras (or Dalits or Harijans).

1.11.5.5. Intersection of Gender and Religion

The religion that you practice, or the religious community that you are born into, has a great impact on the sorts of experiences that you are likelier to have. In India, this often relates closely to caste and class.

Sex differences in religion can be classified as either internal or external. **Internal religious** issues are studied from the perspective of a given religion, and might include religious beliefs and practices about the roles and rights of men and women in government, education and worship; beliefs about the sex or gender of deities and religious figures; and beliefs about the origin and meaning of human gender. **External religious** issues can be broadly defined as an examination of a given religion from an outsider's perspective, including possible clashes between religious leaders and laity and the influence of, and differences between, religious perspectives on social issues. **For example**, various religious perspectives have either endorsed or condemned alternative family structures, homosexual relationships, and abortion. External religious issues can also be examined from the lens of gender perspective embraced by some in feminism or critical theory and its offshoots.

The sources of inequality are rooted in the interplay of religion and society that are interwoven into the basic fabric of India's national character. Except for a few isolated regions, such as in the southern state of Kerala and in the North-eastern states of Manipur and Mizoram, the Indian society has remained patriarchal throughout its history. Religion is an important part of India's culture with over

93% of Indians associating themselves with one religion or other. Hinduism is the dominant religion, adhered to by 80% of the Indians; Islam, Christianity, Sikhism, Buddhism, Jainism, Zoroastrianism and Judaism make-up the rest.

Sikhism was among the first major world religions to proclaim equality of women and men. Guru Nanak and his successors allowed women to take full part in all the activities of Sikh worship and practice. Sikhs have had an obligation to treat women as equals, and gender discrimination in Sikh society has not been allowed. However, gender equality has been difficult to achieve. Reformatory movements such as Jainism had also allowed women to be admitted to the religious order. By and large, women, irrespective of their faiths, have faced confinement and restrictions throughout India's history.

1.11.5.6. Intersection of Gender and Region

Status of women' refers to the position of women in society in relation to men. Although, geographically, men and women share the same space, yet they are not treated equally in the world. In reality, there exists inequality in women's access to education, healthcare, physical and financial resources and opportunities in the political, economical, social and cultural field.

Indian states by themselves are geographically vast areas encapsulating social, cultural, historical, political and economical diversities. The processes of planned development have highlighted the regional imbalances and unevenness in the states of India. Most of the analysis focused on poverty, non-farm or industrial development, investment dimensions and so on, with little or no attention to the gender dimensions of these.

The regional similarities and contrasts in culture, gender bias, development and demography in India are remarkable. They display a consistent pattern of connections which are summed up by a few core aspects of these regional inequalities, as a further basis for presenting the results of regional patterns of gender bias is in healthcare and child mortality. The southern Indian states, which are marked by low levels of gender inequality amongst the regions, also have a comparative development advantage compared with northern Indian states. More than two-thirds of women are illiterate in the north-central region compared to less than half in the south.

In the southern and western regions of India, about half of the women are employed, compared with only a quarter in the northern and north-central regions. More generally, the regional variations of gender bias and inequalities reject the extent of patriarchy and its demographic influence across the regions. Cultural differences between the regions may have huge development and health inequalities, but such inequalities are also determinants of the position of women in society and tend to have a confounding relationship with gender bias.

So within this regional and cultural context of gender bias in child mortality, the study of the relationships between indicators of development and gender bias is a central issue, as such relationships provide a further basis for a clear understanding of the dynamics of gender bias and its policy implications.

1.11.6. Roles of Various Institutions in Creating Gender Equality

Education for all is a fundamental human rights. So too is equality of women and men. In the educational field, both sexes still continue to focus on traditional gender roles which strongly steer and reduce their choices of education, occupation and life concepts, thus reinforcing the male norms in society, the unequal power relationship of the sexes, the sex-segregation of the labour market, the sex-specific allocation of family responsibilities, the violence against girls and women. Achieving gender equality in education requires systemic changes in policies and modes of social interactions at all levels of the society, i.e., home, workplace, school, public services, media, and so on. All these play a crucial role in creating gender equality in education as follows:

- 1) **Role of Family:** A girl, a wife, a mother, a grandmother, overall a woman is a key figure of a family. World can never be complete without a woman. Families provide different academic environments for boys and girls in terms of resources invested in their education, time space and range of educational experience made available to pursue their studies as well as the nature of support and guidance offered.
- 2) **Role of Caste:** It is not the upper castes but the backward castes which need not be so tenacious on the subject of their caste. The reality of modern India is at present is that lower castes have become so vocal and assertive, that even politicians in power fear to annoy them and concede to all their demands openly or discreetly. All the Indians – whether living in South or North – must give-up caste-politics at its earliest and learn the lessons of self-reliance. People must learn to prosper without the crutches of 'Quota-system'.
- 3) **Role of Religion:** Indian society consists of people belonging to almost all kinds of religious beliefs. In every religion women are given a special place and every religion teaches us to treat women with respect and dignity. In studies pertaining to gender patterns in religions, it has been widely accepted that females are more likely to be religious than males. A majority of religions emphasise women as caretakers of the home, the societal expectation of women to take greater responsibility than men for the upbringing of a child makes religion an appealing commitment. Religion helps in changing people's perceptions towards girl-child education. Various religions have set-up schools (primary to tertiary levels) to provide a gender inequality free education. Good examples of this are Christian schools for girls such as Gayaza, Mary-Hill, Bweranyangi, among others in Uganda. Profits made from church project are in some societies put towards providing scholastic materials to schools, e.g., in war affected areas. This has had a positive impact on girl child education in African societies.
- 4) **Role of Culture:** Individual women (and some men), alongwith certain ancient religious texts, have long called for greater gender equality, recent research by cultural historians has argued that it was the middle decades of the 18th century when broader notions of gender equality began to take hold across western societies. The initial drivers of change were writers, artists and

intellectuals, who forcefully articulated new views of individualism, human rights and the role of pernicious social circumstances in thwarting human potential. Similar explanations centred on the role of changing ideas can account, atleast in part, for why gender equality subsequently faced such fierce and effective resistance in the nineteenth century. Opposition to notions of human equality found expression and legitimacy in appropriated forms of evolutionary theory and civilisation, which were invoked to reassert the natural basis of human hierarchy and the inherent superiority of both western culture and its elites. In this instance, pseudo-scientific ideas were harnessed to buttress political claims regarding human difference with brutal. It took the devastation of two World Wars before the international community could summon the collective will to articulate, and enshrine in law, commitments to genuine human equality, even as these remain (very) imperfectly realised in the early 21st century.

- 5) **Role of Media:** Media plays a very important role in our daily life. Media helps form our social values. Partnering with private sector organisations, women have been promoting the use of media, especially social media, as a powerful tool to advocate for elimination of violence against women and promote gender equality. Ensuring that women have the confidence and skills they need to move-up the job ladder is part and parcel of creating gender equality in the newsroom. While talent and on-the-job experience certainly helps, mentoring and development programmes are a way for more experienced professionals to boost the careers of women whose skills may not yet be fully realised.
- 6) **Role of Popular Culture:** An individuals' perception of what gender is and how it should be represented visually and behaviourally, is created and maintained through interactions with peers, within the framework of popular culture. Although the production of most pop culture is done by a few corporations, peers within social networks can act as significant others who enforce popular cultures standards of gender.

Interpretive communities are consumers of popular culture whose common social identities and cultural backgrounds (nationality, race, ethnicity, gender, sexuality, religion or age) inform their shared understandings of culture in patterned and predictable ways. Traditions of popular culture have spread to encompass the emergence of new media, particularly radio and TV, and have been adopted by people seeking attitudinal change about women's equality.

In Bihar, a group of academics and development practitioners developed, scripted and broadcast *Taru*, a weekly radio show. *Taru* dealt with issues of gender equality, family size, reproductive health, and caste and communal harmony. This was linked to folk theatre performances that toured targeted villages, and participatory workshops involving male and female youth.

- 7) **Role of Law and State:** Law is the set of rules enforced to govern the behaviour of people. From the beginning of this world, women is treated as a weaker section of the society and they are the victims of the crimes like rape, eve teasing, female infanticide, dowry, domestic violence, child marriage,

and acid throwing. They were only allowed to live beneath the shoes of their husbands and fathers. Laws are being made to secure the lives of the women from the violence of their families and societies, and to provide them with their rights of which they are the owners.

As education is linked with the totality of the development process, several Articles in the Constitution emphasised certain key principles which would underline the educational system in the country. The Directive Principles contained in Article 45 enjoined that the state shall endeavour to provide within a period of 10 years from the commencement of the Constitution, compulsory education for all children until they complete the age of 14 years.

One of the most efficient educational strategies for state governments is to invest early and all the way upto upper secondary. Governments can prevent school failure and reduce dropout using two parallel approaches, i.e., eliminating education policies and practices that hinder equity and targeting low performing disadvantaged schools. But education policies need to be aligned with other government policies, such as housing or welfare, to ensure student success. At this initial educational stage, direct public funding of services is associated with more effective governmental monitoring of early childhood services, advantages of scale, better quality across the country, more effective training for educators and a higher degree of equity in access.

1.12. EXERCISE

1.12.1. Very Short Answer Type Questions

- 1) What is sex? Define.
- 2) What is gender? Give definitions.
- 3) What is gender stereotyping?
- 4) Define gender biasness.
- 5) What is class?

1.12.2. Short Answer Type Questions

- 1) What is Patriarchy? How can it be characterised?
- 2) Write a short note on gender stereotyping.
- 3) Describe need and importance of Equity and Equality in relation with Disability and Region.
- 4) Describe concept of equity and equality in class.
- 5) What is religion? Why equity and equality is needed in religion and ethnicity?

1.12.3. Long Answer Type Questions

- 1) What is gender? Elaborate its meaning and characteristics. Differentiate between gender and sex.
- 2) What is gender bias? How can it be controlled?
- 3) What do you mean by gender stereotyping? What is the impact of gender stereotyping?
- 4) What is equity and equality in relation with caste, religion, class and region? Discuss need and importance of equity and equality.
- 5) Discuss and describe patriarchy in detail. Differentiate between patriarchy and matriarchy.

CHAPTER 2

Historical Backdrop: Landmarks from Social Reform Movements

2.1. STATUS OF GIRLS AND WOMEN IN INDIA

India is a vast country. It is known as the country of diversity. Through centuries Indian people have developed various types of customs, traditions and practices. These customs and traditions, good as well as bad, have become a part of our society's collective consciousness. Women are worshiped like goddesses. They also have given great importance to be as our mothers, daughters, sisters, wives and other roles they play in the society.

This saying “Yatra Naryastu Pujyante, Ramante Tatra Devta” it means where women are worshiped, God resides, is clearly true. With the advent of civilisation, rules changed, norms changed, even the dogmas, so did the society with human values taking a strident turn prevalent before. The “Nari tu Narayani” woman worshiped as goddess turned out to be a slave in the hands of her male counterparts, faced social taboos and even indignations. But at the same time, Indians are also have bad repute for treating their women badly both inside and outside their homes. Gradually she started losing her liberty, priority and liabilities. In fact she started losing her own identity in the course of time and became mere puppets dancing to the tunes of the patriarchs.

But society as a whole has still not accepted women as being equal to men and crimes or abuses against women are still on the rise. For that to change, the society's age-old deep-rooted mindset needs to be changed through social conditioning and sensitisation programmes. On 24th January 2016, India celebrated its 9th National Girl Child Day. The 11th of October marks the International Day of the Girl Child.

2.1.1. Status of Women in India During Different Periods

The status of women in India has been subject to many great changes over the past few millennia. With a decline in their status from the ancient to medieval times, to the promotion of equal rights by many reformers, the history of women in India has been eventful. In various periods in India women has given unequal position in the society. In some periods they were regarded as superior but in many periods they are seen as inferior. A very brief description of this is given below:

1) **Status of Women in Ancient India:** Women in ancient India had taken equivalent status and rights as men in all spheres of life. Women were properly educated in the early Vedic period. Women had the liberty to select their husbands. This system was called as ‘Swayamvar’. Women in fact had

superior position than their male counterparts. Epic age may be regarded as a golden age. Women had been accorded an honourable status in the society. There are number of examples like **Ramayana and Mahabharata** in which women had supreme place and they all were well educated. The **Ramayana** illustrates the Hindu ideal women of India. In **Mahabharata** we find instances where women gave counsel and advice to men on social and religious issues. **Manu** observed that the family, in which women suffer, is bound to be ruined, while the family in which women are happy is bound to prosper. Through the massive education movement several women seers and thinkers originated in ancient times such as **Gargi and Maitreyi**.

2) **Status of Women in the Buddhist Period:** During Buddhist period **Lord Buddha** regarded women a source of all evils. Therefore women were allowed low status compared to males. **Macaulay's Minute 1835**, was responsible to bring renaissance in Indian history by giving stress on English as medium of instruction but forgot the issue of women's education, which was responsible for upliftment of women. **J.J. Rousseau**, whom we call today the 'father of modern educational theory and practice', compared women with decoration pieces. Many evil social practices, like the practice of prepuberty marriages, denial of right of women to education and also to mate selection etc. were imposed on women during the periods of Brahmins and Puranas. In the Buddhist period, the position of women improved to some extent. In the religious field, women came to occupy a distinctly superior place. They had their own **Sangha** called **Bhikshuni 'Sangha'**, which provided avenues of cultural activities and social services. They got ample opportunities in public life. However, their economic status remained unchanged.

3) **Status of Women in Medieval Period:** The condition of Women in Indian society deteriorated more during the medieval period with the arrival of Muslims. During this period the inhuman practice of '**Sati Pratha**' was prevalent. **Purdah Pratha**, **Sati Pratha**, **child marriage**, **girl killing**, **polygamy**, etc., were the main social evils of this period. Women were also forced to practice '**zenana**'. Rajput women of Rajasthan practiced '**jauhar**'. Polygamy was common in Hindu Kshatriyas. At the same time many women excelled in arts, literature, and music. Women were also rulers in the medieval period. Some of the great women rulers were **Razia Sultana**, the only women monarch to rule the throne of Delhi. The Gond queen **Durgavati** ruled for 15 long years, before she lost the battle to **Asaf Ali** emperor **Akbar's** general. **Chand Bibi** also fought the Mughals in 1590's. **Nur Jahan** is still considered as the most effective ruler. However, during the 15th century, the situation underwent some change. The Bhakti movement organised by **Ramanujacharya** during this period introduced new trends in the social and religious life of Indian women. The **Bhakti** movement tried to restore women's position. **Mirabai** was most popular Bhakti movement figure. The saints like **Chaitanya**, **Nanak**, **Kabir**, **Meera**, **Ramdas** and **Tulsi** stood for the right of women to religious worship. Hence, this movement, at least, provided religious freedom to women. **Sankaracharya** re-emphasised the supremacy of **Vedas** to counter the spread of Buddhism, and the Vedas had given a status of equality to women.

- 4) **Status of Women in British Period:** The position of women, at the dawn of the British rule in India, reached the lowest level in the society. The wife's position in the household was at poor state. The rate of literacy was so low that hardly one woman in a hundred was able to read or write. Evil and social practices, dogmatic religious beliefs, inhuman superstitions and sinister customs caused the maximum degree of deterioration. Child marriage, enforced widowhood, sati, Devadasi, purdah, dowry, female infanticide and the practice of polygamy made the Indian society static. However, after centuries of social degradation, perpetual depression, terrible suffering and social falling in the nineteenth century, zealous endeavour was made by the social reformers for dispelling the social evil and awakening people against the injustice meted out to the Indian women. **Raja Ram Mohan Roy, Iswar Chandra Vidyasagar** and various other social reformers laid stress on women's education, prevention of child marriage, removal of polygamy and remarriage of widows. Public opinion was aroused against the practice of 'Sati'. The early 20th century witnessed the rise of the National Movement under the leadership of **Mahatma Gandhi** who was in favour of removing all the disabilities against women. Gradually women raised their voice against the age-old suffering at the hands of the orthodox society. Women's movements were launched against the old customs and the women demanded education and legal reform. Thus during this period, the efforts of the reformers, national leaders and women's organisations resulted in a good deal of social legislations by the British Government. The **Child Marriage Restraint Act** was passed in 1929. This Act penalised the marriage of girls below fourteen and boys below eighteen years of age. However, the government failed to enforce it properly. **Lord William Bentick** initiated steps against 'Sati'. He was supported by **Raja Ram Mohan Roy** and **Dwarkanath Tagore**. 'Sati' was legally abolished in December, 1829. After the abolition of 'Sati' the Britishers realised the pitiable conditions of the Hindu widows and enacted the **Hindu Widow Remarriage Act** in 1856. The **Hindu Woman's Right to Property Act** was passed in the year 1937. It intended to improve the position of widows in respect of property.

- 5) **Status of Women at the Time of Independence:** India got freedom in 1947. After independence, there were seen tremendous changes in the position of women in Indian society. The constitution has laid down some basic fundamental rights for the equality of sexes. But the change from a position of utter degradation and subjugation of women in the 19th century to a position of equality in the middle of the 20th century is not a simple case of progress of women in modern era. Revolutionary changes have taken place in the position of women in India after Independence.

6) **Status of Women in Modern Time:** Immediately after Independence it was realised that unless half of our population was exposed to educational process, modernisation of our society would have been distant dream. Various Committees and Commissions emphasised the need for equalisation of educational opportunities. This led to opening of different schools and colleges, especially for women. Having many reforms to improve the women's position, economic problem compelled the progress of women education.

Modern India witnessed some developments in the status of women. There were many women reformers in India who worked for the betterment and upliftment of their other female counterparts. In the modern times, women in India are given freedom and rights such as freedom of expression and equality, as well as right to get education. Women in Contemporary India are doing the same what a male can do. Various prestigious positions are held by Indian women. They are enjoying the 'ladies first' facility in various fields. But still problems like dowry, female infanticide, sex selective abortions, health, domestic violence, are prevalent in the society.

It appears that the status of women has gone high in India. However, the real position is that a large majority of women in the villages or women of low caste still suffers from injustice and inequalities. Rural women have remained backward due to tradition, illiteracy, ignorance, superstition, social evils and many other factors. Hence, emancipation of women in rural India is an essential prerequisite for social progress of the nation.

2.1.2. Social Reforms Movement in India

Socio Status

The 19th century was a great period in India's social and cultural history. There was a movement for social reforms in India. The British rule laid bare the defects and weaknesses of our society. Indian reformers of the 19th century did a lot to build a better society. There were many great social reformers who contributed towards upliftment of socio-economic status of women; some of them are described briefly as below:

- 1) **Raja Ram Mohan Roy (1772-1833):** Raja Ram Mohan Roy was the earliest social reformer that shines the brightest. He struggled hard to remove social and religious superstitions, social inequality and illiteracy. Most reformers of the period tried to improve the position of women. And, the contribution of Raja Ram in restoring the social honour of women is praiseworthy. His efforts for stopping the Sati (1829) are known to all. Sati was the inhuman practice of self-immolation of widows on the pyre of their dead husbands. Often unwilling women were dragged by fanatics and killed by burning. Ram Mohan founded two organisations called the Atmiya Sabha (1815) and the Brahma Sabha (1828). These became the source of a movement called the Brahma Samaj. Debendranath Tagore (1817-1885), Akshay Kumar Datta, Keshab Chandra Sen, and Shibnath Sastri were some of the great leaders of the Brahma Samaj. The Brahma Samaj held an important place in the reform movements of the period. Three other organisations were the Prarthana Samaj (1867), the Arya Samaj (1875) and the Ramkrishna Mission (1897) was the most important. Ramkrishna Mission was founded by the great religious reformer Swami Vivekananda. Derozio and Iswar Chandra Vidyasagar were the great reformers of 19th century. Vidyasagar did a lot to improve the condition and status of women in society.

- 2) **Ishwar Chandra Vidyasagar:** Ishwar Chandra Vidyasagar was another great social reformer who sought to improve the condition of widows by legalising widow remarriages. Since he felt that his own life should set an example for others to follow, he took a pledge that he would allow his

daughters to study, and married all his daughters after they were 16 years of age. He also pledged that if any of his daughters were widowed and they wanted to get remarried, he would allow them to do so. He was also against the prevalent custom of polygamy.

- 3) **Henry Vivian Derozio:** Derozio was a Portuguese by birth but he made India his home. He was a teacher of the Hindu college. He was against every kind of conservative idea. Derozio's followers are known as the "Young Bengal". Derozio encouraged freedom of thought. The Young Bengal showed enough courage.
*Back to Vedas → Child Marriage
 → Idol Worship → Caste System*

4) **Swami Dayanand Saraswathi:** The Arya Samaj was founded by Swami Dayanand Saraswathi at Bombay in 1875. Born in Kathiawar in Gujarat, Swami Dayanand (1824-83) was a scholar, a patriot, a social reformer and a revivalist. He believed the Vedas were the source of true knowledge. His motto was "Back to the Vedas". He was against idol worship, child marriage and caste system based on birth. *Inter Caste Marriage, Widow Remarriage* He encouraged intercaste marriages and widow remarriage. He started the Suddhi movement to bring back those Hindus who had converted to other religions to its fold. He wrote the book Satyarth Prakash which contains his ideas. The Arya Samaj, though founded in Bombay, became very powerful in Punjab and spread its influence to other parts of India. It has contributed very much in the expansion of education.

5) **Annie Besant and Theosophical Society:** The Theosophical Society, was founded in New York (U.S.A.) in 1875 by Madam H.P. Blavatsky, a Russian lady, and Henry Steel Olcott, an American colonel. After Henry Steel Olcott, Annie Besant, in 1907, became the president of the Theosophical Society, whose international headquarters were in Adyar, Madras, (Chennai). She fought for the causes she thought were right, starting with freedom of thought, women's rights, secularism, birth control, Fabian socialism, and workers' rights. She was a leading member of the National Secular Society, alongside Charles Bradlaugh and the South Place Ethical Society.

6) **Jyotiba Phule:** Jyotiba Phule belonged to a low caste family in Maharashtra. *Widow remarriage and caste system* He waged a life-long struggle against upper caste domination and Brahmanical supremacy. In 1873 he founded the Satyashodak Samaj to fight against the caste system. He pioneered the widow remarriage movement in Maharashtra and worked for the education for women. Jyotiba Phule and his wife established the first girls' school at Poona in 1851.

7) **Mahadev Govind Ranade:** Justice Mahadev Govind Ranade was instrumental in laying down the foundation of an all-Indian organisation to carry on the struggle for social reform—the Indian National Social Conference. This organisation was the first national institution to carry on collectively, in an organised way, and on a national scale the social reform movement. He took up the problems of widow remarriages and was an active member of a society, which worked for widow remarriages. In fact, the Shankaracharya had excommunicated him for attending the first widow remarriage in 1869. Ranade worked toward educating women. He and his wife started a school for girls in 1884. *Widow remarriage*

- 8) **Maharishi Karve:** Maharishi Karve showed great concern for the plight of widows and the problem of widow remarriages. He revived the Widow Remarriage Association and started the Hindu Widow's Home. Karve also made efforts to improve the education levels of girls as well as widows. He created the Kane Women's University. His efforts in the movement to liberate the Indian women are of great significance, and the extensive and successful work brought about a change in the attitudes of people towards widows.

9) **Mother Teresa:** Mother Teresa was a true follower of humanity. Many people considered Mother as the "reincarnated form of Lord Jesus". Mother Teresa devoted her entire life in serving the needy and abandoned people of the society. Although her mission started in India, she succeeded in bringing the people of all societies under one roof, i.e. humanity.

2.1.3. Impact of the Reform Movement

The British wanted to appease the orthodox upper section of society. As a result only two important laws were passed. Some legal measures were introduced to raise the status of women. **For example**, Sati was declared illegal (1829). Infanticide was declared illegal. Widow remarriage was permitted by a law passed in 1856. Marriageable age of girls was raised to ten by a law passed in 1860.

A law passed in 1872, sanctioned inter-caste and inter-communal marriages. The other law passed in 1891, aimed at discouraging child marriage. For preventing child marriage, the Sharda Act was passed in 1929. According to it a girl below 14 and a boy below 18 could not be married. In the 20th century and especially after 1919 the Indian national movement became the main propagator of social reform. Increasingly, the reformers took recourse to propaganda in the Indian language to reach the masses. They also used novels, dramas, short stories, poetry, the Press and in the thirties (1930's), the cinema too spread their messages.

Numerous individuals, reform societies, and religious organisations worked hard to spread education among women, to prevent marriage of young children, to bring women out of the purdah, to enforce monogamy, and to enable middle class women to take up professions or public employment. Due to all these efforts Indian women played an active and important role in the struggle for independence of the country. As a result many superstitions disappeared and many others were on their way out. Now, it was no longer a sin to travel to foreign countries.

- 1) The reform movements brought about remarkable changes in the society and religion. Initially the great changes affected a small group of people, but gradually these ideas spread among many sections of the people,
- 2) The reform movements strengthened the Hindu and Muslim religions and made efforts to remove social evils among them,
- 3) The educated Indians started to think reasonably,
- 4) The reform movements helped in the revival of the past glory. They also helped in making up of a modern India,
- 5) It led to the progress of literature in different regional languages,
- 6) The caste system began to lose its hold on the society,

- 7) There was a significant achievement in the field of emancipation of women. Some legal measures were introduced to raise their status,
- 8) To travel abroad, which was considered as a sin before, was accepted,
- 9) The reform movements created the rise of a middle class which consisted of the teachers, the doctors, the lawyers, the scientists, and the journalists who helped in the progress of India in different fields, and
- 10) The reform movements also contributed for the growth of Indian Nationalism as the reform activities united the people all over India and created a feeling of oneness.

2.1.4. Problems of Girls and Women in Modern Indian Society

Indian society consists of people belonging to almost all kinds of religious beliefs. Somehow, the society has developed but still various types of ill practices both physical and mental against women have become a norm since ages. For example, Sati Pratha, Dowry system, Parda pratha, female infanticide, wife burning, sexual violence, sexual harassment at workplace, domestic violence and other kinds of discriminatory practices; all such acts consist of physical as well as mental elements. The reasons for such behaviour against women are many but the most important ones are the male superiority complex and patriarchal system of society. There are various problems, at present, which have to be faced by Indian girls. These problems are:

- 1) Expectations of Domesticity: Girls are expected to contribute to the household far younger than boys, are the implicit understanding being that a girl is being trained for a role as a wife, mother and daughter-in-law, whereas boys are being trained for an occupation.
- 2) Safety: Safety of girls travelling alone is a major concern for Indians. The prevalent discourse surrounding recent events has brought to the forefront a longstanding problem. We also see a fear that educating girls causes excessive independence, and this is seemingly manifested in the attitude that parents take to a girl's education.
- 3) Acid Throwing: India is the fourth most dangerous place in the world for women to live in. Women belonging to any class, caste, creed or religion can be victims of this cruel form of violence and disfigurement, a premeditated crime intended to kill and act as a lesson to put a woman in her place. In India, acid attacks on women who dared to refuse a man's proposal of marriage or asked for a divorce are a form of revenge. Acid is cheap, easily available, and the quickest way to destroy a woman's life. The numbers of acid attacks are increasing now.
- 4) Honour Killings: Honour killings have been reported in northern regions of India, mainly in the Indian states of Punjab, Rajasthan, Haryana and Uttar Pradesh, as a result of people marrying without their family's acceptance, and sometimes for marrying outside their caste or religion. Haryana is notorious for incidents of honour killings, which have been described as "chillingly common in villages of Haryana". In contrast, honour killings are rare to non-existent in South India and the western Indian states of Maharashtra and

Gujarat. In some other parts of India, notably West Bengal, honour killings completely ceased about a century ago, largely due to the activism and influence of reformists such as Vivekananda, Ramakrishna, Vidyasagar and Raja Ram Mohan Roy. In 2010, the Supreme Court of India issued notice in regard to honour killings to the states of Punjab, Haryana, Bihar, Uttar Pradesh, Rajasthan, Jharkhand, Himachal Pradesh and Madhya Pradesh.

5) **Accusations of Witchcraft:** Violence against women related to accusations of witchcraft occurs in India, particularly in parts of Northern India. Belief in the supernatural among the Indian population is strong, and lynchings for witchcraft are reported by the media. In Assam and West Bengal between 2003 and 2008 there were around 750 deaths related to accusations of witchcraft. Officials in the state of Chhattisgarh reported in 2008 that at least 100 women are maltreated annually as suspected witches.

6) **Rape:** Rape in India is one of the most common crimes against women and is a national problem. Since the 1980s, women's rights groups lobbied for marital rape to be declared unlawful, but the Criminal Law (Amendment) Act, 2013 still maintains the marital exemption by stating in its exception clause under Section 375, that: "Sexual intercourse or sexual acts by a man with his own wife, the wife not being under fifteen years of age, is not rape". While per-capita reported incidents are quite low as compared to other countries, even in developed countries, a new case is reported in every 20 minutes. New Delhi has the highest rate of rape-reports among Indian cities. Sources show that rape cases in India have doubled between 1990 and 2008.

7) **Gender Discrimination:** Discrimination against girls in India has been going on since ages now. Even today, there are several sections of the Indian society where the girl child is treated as a burden. While several privileges are given to the boys; girls are often restricted to the confines of house and given very little or no opportunities to learn and grow in life. It is a matter of great shame that cases of female infanticide are still reported.

8) **Violence against Girls:** Violence against girls as well as women remains a persistent problem that exists in many forms, including sexual exploitation and abuse, rape, incest, prostitution, child pornography, trafficking, and harmful traditional practices such as female genital mutilation.

9) **Trafficking:** With the reduced number of girls, girls are kidnapped or sold out voluntarily by their own parents in exchange of some money, while the poor innocent girls lose their innocence at the age where they should be playing with their toys. Eventually, they end up becoming prostitutes and our so called 'civilised' society deprives them of their very right to lead a normal life. But that double standard, hypocrite society is not aware that they are the ones who are responsible for these women becoming prostitutes.

10) **Health:** The status of girls is the product of general societal attitude towards women at large in India. Girls in India face higher risks of malnutrition, disease, disability, and retardation of growth and development. They have no access to or control over the resources because their work towards raising a family and in the household chores is undervalued.

11) **Education:** The female child in India is often deprived from her right to education. The number of girls dropping out of school far exceeds the boys because girls are expected to help at home for doing household work like washing and cooking or with taking care of younger siblings. Since girls spend more time performing domestic duties this increases the gap between female and male equality in rural parts of India, it perpetuates the myth that education is of no help to the girl and her primary job will be to look after the household work, getting married early, have children and then raise them.

12) **Employment:** Women in India seems to work more than men, but it isn't exactly paid work.

2.1.5. Measures to Reduce Problems of Girls and Women

Following measures can be taken for reducing problems of girls and women:

1) **Providing Better Facilities in Schools to Girls:** By providing better facilities to girl in schools like water, sanitation and supervision etc. the access can be increase and thus the problem of inequality can be handled.

2) **Increase the Education Level:** Education is the way that can be helpful in this regard. If women are more educated then they can tackle this.

3) **Increase the Number of Vocational Schools:** Women's and girls participation in vocational schools is another issue. They are not capable of joining after their secondary school because of less number of vocational and training schools. So, the number of this type of schools should be increased and also provide financial assistance in the form of scholarships.

4) **Provide Equal Opportunities:** Providing equal opportunities for girls and boys in education so that they can prosper in their life and go ahead.

5) **Support Women Empowerment:** Supporting women so that they can fully enjoy their rights; and reducing the gap between women and men's access to resources and benefit from development is still out of reach for most women throughout the world.

6) **Provide Full Government Support to Schools:** At present different governmental schemes are executing like SSA, RTE, etc. they are providing full participation in schools.

7) **Social Integration:** It is an important factor to eliminate gender inequality.

8) **Creating Awareness among Parents:** In India, mostly people belonging to rural areas are illiterate and unaware about value of education. So, by creating awareness among them this inequality can be removed.

9) **Boosting and Mentoring Women:** Increase mentorship and other efforts to boost the number of women in traditionally male occupations and in positions of political leadership.

10) **Change the Mindset:** There is a need to change society. The girl child is a child first, and then a girl. So, treat the girl children with respect, love and affection at home. Give her a safe and healthy childhood environment and watch her blossom into adulthood.

- (11) **Encourage Girls for Schooling:** Schools are not only centres of learning, but also become the spaces where children interact with their peers and other social groups. A girl child has the basic right to education just as any other child in India.
- (12) **Teach the Girl Child about her Body:** Growing up, we all have had several questions about our own anatomy. However, most of them went unanswered and we were left to find out the answers on our own. While puberty is a natural phenomenon that occurs in both girls and boys, the experience is vastly different for each sex. With menstruation and other associated pubertal changes happening in frenzy, girls need to be taught about their own biology. Several girls grow up to become adults, have marital relationships and even give birth to children without the slightest information about the female reproductive system. This information will empower them in ways beyond our immediate understanding. Teach them to respect their bodies, instead of shaming it.
- (13) **Intervening with Adolescent Girls:** Intervening with adolescent girls is a crucial and important programmatic decision. Adolescence is an important stage of growth for children. During adolescence, girls prepare themselves for their future roles as adult women. Intervening at this stage can help girls overcome barriers to empowerment in adulthood since girls represent the next generation of mothers. Many development agencies, including the World Bank, highlight interventions at the adolescent stage as key in breaking cycles of poverty and improving the overall quality of life of girls as they grow into adulthood.
- 14) **Strengthening National Legislation, Policies and Programmes:** The level of girls education in India can be improved by the provision of institutional and financial support for academic studies that can produce gender-specific knowledge and feed into all policies and programmes on education, training and research and support research, including longitudinal policy research, to identify specific gaps in education and career pathways, so as to promote the retention of women and girls in different fields of science and technology and in other relevant disciplines.

2.1.6. Socio-Economic Status of Indian Women

Indian women have traditionally been a homemaker and man a breadwinner. Accordingly a girl has been groomed to be caring, nurturing and supporting towards the family. This developed soft skills in her and prepared her for a social life rather than a professional life. Observing her mother and elder ladies in the family, she prepared herself for the roles performed by them. Another socio-economic reality in India is the patriarchal family where a girl leaves her parental home after marriage and technically is not part of the parental family as she adopts the surname of her husband's family.

The mindset of traditional Indian parents is that a son will stay at home and look after them in their old age and carry on the family enterprise while a daughter will leave home and join another family after her marriage. Investment in sons from a parental point of view is more productive (gives higher returns to parents) than investment in daughters. Thus, the girl child faces neglect and is not treated at par

with her male siblings in traditional middle class Indian families. The subordination of women is manifested in the social, cultural, economical, educational, and political fields. In the biological realm, nature has endowed only females with the capacity of childbearing. Ironically, this biological reality is the root cause of the various subordinations faced by women.

Social inequality gives lower status to women as being less important, less capable, less central, and less valuable than men in a society. This is just by virtue of being born a woman – a reality over which she has no choice. **Economic inequality** gives a lower status to poor people (men and women) as being less important, less capable, less central, and less valuable *vis a vis* the rich in a society. A majority of women in India suffer from social and economic inequality, which adds upto political inequality also. To enable poor people to overcome the handicap of poverty implies economic change. To enable women to overcome the handicap of subordination implies social change. To enable underprivileged people (men and women) to overcome the handicap of being underprivileged implies social and economic change.

The forces of social and economic change are increasingly coming to grips with gender equality as a central issue. Female education has been impacted by cultural, economic, sociological and also anthropological factors. Social attitudes to female education ranges from welcoming acceptance to absolute indifference. The majority of middle class families residing in urban areas encourage higher education for women and regard it as an accomplishment, not only for them but also for the family. In rural areas, the misconception that education might eliminate traditional virtues in girls, traditional and social values and lead to maladjustment and conflicts, prevent them from pursuing education. Even though the Government has made school education absolutely free for girls and recently has made education 'a right for every child'.

2.1.7. Some Landmarks Towards Socio-Economic Upliftment of Women

According to the National Sample Survey Report (2011-12), the workforce participation rate of male is 54.4% and female is 21.9%. As per the India Country Report, 2015 by Ministry of Statistics and Programme Implementation on the Millennium Development Goals, the percentage share of females in wage employment in the non-agricultural sector during 2011-12 increased to 19.3% which is higher than 18.6% reported during 2009-10 by National Sample Survey Organisation.

Office of the Registrar General and Census Commissioner and Ministry of Statistics and Programme Implementation are involved in collection and dissemination of data covering wide range of issues that affect women's empowerment. The report titled "Women and Men in India - 2015" by Ministry of Statistics and Programme Implementation, Government of India highlights the status of women covering health, education, work and decision-making alongwith social obstacles in women's empowerment.

The Ministry of Women and Child Development is administering following schemes for gender equality/socio-economic development/empowerment of women:

1) **Swadhar and Short Stay Homes** to provide relief and rehabilitation to destitute women and women in distress.

2) **Working Women Hostels** for ensuring safe accommodation for working women away from their place of residence.

3) **Support to Training and Employment Programme for Women (STEP)** to ensure sustainable employment and income generation for marginalised and assetless rural and urban poor women across the country.

4) **Rashtriya Mahila Kosh (RMK)** to provide micro-finance services to bring about the socio-economic upliftment of poor women.

5) **National Mission for Empowerment of Women (NMEW)** to strengthen the overall processes that promotes all-round development of women.

6) **Rajiv Gandhi National Crèche Scheme for Children of Working Mothers** (including single mother) to provide day care facilities for running a crèche of 25 children in the age group 0-6 years from families having monthly income of less than ₹12,000.

7) **One Stop Centre** to provide integrated support and assistance to women affected by violence.

8) Scheme for Universalisation of **Women Helpline** intended to provide 24 hours immediate and emergency response to women affected by violence.

9) **Sabla Scheme** for holistic development of adolescent girls in the age group of 11-18 years.

10) In order to strengthen the process of gender budgeting the **Ministry of Women and Child Development** has been undertaking various capacity building measures for the officials of the State Governments by organising training programmes/workshops regularly.

11) In order to improve employability a separate **Ministry of Skill Development and Entrepreneurship** has been created.

12) **Equal Remuneration Act, 1973** provides for payment of equal remuneration to men and women workers for the same work of similar nature without any discrimination. In order to ensure social security to the workers including women in the unorganised sector, the Government has enacted the **Unorganised Workers' Social Security Act 2008**.

13) **The Maternity Benefit Act, 1961** regulates employment of women in certain establishments for a certain period (12 weeks) before and after childbirth and provides for maternity and other benefits.

14) **Indira Gandhi Matritva Sahyog Yojana (IGMSY)** Scheme is being implemented as conditional maternity benefit for pregnant and lactating women to improve health and nutrition status for better enabling environment by providing cash incentives to pregnant and nursing mothers to partly compensate wage loss both prior to and after delivery.

15) Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 has been enacted, which covers all women, irrespective of their age or employment status and protect them against sexual harassment at all workplaces both in public and private sector, whether organised or unorganised.

Some other important landmarks for upliftment of women are as follows:

1) Economic Empowerment of Women: It is a prerequisite for sustainable development and pro-poor growth. Achieving women's economic empowerment requires sound public policies, a holistic approach and long-term commitment and gender-specific perspectives must be integrated at the design stage of policy and programming. Women must have more equitable access to assets and services; infrastructure programmes should be designed to benefit the poor, both men and women, and employment opportunities must be improved while increasing recognition of women's vast unpaid work. Innovative approaches and partnerships include increased dialogue among development actors, improved coordination amongst donors and support for women organising at the national and global level.

2) Employment in following sectors:

i) Agriculture and Allied Sectors: Special attention would be given to improving existing skills of women and imparting to them new skills under the programmes of farmers' training, exchange of farmers, training in horticulture, fisheries, poultry, dairy development, fodder production, post-harvest technology, application of pesticides, budding and grafting, social forestry, etc. Horticultural research and development programmes would play a significant role in economic and nutritional progress, particularly with respect to the problem of under-nutrition of pregnant women and nursing mothers and their children.

ii) Industry: Public sector undertakings would be persuaded to sponsor ancillary industries in collaboration with State level agencies dealing with development programmes for women to provide increased employment opportunities around them. Attempts would also be made to identify and target the women beneficiaries under Entrepreneurial Development Programme (EDP) and Industrial Estates.

iii) Village and Small-Scale Industries: The schemes for the introduction of new technologies and the induction of expertise through upgradation of training would be further expanded. The scope of the specific training programmes for women entrepreneurs will be widened in order to fully familiarise them with the technical know-how needed for setting up enterprises. The number of such women entrepreneurs would also be increased. Presently, some special provisions in terms of infrastructure facilities like industrial sheds are being extended to women entrepreneurs. Under the programme of training of workers and entrepreneurs, women beneficiaries will be given importance. Women are expected to obtain sizeable employment under this sector. Coin making, sericulture and small-scale industries are some such sectors which offer great potential.

(iv) **Khadi and Village Industries:** During the Seventh Plan the employment coverage under khadi and village industries is likely to increase from the present 3.80 million people to 5.86 million persons. A considerable proportion of this additional employment will come to women, and the percentage share of women is expected to increase from 46 to 48 per cent during the Seventh Plan.

v) **Other Measures:** Efforts will be made towards creation and promotion of equal employment opportunities for men and women. Implementation of the Equal Remuneration Act will be strengthened to ensure that women workers are paid wages as prescribed in the Act from time to time.

(vi) **Science and Technology:** Programme on Science and Technology for Women would be further strengthened to identify, formulate, sponsor and implement research and development, demonstration and extension programmes, with special emphasis on providing opportunities for gainful employment/self-employment to women especially to those in rural areas. The training programmes at different levels such as those for unemployed graduates, school drop-outs and housewives will be strengthened and expanded, for improving the trainees' skills. Besides, skill manuals and training aids in areas of agriculture, animal husbandry and other new occupations would be prepared to provide opportunities of independent employment and income for women. Special training programmes would continue to sponsoring for women in polytechnics and other institutions of technical education in areas such as repair and maintenance of radios, television and other electronic hardware or consumer durables, manufacture of PVC goods, lacquer work, fibre reinforced plastics etc. Involvement of women voluntary agencies and home science colleges would be ensured.

3) **Social Welfare:** The programmes for women under the Social Welfare sector are meant to supplement the services available to women under other developmental sectors. Further strengthening is envisaged of the on-going schemes which have been found useful in skill formation and creation of gainful employment among women. Very close linkages with specialised agencies such as ICAR, ICMR, DST, Rural Development, Industry and Education are called for. A new scheme, namely, Women's Development Corporations, would be taken up for promoting employment-generating activities by supporting schemes for women's groups and women from poorer sections of society. These corporations would identify potential areas of employment and assist beneficiaries in project formulation, raising the requisite finances and marketing of their products. A Women's Development Planning and Monitoring Cell will be set-up for collection of data and monitoring of plan programmes. Provision has also been made for a few innovative schemes/projects which, if found successful, would be replicated.

At present the effort by voluntary agencies is rather insufficient, and is mostly concentrated in the urban areas. These agencies have to be stimulated to extend their programmes to rural, hilly and backward areas. They would be encouraged to create public opinion against social evils like child marriage, dowry, illiteracy

and atrocities on women. Sustained effort would be made for increasing the age at marriage of girls and for improving the adverse sex ratio. There is lack of awareness about the existing social legislation to protect the interests of women. Voluntary agencies would be supported to undertake educational work and bring in awareness among women regarding their rights and privileges. They would also be associated in extension activities.

2.1.8. Constitutional Provisions for Upliftment of Women in India

The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women for neutralising the cumulative socio-economic, education and political disadvantages faced by them. Fundamental rights, among others, ensure equality before the law and equal protection of law; prohibits discrimination against any citizen on grounds of religion, race, caste, sex or place of birth, and guarantee equality of opportunity to all citizens in matters relating to employment.

Indian Constitution provides for positive efforts to eliminate gender inequality; the Preamble to the Constitution talks about goals of achieving social, economic and political justice to everyone and to provide equality of status and of opportunity to all its citizens. Further, women have equal right to vote in our political system. Furthermore, the Parliament time to time brings out amendments to existing laws in order to give protection to women according to the changing needs of the society, e.g., Section 304(B) was added to the Indian Penal Code, 1860 to make dowry-death or bride-burning a specific offence punishable with maximum punishment of life imprisonment.

2.1.8.1. Acts and Articles under Constitution of India

Girls' education has been an area of special concern for the Government, academicians, social reformers and policy makers in India since Independence. The Constitution of India included a number of articles that had a direct or indirect bearing on the education of women. **For example, Article 16** imposed non-discrimination on grounds of sex in public employment, and **Article 15 (3)** empowered the State to make special provisions for welfare and development of women and children, which was invoked to justify special allocations, personnel and relaxation of procedures/conditions to expand girls' access to education at different levels. The Constitution of India provides special steps that are taken by the government to improve the condition of women by separate institutions. The important Acts passed by the constitution for the upliftment of women are as follows:

- 1) **Special Marriage Act, 1954:** It provides rightful status to married couples who marry inter-caste or inter-religion.
- 2) **Hindu Marriage Act of 1955:** This Act provides equal rights to women to obtain divorce and also maintenance in certain cases.
- 3) **Hindu Adoption and Maintenance Act of 1956:** This Act provides that a woman can adopt a boy or a girl as her son or daughter.

- 4) **Hindu Minority and Guardianship Act of 1956:** This Act provides that a woman is entitled to act as the natural guardian of her minor children.
- 5) **Hindu Succession Act of 1956:** This Act provides that a woman has equal rights in the inheritance of family property. This Act is a landmark in the history of Hindu law.
- 6) **Dowry Prohibition Act of 1961:** According to this Act, taking or demanding dowry is an offence punishable by imprisonment or fines.
- 7) **Hindu Women Right to Property Act of 1973:** This Act has given more power to women. According to this Act, the daughter, the widow, and the mother can inherit property of the deceased simultaneously. Now women will hold her property absolutely with full right to sell, mortgage, and dispose of as she desires. But according to the Hindu Succession Act, 1956, woman has the right to enjoy her husband's share in coparcenaries property for her life time without any right to alienate property.
- 8) **Equal Remuneration Act of 1976:** This Act does not permit wage discrimination between male and female workers.

Other than these Constitutional safeguards, various protective legislations have also been passed by the Parliament to eliminate exploitation of women and to give them equal status in society. These are:

- 1) **Sati (Prevention) Act, 1987:** This Act was enacted to abolish and make punishable the inhuman custom of Sati.
- 2) **Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Bill:** It introduced in Parliament in 1991 and passed in 1994 to stop female infanticide and many more such Acts.

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

- 1) Equality before law for women (**Article 14**).
- 2) The State not to discriminate against any citizen on grounds of religion, race, caste, sex, place of birth or any of them (**Article 15 (i)**).
- 3) The State to make any special provision in favour of women and children (**Article 15 (3)**).
- 4) Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (**Article 16**).
- 5) 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)**).
- 6) 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**).
- 7) The State to make provision for securing just and humane conditions of work and for maternity relief (**Article 42**).
- 8) 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**).

- 9) The State to raise the level of nutrition and the standard of living of its people (Article 47).
- 10) 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)).
- 11) 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)).
- 12) 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)).
- 13) 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)).
- 14) Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide (Article 243 T(4)).

73rd and 74th Amendments of Constitution, 1993

The Constitution of India ensures gender equality in its preamble as a fundamental right but also empowers the state to adopt measures of positive discrimination in favour of women by ways of legislation and policies.

Women Reservation Bill

The bill was introduced in the Constitution as the 108th amendment. It seeks to reserve one-third of all seats for women in the Lok Sabha and the state legislative assemblies. The allocation of reserved seats is determined by such authority as prescribed by Parliament. One third of the total number of seats reserved for Scheduled Castes and Scheduled Tribes are reserved for women of those groups in the Lok Sabha and the legislative assemblies.

Criminal Law (Amendment) Bill, 2013

This legislation is the result of protest against Delhi rape case also known as Nirbhaya case. This legislation provides amendment in Indian penal code, Code of Criminal Procedure and Indian evidence act on laws related to sexual offences. This bill introduces and amends offences like acid attack, Act with intent to disrobe a women, voyeurism, stalking and sexual harassment into the Indian penal code.

Legal Provisions

To uphold the Constitutional mandate, the State has enacted various legislative measures intended to ensure equal rights, to counter social discrimination and various forms of violence and atrocities and to provide support services especially to working women. Although women may be victims of any of the crimes such as

'murder', 'robbery', 'cheating', etc., the crimes, which are directed specifically against women are characterised as 'Crime against Women'. These are broadly classified under two categories:

- 1) **The Crimes Identified Under the Indian Penal Code (IPC)**
 - i) Rape (Sec. 376 IPC),
 - ii) Kidnapping and Abduction for different purposes (Sec. 363-373),
 - iii) Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304-B IPC),
 - iv) Torture, both mental and physical (Sec. 498-A IPC),
 - v) Molestation (Sec. 354 IPC),
 - vi) Sexual Harassment (Sec. 509 IPC), and
 - vii) Importance of girls (upto 21 years of age).
- 2) **Crimes Identified Under the Special Laws (SLL):** Although all laws are not gender specific, the provisions of law affecting women significantly have been reviewed periodically and amendments carried out to keep pace with the emerging requirements. Some Acts which have special provisions to safeguard women and their interests are:
 - i) Employees State Insurance Act, 1948.
 - ii) Plantation Labour Act, 1951.
 - iii) Family Courts Act, 1954.
 - iv) Special Marriage Act, 1954.
 - v) Hindu Marriage Act, 1955.
 - vi) Hindu Succession Act, 1956 with amendment in 2005.
 - vii) Immoral Traffic (Prevention) Act, 1956.
 - viii) Maternity Benefit Act, 1961 (Amended in 1995).
 - ix) Dowry Prohibition Act, 1961.
 - x) Medical Termination of Pregnancy Act, 1971.
 - xi) Contract Labour (Regulation and Abolition) Act, 1976.
 - xii) Equal Remuneration Act, 1976.
 - xiii) Prohibition of Child Marriage Act, 2006.
 - xiv) Criminal Law (Amendment) Act, 1983.
 - xv) Factories (Amendment) Act, 1986.
 - xvi) Indecent Representation of Women (Prohibition) Act, 1986.
 - xvii) Commission of Sati (Prevention) Act, 1987.
 - xviii) Protection of Women from Domestic Violence Act, 2005.

2.1.9. Various Schemes and Programmes for Women and Girls

Education is the only tool by which a girl or a woman can empower herself and eventually her family. An educated woman has the self-confidence, skills as well as intelligence to understand the need to be a better daughter, sister, wife and mother and make a progressive family. India holds a strong determination in providing education to all children, especially the girl child. By declaring education as a fundamental right, India ensures constitutional provisions for providing free and compulsory education to all the children between 6-14 years of age. An increasing number of initiatives have been taken to promote girls' education in India by both government and civil society organisations. However,

due to the enormity of the country's physical size and socio-economic diversity, an impression has gained that these initiatives are too sporadic and piecemeal. In order to make a concerted effort, different organisations across the country have come together in a network at the national and international level. The Government of India has taken many initiatives to strengthen the socio-economic status and education system of India. The major initiatives are as the follows:

2.1.9.1. ① Beti Bachao, Beti Padhao Scheme (BBBP) BBBPS
Beti Bachao Beti Padhao Scheme (BBBP) of the Indian Government Literally meaning 'Educate the Girl Child, Save the Girl Child' the Beti Bachao Beti Padhao, Scheme is an ambitious scheme of the Government of India which is intended to generate massive awareness, improvement of quality of welfare services for females and helping them (girls and women) access these services better.

Introduced in October 2014, the Beti Bachao, Beti Padhao Scheme goes on to address the declining Child Sex Ratio in the country. The scheme is being rolled out through pan-India campaigns with focus on 100 worst-performing districts in terms of CSR. It is a joint initiative of three important Central Government ministries – the Ministry of Women and Child Development, Ministry of Health and Family Welfare and Ministry of Human Resource Development. Following are the some main objectives of Beti Bachao Beti Padhao (BBBP) scheme:

- 1) To ensure protection of a girl child,
- 2) To ensure education of a girl child,
- 3) To prevent sex selective abortion,
- 4) To ensure survival and protection of a girl child, and
- 5) To prevent child marriages.

Strategies of Beti Bachao, Beti Padhao Scheme

Salient strategies of Beti Bachao, Beti Padhao Scheme are as follows:

- ① Beti Bachao, Beti Padhao Scheme is mainly focused on the upliftment of girls' protection and girl child education.
- 2) This scheme is fully dedicated to maintaining the CSR/SRB rate.
- 3) Focus on GCD and work hard in states having a low rate of CSR.
- 4) Make sure the services for woman upliftment are adequately responsive to a problem of gender and children's rights.
- ⑤ Make sure that all medical facilities are available for girls in every states / district

Effects of Beti Bachao, Beti Padhao Scheme

As we all know that in Indian, Child Sex Ratio is declining every year as per the report of Census 2011. The 100 districts have been selected on the basis of low Child Sex Ratio. The three measure of selection of districts namely are:

- 1) Indian districts which are having below the national average that is 87 districts/23 states,
- 2) Indian districts which are above national average but have shown decreasing trend that are 8 districts/8 states,
- 3) Indian districts which are above the national average and have shown increasing trend that is 5 districts/5 states.

The effect of Beti Bachao, Beti Padhao Scheme campaign has clearly seen in some parts of the India. In 2009, it was published that in Gujarat rates of girl child births increased from 802 to 882 for every 1000 male births. This is the reason and expectation behind the launching of Beti Bachao, Beti Padhao Scheme. This campaign is supported throughout by numerous medical organisations in India, as well as the Indian Medical Association. Other issues in which Beti Bachao, Beti Padhao Scheme focused are:

- 1) Awareness on gender equality,
- 2) Free education for women,
- 3) Medical aid and health issues,
- 4) Safety in public transport like bus, train, etc.,
- 5) Women safety toll-free number,
- 6) Campaigns on sensitisation towards women and children,
- 7) Cybercrime cells,
- 8) Emergency management centres,
- 9) Stricter Anti-Dowry Act,
- 10) Preventing child marriage through introducing compulsory registration for marriages,
- 11) Celebrating the birth of the girl child,
- 12) Significant actions have been taken out for the girl child education and for their empowerment and these activities are implementing and monitoring under the guidance of Zila Panchayats, and
- 13) Economic incentives as an incitement were also suggested by the members.

2.1.9.2. Mahila Samakhyas Scheme/Programme

Mahila Samakhyas Programme is a programme that comes under the New Education Policy and was formed in the year 1988. This particular programme focuses on the empowerment of the women who belong to the marginalised section. The Mahila Samakhyas programme recognised that education can be an effective tool for women's empowerment.

The main objectives of the MS scheme are to enhance the self-image and self-confidence of women, to create an environment where women can seek knowledge and information and empower them to play a positive role in their own development and that of society, to establish a decentralised and participative mode of management, to enable the Mahila Sanghas to actively assist and monitor educational activities in the villages including the primary schools, secondary schools and non-formal educational centre, to provide women and adolescent girls with the necessary support structure and create opportunities for their education, and to set in motion circumstances for larger participation of women and girls in formal and non-formal educational programmes. The foremost achievement of Mahila Samakhyas is that it has been able to lay the foundation for women's empowerment at the grassroot level and that it has brought about a change in the outlook of rural women. The legal awareness programme has fruitified in the formation of Nari Adalats. These Nari Adalats have emerged as vocal and effective informal courts and have gained both community's respect and acceptability.

2.1.9.3. Kasturba Gandhi Balika Vidyalyaya Scheme

Primary level Under Privileged

Kasturba Gandhi Balika Vidyalyaya Scheme was launched in 2004 in order to provide primary level education to girls. The scheme was especially designed for the underprivileged girls in the rural areas. The objective of KGBV is to ensure access and quality education to girls from disadvantaged groups by setting up residential schools at upper primary level. KGBVs can be opened in Educationally Backward Blocks (EBBs), previously defined on a composite criteria of blocks with a rural female literacy rate below the national average and gender gap in literacy higher than the national average.

2.1.9.4. Kishori Shakti Yojana *KSY*

Kishori Shakti Yojana was being implemented in 38 ICDS blocks in the state from 2001-02 and during 2005-06 the scheme was extended to cover all the 185 ICDS blocks in the state. Under KSY, 180 Adolescent Girls in the block are given 5-days residential training from funds released exclusively for the scheme and supplementary nutrition is being provided to 2 adolescent girls in each anganwadi centre. During the current year, all the Deputy Directors have been given one day's orientation training regarding Taluk level trainers training and the implementation of KSY. Taluk level TOT members conduct the 5-days residential training for adolescent girls.

2.1.9.5. Nutrition Programme for Adolescent Girls (NPAG) *NPA*

Nutrition Programme for Adolescent Girls (NPAG) is a Government of India scheme through which special nutrition is provided to adolescent girls from families living below poverty line. Two backward districts of Karnataka, i.e., Kolar and Gulbarga have been selected for implementing this programme on an experimental basis. Under this Scheme, adolescent girls who weigh less than 35kg are identified and 6kgs. of rice is distributed every month through fair price shops to identified card holders. 65,833 adolescent girls in Kolar district and 66,399 adolescent girls in Gulbarga district have availed this benefit during the year 2006-07. Under Nutrition Programme for Adolescent Girls, the beneficiaries covered during 2009-10 are 3,71,000. Out of these 60,102 are SCs and 25,970 are STs.

2.1.9.6. Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (SABLA) *Vocational Skills*

The Ministry of Women and Child Development, Government of India, in the year 2000 came up with scheme called "Kishori Shakti Yojna" (KSY) using the infrastructure of Integrated Child Development Services (ICDS).

The objectives of the Scheme were to improve the nutritional and health status of girls in the age group of 11-18 years as well as to equip them to improve and upgrade their home-based and vocational skills; and to promote their overall development including awareness about their health, personal hygiene, nutrition, family welfare and management. The scheme provided for ₹1.1 lac per project per annum. 2-3 AGs per AWC are targeted under this scheme who are also provided supplementary nutrition by the state governments.

Thereafter, Nutrition Programme for Adolescent Girls (NPAG) was initiated as a pilot project in the year 2002-03 in 51 identified districts across the country to address the problem of under-nutrition among adolescent girls. Under the programme, 6kg of free foodgrains per beneficiary per month are given to underweight adolescent girls. The above two schemes have influenced the lives of AGs to some extent, but have not shown the desired impact. A need has therefore emerged to formulate a new comprehensive scheme with richer content, merging the erstwhile two schemes that would address the multi-dimensional problems of AGs. This Scheme shall be called Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG) – “SABLA”. It would replace KSY and NPAG in the 200 selected districts. KSY would be continued (where operational) in remaining districts. Rajiv Gandhi Scheme for Empowerment of Adolescent Girls – SABLA – would be implemented using the platform of ICDS Scheme through Anganwadi Centres (AWCs). The objectives of the Scheme are to:

- 1) Enable the AGs for self-development and empowerment.
- 2) Improve their nutrition and health status.
- 3) Promote awareness about health, hygiene, nutrition, Adolescent Reproductive and Sexual Health (ARSH) and family and child care.
- 4) Upgrade their home-based skills, life skills and tie up with National Skill Development Programme (NSDP) for vocational skills.
- 5) Mainstream out of school AGs into formal/non-formal education.
- 6) Provide information/guidance about existing public services such as PHC, CHC, Post Office, Bank, Police Station, etc.

Target Group

The Scheme would cover adolescent girls in the age group of 11-18 years under all ICDS projects in selected 200 districts in all the States/UTs in the country. In order to give appropriate attention, the target group would be sub-divided into two categories, viz. 11-15 and 15-18 years and interventions planned accordingly. The Scheme focuses on all out-of-school adolescent girls who would assemble at the Anganwadi Centre as per the time table and frequency decided by the States/UTs. The others, i.e., the school going girls would meet at the AWC atleast twice a month and more frequently during vacations/holidays, where they will receive life skill education, nutrition and health education, awareness about other socio-legal issues etc. This will give an opportunity for mixed group interaction between in-school and out-of-school girls, motivating the latter to join school.

Services

An integrated package of services is to be provided to AGs that would be as follows:

- 1) Nutrition provision,
- 2) Iron and Folic Acid (IFA) supplementation,
- 3) Health check-up and Referral services,
- 4) Nutrition and Health Education (NHE),
- 5) Counselling/Guidance on family welfare, ARSH, child care practices and home management,
- 6) Life skill education and accessing public services,
- 7) Vocational training for girls aged 16 and above under National Skill Development Programme (NSDP),

2.1.9.7. National Programme for Education of Girls at Elementary Level (NPEGEL)

National Programme for Education of Girls at Elementary Level (NPEGEL) was started in 2003 to ensure access to education to girls who could not benefit from the Sarva Shiksha Abhiyan. Under this scheme model schools have been set-up and it covers 24 states.

The objectives of NPEGEL are as follows:

- 1) To provide blocks focused projects for girls at risk/difficult circumstances with clearly defined outcomes.
- 2) To develop and promote facilities to provide access and to facilitate retention of girls and to ensure greater participation of women and girls in the field of education,
- 3) To improve the quality of education through various interventions and to stress upon the relevance and quality of girls' education for their empowerment.

Scope of NPEGEL

The scheme would be applicable in the following areas:

- 1) **Educationally Backward Blocks (EBBs):** EBB means a block where the level of rural female literacy is less than the national average and the gender gap is above the national average.
- 2) Blocks of districts which have atleast 5% SC/ST population and SC/ST female literacy rate below 10% shall also be taken up under this programme.
- 3) Selected urban slums.

Strategy of NPEGEL

- 1) Mobilisation for girls' education, including community, teachers, NGOs, etc. This is a process-oriented programme, where community ownership and the basket of components must evolve with local participation.
- 2) A basket of components has been provided for in the scheme, however, all blocks would not take up all activities. The projects should be based on the conditions of that block and should specifically target the following:
 - i) Out-of-school girls,
 - ii) Drop outs girls,
 - iii) Over-age girls, who have not completed elementary education,
 - iv) Working girls,
 - v) Girls from marginalised social groups,
 - vi) Girls with low attendance, and
 - vii) Girls with low levels of achievement.
- 3) Development of materials including teaching-learning material, CDs, films and other material, help in the review/development of textbooks, development of guidelines for incorporation of gender concerns, development/compilation of supplementary reading material for girls, including life skills, which would provide the support for girls' education.

Focus of NPEGEL

The focus of NPEGEL will be as follows:

- 1) To strengthen the capacity of national, state and district institutions and organisations for planning, management and evaluation of girls' education at the elementary level, and create a dynamic management structure that will be able to respond to the challenges of girls' education,
- 2) To develop innovative gender sensitisation/training programmes with the assistance of concerned organisations and women's groups, for teachers and administrators to create an environment, whereby all the sections of the education sector will become alive and sensitive to the role of education in eliminating gender disparities,
- 3) To initiate networking between different institutions for research, extension and information dissemination to increase the output of gender sensitive, quality teaching learning materials especially in regional languages, and decentralised area specific models of intervention,
- 4) To gear up the entire education system to play a positive interventionist role to enhance self-esteem and self-confidence of women and girls for building a positive image of women by recognising their contribution to the society, polity and the economy,
- 5) To break gender stereotypes, ensuring that the content and process of education is sensitive to gender concerns,
- 6) To provide coordinated efforts to ensure necessary support services to enhance girls' participation and performance in elementary education,
- 7) To build community support for girls' education and provide a conducive environment for girls' education in the school, community and home, and
- 8) To ensure that girls get good quality education at the elementary level.

2.1.9.8. Balika Samriddhi Yojana

The Balika Samriddhi Yojana is the scheme started by central government (Ministry of Women and Child Development) in 1997. The Balika Samriddhi Yojana is an important initiative of the government to raise the status of girl child. The main aim of the scheme is to change the negative attitude of families and communities towards the girl child, to increase enrolment and retention of girl's school, to raise the marriage age of girl and increase income opportunities and activities, to help girl to perform successful actions, to provide scholarships of well education. BSY provides benefits to both from rural and urban areas in all over India.

The objectives of the scheme are:

- 1) To change negative family and community attitudes towards the girl child at birth and towards her mother.
- 2) To improve enrolment and retention of girl children in schools.
- 3) To raise the age of marriage of girls.
- 4) To assist the girl to undertake income generating activities.

Benefits of Balika Samriddhi Yojana

There are several benefits of Balika Samriddhi Yojna, such as:

- 1) The amount received from post-birth and annual scholarship for attending school shall be deposited in an interest bearing account.
- 2) Benefit of ₹500 for a post-birth, means after getting girl child birth.
- 3) When the girl child born on or after 15 August, 1997 and covered under BSY starts attending the school, she will become entitled to annual scholarship after successfully completing year of schooling. The rate of the annual scholarship is as follows:

| Class | Amount of Scholarship |
|--------|---------------------------------|
| I-III | ₹300 per annum for each class. |
| IV | ₹500 per annum. |
| V | ₹600 per annum. |
| VI-VII | ₹700 per annum for each class. |
| VIII | ₹800 per annum. |
| IX-X | ₹1000 per annum for each class. |

Coverage and Value of Scholarship

The coverage and value of scholarship under this scheme are:

- 1) The Balika Samridhi Yojana will cover both rural and urban areas in all districts in India.
- 2) The Balika Samridhi Yojana will cover girl children in families Below the Poverty Line (BPL) as defined by the Government of India, in rural and urban areas, who are born on or after 15 August, 1997.
- 3) In rural areas the target group can be taken as the families which have been identified to be below the poverty line in accordance with the norms specified under Swarnajayanti Gram Swarozgar Yojana (known as such with effect from 1.4.1999), previously known as Integrated Rural Development Programme (IRDP).

In urban areas, wherever household surveys have been conducted as per the instructions of Government of India and lists of BPL families are prepared, such lists can be used. Wherever such lists are not prepared, the list of families covered under the Targeted Public Distribution System (TPDS) may be followed. Where neither of these lists are available, as a rule of thumb, families living in urban slums, both recognised as well as those not recognised, may be covered. Also, families which are in urban informal sector and working as rag-pickers, vegetable/fish and flower sellers, pavement dwellers etc. would also be eligible.

Eligibility for Balika Samriddhi Yojana

The eligibility criteria for Balika Samriddhi Yojana is:

- 1) Girls born after 15th August 1997 to families living below the Poverty Line are eligible for this scheme.
- 2) A maximum of two daughters in a family can benefit from this scheme.
- 3) The scheme will pay annual scholarships into the girl's account, starting at ₹300 (when the girl is in Class 1) to ₹1,000 (when the girl in Class 10).
- 4) The girl will receive the money on attaining 18 years of age, provided she is not married.

2.1.9.9. Scheme for Construction and Running of Girls' Hostel for Students of Secondary and Higher Secondary Schools

The objective of this scheme is to improve access to and retain the girl child in secondary and higher secondary classes (IX-XII) so that the girl students are not denied the opportunity to continue their study due to long distance to school, parents' financial affordability and other connected societal factors. The Scheme envisages construction of a hostel with the capacity of 100 girls in each of about 3,500 Educationally Backward Blocks (EBBs) in the country. The girl students in the age group of 14-18 years studying in classes IX to XII belonging to SC, ST, OBC, Minority Community and BPL families form the target group of the scheme. At least 50% of girls' students should be from SC, ST, OBC, and Minority Communities.

2.1.9.10. National Scheme of Incentive to Girls for Secondary Education (NSIGSE)

The centrally sponsored scheme "National Scheme of Incentive to Girls for Secondary Education" was launched in May 2008 with the objective of establishing an enabling environment to reduce the drop-outs and to promote the enrolment of girl children mainly belonging to SC/ST communities in secondary schools. According to the scheme, a sum of ₹3,000 is deposited in the name of the unmarried eligible girls as fixed deposit, who are entitled to withdraw it alongwith interest on attaining 18 years of age and passing X class examination.

2.1.9.11. National Literacy Mission Authority (NLMA)

National Literacy Mission Authority (NLMA) has been set-up as an independent and autonomous wing of the Department to promote literacy and adult education and to achieve the goals spelt out in the National Policy on Education. It is the operating and implementing organisation at national level for all the activities envisaged in National Literacy Mission and has to undertake such other activities for adult education as considered appropriate. The goal of the adult education is "to establish a fully literate society through improved quality and standard of adult education and literacy".

2.1.9.12. Saakshar Bharat (SB)

Saakshar Bharat (SB) is the new variant of the National Literacy Mission. Initially, the scheme was in operation till 31.3.2012, now Saakshar Bharat programme has been included in the XII Five Year Plan (2012-17). The principal focus of the programme is on women, SCs, STs, minorities and other disadvantaged groups. The Mission has four broad objectives; namely, to impart functional literacy and numeracy to non-literate and non-numerate adults, enable the neo-literate adults to continue their learning beyond basic literacy and acquire equivalency to formal educational system, impart non- and neo-literates relevant skill development programmes to improve their earning and living conditions, promote a learning society by providing opportunities to neo-literate adults for continuing education.

2.1.9.13. Department of Women's Studies (DWS)

The Department, working as a Women's Education Unit since 1979, was made a full-fledged Department of Women's Studies in 1987, to look afresh at the

problems and issues of girls' education and women's empowerment through theoretical formulations, methods, tools and techniques of the newly emerging discipline of women's studies and of the new developments in Social Sciences. The roles and the functions of the Department were visualised accordingly. The activities of the Department mainly focus on redesigning of curricula, remove gender bias and gender stereotyping, sensitisation of educational and personnel, development of handbooks for teachers and teacher educators, conducting training programmes, awareness of generation, advocacy for the education and development of the girl child and bringing about attitudinal changes among the parents and the communities, evaluation of schemes and programmes of Government of India and above all building girl-friendly environment in the schools.

The Department of Women's Studies (DWS) plans and implements its activities in accordance with the NCERT's commitment for girls' education. Recently, the NCERT re-named the Department of Women's Studies as Department of Gender Studies in the light of a landmark judgement of the Supreme Court of India in 2014, for treating transgender (TG) as 'third gender'. Therefore, for the purposes of safeguarding and enforcing appropriately their rights guaranteed under the Constitution, DGS stands committed to work for gender-inclusive society.

2.1.9.14. District Primary Education Project (DPEP)

The DPEP (District Primary Education Programme) has, alongwith other school effectiveness activities, targeted girls with an alternative form of schooling and has achieved gender parity in all the districts where the programme is running. It has managed to achieve its objectives in most of the districts. The result of the NCERT administered language and mathematics learning assessment survey (1997) in the DPEP districts indicated that the programme's target of narrowing the gender gap to less than 5 percentage points had been achieved in almost all the districts, although social group disparity by and large has remained unchanged.

2.1.9.15. Shiksha Karmi Project (SKP)

The Shiksha Karmi Project (SKP) is being implemented since 1987, with assistance from the Swedish International Development Cooperation Agency (SIDA). The project aims at universalisation and qualitative improvement of primary education in the remote and socio-economically backward villages of Rajasthan, with primary focus on girls. Since teacher absenteeism has been found to be a major obstacle in achieving the objective of UEE, the project uses the novel approach of substituting teachers in dysfunctional schools with local youth known as Shiksha Karmis who are provided with rigorous training and supervisory support. An important feature of this innovative project is the mobilisation and participation of the community in improving the functioning of primary schools.

2.1.9.16. Lok Jumbish (LJ)

Lok Jumbish Project was introduced in phases in Rajasthan. The first phase of the project was for a period of two years from 1992-94, with the expenditure shared between SIDA, Government of India and Government of Rajasthan in the ratio 3:2:1. The second phase stretched up to 1998, with the sharing modality

remaining the same. The coverage of the project is presently extended to 75 blocks, covering a population of approximately 12 million. Lok Jumbish has had a positive effect on the empowerment of locally-elected people, especially on female representatives at village level, who are often active members of the Lok Jumbish core teams or women's groups. The Village Education Committees (VECs) carefully formed and trained through environmental building activities in the Lok Jumbish programme.

The real unit of implementation of LJ is the village. Trained and motivated field personnel, mostly women, undertake environment-building to arouse the attention of the village community towards the status of women and to analyse and understand the educational scenario. A women's group and core team, with men as well as women, are selected by the village community. These persons are provided residential training and are imparted skills in school mapping and micro-planning.

2.1.9.17. Operation Blackboard

The Scheme of Operation Blackboard (OBB) was launched in 1987-88 with the aim of improving human and physical resource available in primary schools of the country. Provision of atleast two reasonably large rooms, atleast two teachers and essential teaching/learning materials for every existing primary school were the components of the scheme. The scheme has been subsumed in Sarva Shiksha Abhiyan (SSA) from 2002-2003.

2.1.9.18. Ujjawala

Prevent women & child traf

This scheme aims to prevent trafficking of women and children for commercial and sexual exploitation through social mobilisation and involvement of local communities, awareness generation programme generate public discourse through workshops/seminars and such events and any other innovative activity. It also facilitate rescue of victims from the place of their exploitation and place them in safe custody. It provides rehabilitation services both immediate and long-term to the victims by providing basic amenities/needs such as shelter, food, clothing, medical treatment including counselling, legal aid and guidance and vocational training.

2.2. **WOMEN EMPOWERMENT**

The concept of women empowerment not only focuses on giving women strength and skills to rise above from their miserable situation but at the same time it also stresses on the need to educate men regarding women issues and inculcating a sense of respect and duty towards women as equals. The Government of India had begun in the new millennium by declaring the year 2001 as "Women's Empowerment Year" to focus on a vision "where women are equal partners like men". The most common explanation of "women's empowerment" is the ability to exercise full control over one's actions. The last decades have witnessed some basic changes in the status and role of women in our society. There has been shift in policy approaches from the concept of welfare in the 70s to development in the 80s and 90s, and now in 21st century for the empowerment.

Women empowerment in simple words can be understood as giving power to women to decide for their own lives or inculcating such abilities in them so that they could be able to find their rightful place in the society. Women empowerment may normally be described as "a process which enables them to develop their confidence and increase their inner strength and self-reliance to decide and determine their important choices in life." It is a process which enables women to have access and control of various factors necessary for their economic independence, political participation and social development".

According to the United Nations, women's empowerment mainly has five components:

- 1) Generating women's sense of self-worth,
- 2) Women's right to have and to determine their choices,
- 3) Women's right to have access to equal opportunities and all kinds of resources,
- 4) Women's right to have the power to regulate and control their own lives, within and outside the home, and
- 5) Women's ability to contribute in creating a more and just social and economic order.

So, empowerment means acquisition of authority or power and shouldering of greater responsibilities in several fields of activities.

2.2.1.1. Dimensions of Women Empowerment

The process of empowerment consists of following five dimensions:

- 1) **Cognitive Dimension:** This dimension refers to women having an understanding of the conditions and causes of their subordination at the micro and macro levels. It involves making choices that may go against cultural expectations and norms.
- 2) **Psychological Dimension:** This dimension includes the belief that women can act at personal and societal levels to improve their individual realities and the society in which they live.
- 3) **Economic Dimension:** The economic component requires that women have access to, and control over productive resources, thus ensuring some degree of financial autonomy. However women notes that changes in the economic balance of power do not necessarily alter traditional gender roles or norms.
- 4) **Political Dimension:** The political element entails that women have the capability to analyse, organise and mobilise for social change.
- 5) **Physical Dimension:** This type of dimension is a physical element of gaining control over one's body and sexuality and the ability to protect oneself against sexual violence to the empowerment process.

2.2.1.2. Importance of Women Empowerment

The importance of women empowerment can be understood under following points:

- 1) **Overall Development of Society:** The money that women earn does not only help them and or their family, but it also help to develop the society.

- 2) **Economic Benefits:** Women empowerment also leads to more economic benefits not to the individuals but to the society as well. Unlike earlier days when they stayed at home only and do only domestic work, cooking and stuff like that. Nowadays, they roam outside and also earn money like the male members of the society. Women empowerment helps women to become independent and also to earn for their family which helps to grow country's economy.
- 3) **Reduction in Domestic Violence:** Women empowerment leads to decrease in domestic violence. Uneducated women are at higher risk for domestic violence than educated women.
- 4) **Reduction in Corruption:** Women empowerment helps women to get educated and know their rights and duties and hence can stop corruption.
- 5) **Reduce Poverty:** Women empowerment also reduces poverty. Sometimes, the money earned by the male member of the family is not sufficient to meet the demands of the family. The added earnings of women help the family to come out of poverty trap.
- 6) **National Development:** Women are increasingly participating in the national development process. They are making the nation proud by their outstanding performances almost every sphere including medical science, social service, engineering, etc.

2.3. EXERCISE

2.3.1. Very Short Answer Type Question

- 1) What is Mahila Samakhya Scheme?
- 2) Define women empowerment.
- 3) Write some problems of women in India.
- 4) What is KGBV scheme?
- 5) What is Kishori Shakti Yojana?

2.3.2. Short Answer Type Question

- 1) What are various problems faced by Indian women?
- 2) Write a short note on Beti Bachao, Beti Padhao Scheme.
- 3) What are government policies and schemes for girls' education?
- 4) Write a short note on Balika Samridhi Yojna.
- 5) What is SABLA?

2.3.3. Long Answer Type Question

- 1) Explain in detail situational analysis of women in India.
- 2) Focus on the socio-economic upliftment of women in India?
- 3) What are the various programmes implemented and executed by the Government of India for socio-economic reform of women?
- 4) What are constitutional provisions for women and girls? Explain in detail.
- 5) What are various policy initiatives for women taken by the Government?

CHAPTER 3

Theories on Gender and Education

3.1. GENDER AND EDUCATION

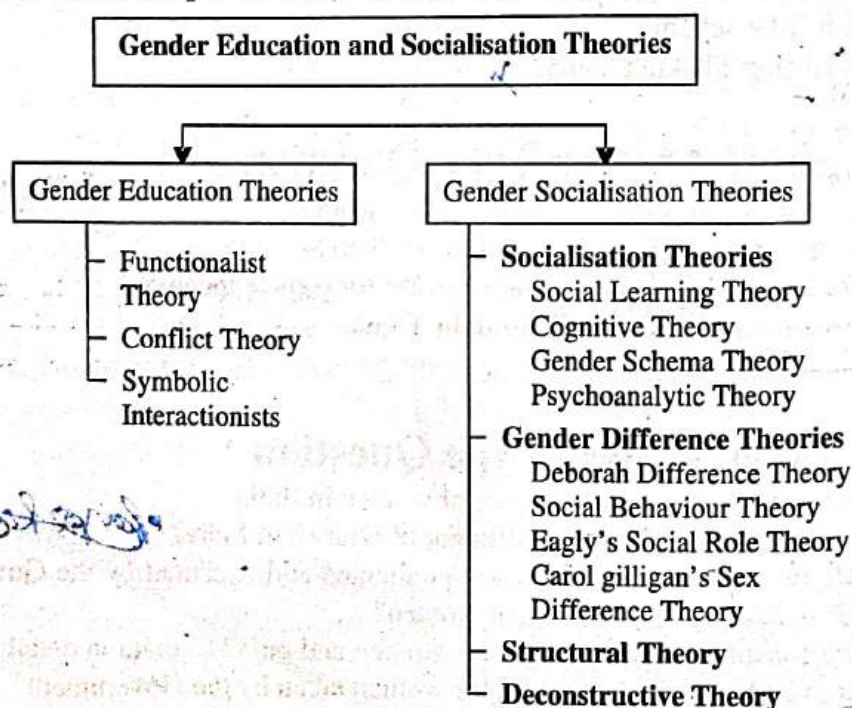
3.1.1. Introduction

Education is both a human right in itself and an indispensable means of realising other human rights. As an empowerment right, education is the primary vehicle by which economically and socially marginalised adults and children can lift themselves out of poverty and obtain the means to participate fully in their communities.

But at present, the scenario of gender education has completely changed. In India Telangana has become the first state to introduce compulsory gender education at the graduate level without repeating gender stereotypes, in its bilingual textbook titled, 'Towards a World of Equals.' The book is introduced on a pilot basis in engineering colleges, affiliated to the Jawaharlal Nehru Technological University (JNTU-Hyderabad), discusses gender in its composite form without limiting itself to crime against women. From information on unacknowledged women writers of Telangana to problems of sex determination and women's work in politics and economics, the book attempts to cover it all.

3.1.2. Gender and Education Theories

Today, sociologists and educators debate the function of education. There are different theories that represent their views. These theories are as follows:



- 1) **Functionalist Theory:** This theory focuses on the ways that universal education serves the needs of society. Functionalists first see education in its manifest role, i.e., conveying basic knowledge and skills to the next generation. **Durkheim** (the founder of functionalist theory) identified the latent role of education as one of socialising people into society's mainstream.
- 2) **Conflict Theory:** This theory sees the purpose of education as maintaining social inequality and preserving the power of those who dominate society. Conflict theorists examine the same functions of education as functionalists. Functionalists see education as a beneficial contribution to an ordered society, however, conflict theorists see the educational system as perpetuating the *status quo* by dulling the lower classes into being obedient workers. Both functionalists and conflict theorists agree that the educational system practices sorting, but they disagree about how it enacts that sorting. Functionalists claim that schools sort upon merit, conflict theorists argue that schools sort along distinct class and ethnic lines. According to conflict theorists, schools train those in the working classes to accept their position as a lower-class member of society. Conflict theorists call this role of education the "hidden curriculum."
- 3) **Symbolic Interactionist Theory:** This theory limits analysis of education to what they directly observe happening in the classroom. They focus on how teacher expectations influence student's performance, perceptions, and attitudes. **Robert Rosenthal** and **Lenore Jacobson** conducted the landmark study for this approach in 1968.

3.1.3. Gender Socialisation

Gender socialisation is the process of learning the social expectations and attitudes associated with one's sex. Sociologists explain through gender socialisation that why human males and females behave in different ways. They learn different social roles. **For example**, girls learn to do different household chores than boys. Girls learn to bake and clean, and boys learn to mow lawns and take out garbage. Gender socialisation occurs through such diverse means as parental attitudes, schools, how peers interact with each other, and mass media. Some researchers believe that biological differences underlie some behavioural differences between males and females and others disagree. Society expects different attitudes and behaviours from boys and girls.

Gender socialisation is the tendency for boys and girls to be socialised differently. Boys are raised to conform to the male gender role, and girls are raised to conform to the female gender role. A **gender role** is "a set of behaviours, attitudes and personality characteristics expected and encouraged of a person based on his or her sex".

Henslin contends that "an important part of socialisation is the learning of culturally defined gender roles." Gender socialisation refers to "the learning of behaviours and attitudes considered appropriate for a given sex". Boys learn to be boys and girls learn to be girls. This "learning" happens by way of many different agents of socialisation. Gender roles are reinforced through "countless subtle and not so subtle ways".

As parents are present in a child's life from the beginning, their influence in a child's early socialisation is very important, especially in regards to gender roles. Sociologists have identified four ways in which parents socialise gender roles in their children:

- 1) Shaping gender related attributes through toys and activities,
- 2) Differing their interaction with children based on the sex of the child,
- 3) Serving as primary gender models, and
- 4) Communicating gender ideals and expectations.

3.2. GENDER SOCIALISATION THEORY

3.2.1. Introduction

Theoretical approach of gender socialisation begins with Fagot's (1977, 1981) studies conducted within the social learning theory framework. As Fagot's work showed, reinforcement and modelling contribute importantly to gender development. The environment provides the raw material from which attitudes and knowledge of sex-typed behaviours and its consequences are drawn, but this is not the whole of the story. The child's capabilities must also be taken into account.

Thus, the authors incorporate some aspects of cognitive theory into their approach and find that schema theory provides a workable conceptualisation of developing gender knowledge. S. L. Bem's (1981) views concerning the inclusion of gratuitous information in gender schemas prompts the inclusion of the study of conceptual metaphor as described by G. Lakoff and M. Johnson (1980). The authors see the recognition of non-literal similarities or correspondences among entities as the route by which much that has no necessary connection with gender becomes gendered.

3.2.2. Different Theories of Gender Socialisation

Several theories that attempt to explain gender socialisation are social learning theory, and gender schema theory, e.g., fall within the category of learning theories more broadly. Such theorists understand the processes by which children learn gender appropriate behaviour in the same way children learn in general. Other theories focus on gender and sexuality exclusively. Psychoanalytic theory, e.g., emphasises the unconscious processes involved in developing gender identity.

3.2.2.1. Social Learning Theory

Social Learning theory states that gender is learned through positive and negative reinforcements. Learning occurs through observation and modelling.

Social learning theory, most closely associated with the work of psychologist **Albert Bandura**, is an outgrowth of the behaviourist tradition, which defines learning in terms of stimulus and response. According to this perspective, children are reinforced – both positively and negatively, for gender appropriate and inappropriate behaviour. A young boy playing with dolls, might be ignored by his father, the lack of attention serves as a negative reinforcement, so that the boy eventually stops playing with dolls altogether or parents might hug a young

girl who cries. The hug serving as a positive reinforcement thereby increasing the likelihood the girl will cry again in the future. In this way, the theory suggests that boys and girls learn behaviour that is expected from them.

Boys learn that playing with dolls is 'inappropriate'; girls learn that expressing emotion is consistent with being female. Social learning theory also suggests that children learn by observing and imitating the behaviour of same-sex adults. A young girl learns what it means to be female by observing her mother, whereas a boy learns what it means to be male by observing his father. First proposed in the 1950s and 1960s, social learning theory has not withstood the test of time. Research has shown, e.g., that parents who themselves exhibit sex stereotypical behaviours are not more likely than other parents to have children who exhibit strong sex stereotypical behaviours, thus discrediting the idea that children imitate same-sex adults.

In addition, children and especially boys – display gender appropriate behaviours even in the absence of reinforcement. Finally, evidence is mixed with regard to the extent to which parents reinforce male and female children differently. All of which suggests, that children are more actively engaged in their socialisation than the theory acknowledges.

3.2.2.2. Cognitive Theory

Cognitive psychology states how do individuals interpret and internalise gender meanings? How do we construct gender and sexual identity?

Cognitive theories of gender socialisation offer a different perspective, emphasising the developmental nature of the socialisation process, as well as the active role which child plays in the construction of his or her gender identity. **Lawrence Kohlberg**, best known for his theory of moral development, was one of the first to apply theories of cognitive development to gender identity. Specifically, he argued that "children's views of appropriate gender roles change as they grow older, reflecting their changing cognitive development".

Younger children between the ages of five and eight tend to have the most rigid definitions of gender, and apply the most severe sanctions for violations of gender norms. As they age, however, children are able to develop more complex and flexible definitions of gender. In general, however, **Kohlberg** believed that once children develop gender constancy – the recognition of themselves as male or female and the stable, unchanging nature of their gender – they become more motivated to demonstrate gender appropriate behaviour. Critics of **Kohlberg's** theory pointed to contradictory evidence, the fact that children demonstrate gender-typed behaviour as young as two or three years of age, long before they develop gender constancy to discredit his theory. They also argued that **Kohlberg's** theory failed to explain why children use gender, rather than some other construct, to organise their view of the world.

3.2.2.3. Gender Schema Theory

Sandra Bem introduced a second cognitive theory of gender socialisation known as gender schema theory. According to **Bem**, in cultures where distinctions between men and women are emphasised, children learn to use gender as a way

to process information about the world. The cognitive structures or gender schemas, help children to organise information, and maintain a sense of consistency and predictability. For **Bem**, two characteristics of gender schemas are particularly noteworthy. She argues that gender schemas tend to be polarised, so that children believe "what is acceptable and appropriate for females is not acceptable or appropriate for males (and vice versa)". And secondly, gender schemas tend to be androcentric, i.e., children internalise the message that males and masculinity are the standard or norm, and are more highly valued than females and femininity.

3.2.2.4. Psychoanalytic Theory

Psychoanalytic theory differs from both social learning and cognitive developmental theories in two important respects, it is not a learning theory, and it suggests that some aspects of gender identity result from unconscious psychological processes, rather than more conscious processes such as modelling or actively seeking information consistent with schemas. The psychoanalytic approach was founded by **Sigmund Freud**, but its application to gender socialisation was more fully outlined in the late 1970s by **Nancy Chodorow**. For **Chodorow**, the key factor in the development of gender identity is the role of the mother as the primary caregiver. Because children spend more time with mothers than fathers, **Chodorow** argues, their first identification is with the feminine. Eventually, however, children need to develop a sense of themselves as separate, as individual identities. For girls, the process is easier because by identifying with the mother she has already learned how to be female. Boys however, in developing a male gender identity, must first reject their identification with the feminine. Because the boys know most intimately what is feminine, **Stockard** (1999) writes, "he comes to define masculine as being not feminine". In the process of separation, boys often learn to devalue femininity as well. The psychoanalytic theory, like other socialisation theories, has not escaped criticism. Gender scholars argue that it is difficult to verify empirically, that it reinforces gender stereotypes – that women seek connection, whereas men prefer separation, e.g., and that it places too much emphasis on the unconscious.

3.2.3. Criticism of Gender Socialisation Theories

These theories were criticised by different theorist such as follows:

- 1) Individualistic, does not account for social, developmentalist does not account for social structure and cultural history,
- 2) Emphasis on unconscious impossible to systematically test or verify empirically,
- 3) Falsely universalises a western understanding of gender and relationship,
- 4) Reinforces western cultural stereotypes of gender,
- 5) Falsely creates view of women and men as homogenous groups with internally consistent motives and behaviours,
- 6) Ignores developmental processes of gender change from childhood to adulthood (childhood as poor predictor of adulthood outcomes),
- 7) Ignores structural opportunities and constraints, and
- 8) These theories have sex/gender problem. It means what is relationship of sex and gender each to development or together in development?

3.3. GENDER DIFFERENCE THEORIES

3.3.1. Introduction

The term difference originated at a seminar given by **Derrida** in 1968 at the societal franchise 'de philosophe'. The term in itself represents a synthesis of **Derrida's** semiotic and philosophical thinking. All of the concepts defined earlier are active in this theory. Several features in the application of this theory are as follows:

- 1) Difference is the difference that shatters the cult of identity and the dominance of self over other, it means that there is no origin (originary unit).
- 2) Deferrer (to differ) is to not be identical.
- 3) Difference marks a divergence that is written, that we can see, but not hear.
- 4) Deferrer (to defer) is to displace, shift, or elude.
- 5) Difference is the future in progress (the fight against frozen meanings), it is the displacement of signifying signifiers to the fringe, since there is no organising, original, transcendental signified.

3.3.2. Deborah Tannen's Difference Theory

In sociolinguistics, difference theory is a theory in the area of language and gender which examines the effect that gender has on language use. Difference theory was propagated by American socio-linguist **Deborah Tannen**. She became well known in the United States after her book '**You Just Do not Understand: Women and Men in Conversation**' which was published in 1990. It is often cited in the discussion of the theory and is considered to be the main reason for its popularisation.

Difference theory is often compared to the earlier theories of deficit and dominance theory, and like these theories has been subject to a number of criticisms.

Difference theory has roots in the studies of **John Gumperz**, who examined the differences in cross-cultural communication. While difference theory deals with cross-gender communication, the male and female genders are often presented as being two separate cultures. In her development on the difference theory **Deborah Tannen** in particular drew on the work of **Daniel Maltz** and **Ruth Borker** and their 1982 paper '**A Cultural Approach to Male-Female Miscommunication**' which itself drew on the work of **Gumperz**.

Another psychologist **Mary Talbot** makes reference to the term "gender-specific culture" in her critique of the difference theory. This idea of genders being culturally separated is embodied by the 1992 publication '**Men are from Mars, Women are from Venus**'.

Difference theory is often compared with dominance theory and deficit theory, and together with the more contemporary dynamic theory they make-up four of the theories most widely referred to and compared in the study of language and gender.

The reason for the popularity of Tannen's book **You Just Don't Understand**, and the resultant popularisation of difference theory, is generally attributed to the style of Tannen's work, in which she adopts a neutral position on difference in genderlect, making no value-judgements about use of language by either gender. Talbot comments that this means the book provides explanation for domestic disputes without "pointing the finger" at anyone.

Difference theory as postulated by Tannen is generally summarised into six categories, each of which pairs a contrasting use of language by males and females:

- 1) **Status versus Support:** In her work Tannen expresses two opposite poles between men and women. She expresses that, for men, the world is a competitive place in which conversation and speech are used to build status, whereas for women, the world is a network of connections, and that they use language to seek and offer support. In demonstrating this, Tannen uses the example of husband and wife, who at one point had jobs in different cities. She remarks that when people commented on this, she interpreted it as being offers of sympathy or support. Her husband, on the other hand, took such comments as being criticism and attempts to put him down. Tannen remarks that this displays the different approaches that women and men take in terms of status and support.
- 2) **Advice versus Understanding:** Women seek comfort and sympathy for their problems, whilst men will seek a solution to the problem.
- 3) **Information versus Feelings:** Tannen expresses that men's conversation is message-oriented, based upon communicating information. For women, conversation is much more important for building relationships and strengthening social links.
- 4) **Orders versus Proposals:** Men will use direct imperatives ('close the door', 'switch on the light') when speaking to others. Women encourage the use of super polite forms, however ('let's', 'would you mind if ...?'), etc.
- 5) **Conflict versus Compromise:** Tannen asserts that most women avoid conflict in language at all costs, and instead attempt to resolve disagreements without any direct confrontation, to maintain positive connection and rapport. Men, on the other hand, are more likely to use confrontation as a way of resolving differences and thereby negotiating status. Tannen supports this view by making reference to the work of Walter J. Ong, whose 1981 publication **'Fighting for Life'** asserted that "expressed adversativeness" is more an element of male culture than female culture. Tannen stresses that both forms of communication are valid ways of creating involvement and forming bonds.
- 6) **Independence versus Intimacy:** Difference theory asserts that in general men favour independence, while women are more likely to seek intimacy. Tannen demonstrates this with the example of a husband making a decision without consulting his wife. She theorises that he does so because he does not want to feel loss of independence that would come from saying, "Let me consult this with my wife first." Women, on the other hand, like to demonstrate that they have to consult with their partner, as this is seen to be proof of the intimacy of the relationship.

Tannen asserts that women, seeing the world as a network of connections and relationships, view intimacy as key to achieving consensus and avoiding the appearance of superiority, whereas men, who are more likely to view the world in terms of status, see independence as being key to establishing their status. **Tannen** also clarifies that while both men and women seek independence and intimacy, men are more likely to be focused on the former, while women are more likely to focus on the latter.

Criticism

General criticisms are that **Tannen's** observations are largely anecdotal and cannot be said for all conjugal conversations let alone mixed-gender interactions as a whole.

3.3.3. Gender Differences in Social Behaviour

There are the different causes of gender differences and similarities in behaviour. Some causes can be traced to human evolutionary history, especially the ways that the division of labour is influenced by biology and environments. A human universal in all known societies is a division of tasks so that men do some things in society and women do others. The specific activities in a society depend on what tasks can be performed most efficiently by each gender, given men's greater size, strength, and speed and women's bearing and nursing children.

The division of labour structures psychological gender differences and similarities. By observing the activities of women and men in their society, people form gender role beliefs or sex-typed expectations. **For example**, given that women perform more childcare than men in most industrialised societies, women are believed to be especially nurturing and caring. Given that men are more likely than women to hold higher status jobs in industrialised societies, men are believed to be especially dominant and assertive. Gender roles then influence behaviour through social and biological processes. In social interaction, people respond more favourably to others who conform to gender role expectations. Women and men also might incorporate gender roles into their own personal identities. Additionally, hormonal processes support role performance (e.g. testosterone increases in women and men before athletic competitions).

3.3.4. Eagly's Social Role Theory of Gender Difference

Alice Eagly developed a theory of gender difference which is called '**Eagly's** social role theory of gender differences'. **Alice Eagly** is a social psychologist who has spent much time of her career knowing the differences between men and women.

Eagly's social role theory of gender differences explains that the inherent physical differences between men and women led to a division of labour in society. More specifically, men are usually physically larger and stronger than women. Conversely, females tend to be smaller in size and not as physically strong as men. **Eagly's** theory cites these innate differences as causative factors in the development of **gender roles** for men and women.

Gender roles are behaviours that are common for one's gender. Simply stated, gender roles are societal and cultural differences between what behaviours we

expect to see from men and from women. Historically, it was expected that women would serve as primary caregivers for their children while men served as breadwinners for the family.

Eagly's theory expresses that these expectations arose out of the natural differences between male and females. These social and cultural expectations for men and women are also called **gender stereotypes**. Social and cultural expectations, or gender stereotypes, contribute to the notion that there are male-specific careers and female-specific careers. For example, the fields of nursing and teaching usually have more women than men. Construction and engineering are male-dominated industries. Eagly's theory puts forth the idea that these gender specific careers evolved from inborn proficiencies in these areas. Women are better nurturers so thrive in the nursing industry. Males are physically stronger so naturally make better construction workers.

3.3.5. Carol Gilligan's Theory of Sex Differences

Gilligan's theory mainly focuses on sex differences in moral reasoning, the perception of violence, the resolution of sexual dilemmas and abortion decisions, which creates a major challenge to **Kohlberg's** theory by introducing a feminist perspective of moral development.

Kohlberg in his theory had shown that the average female attained a moral judgment rating of stage three (good boy-nice girl), while adolescent males score at level four (law and order) and are more likely to move on to post conventional levels. While **Gilligan** suggests that these findings reveal a gender bias, not that females are less mature than boys. Men and women follow different voices. Men tend to organise social relationships in a hierarchical order and subscribe to a morality of rights. Females value interpersonal connectedness, care, sensitivity, and responsibility to people.

Kohlberg's scoring criteria give the interpersonal care orientations of females' lower ratings than the principled justice orientation. While on the other hand, **Gilligan** identifies different developmental stages for females. However, she does not claim that one system is better, both are equally valid. Only by integrating these complementary male (justice) and female (care) orientations will we be able to realise our full human potential in moral development.

3.4. STRUCTURAL THEORY OF GENDER

3.4.1. Introduction

In sociological theories, gender is a social construction rather than a biological given. The sources of gender differentiation lie more in social and institutional practices than in fixed properties of the individual.

Geis (1993) documents masterfully the social construction and perpetuation of stereotypic gender differentiation. Gender stereotypes shape the perception, evaluation and treatment of males and females in selectively gendered ways that beget the very patterns of behaviour that confirm the initial stereotypes. Many

gender differences in social behaviour are viewed as products of division of labour between the sexes that get replicated through sociostructural practices governed by disparate gender status and power.

Many sociologists reject the dichotomous view of gender, in that the similarities between men and women in how they think and behave far exceed the differences between them. With social changes in opportunity structures and constraining institutional arrangements, gender differences have declined over time.

Gender is not a unitary monolith. The homogeneous gender typing disregards the vast differences among women and the similarly vast differences among men depending on their socioeconomic class, education, ethnicity, and occupation. The practice of lumping all men and women into dichotomous gender categories, with men preordained for agentic functions and women for expressive and communion functions similarly comes in for heavy criticism.

With regard to the emotionality stereotype, **Epstein (1997)** reminds us that although women are supposedly more emotional than men, in mid-eastern cultures, such as Iran, it is men who express emotions most fervently. She maintains that gender theorists who contend that males and females are basically different in their psychological make-up which are contributing to gender stereotyping and polarisation.

3.4.2. Social Cognitive Theory

Social cognitive theory acknowledges the influential role of evolutionary factors in human adaptation and change, but rejects one-sided evolutionism in which social behaviour is the product of evolved biology, but social and technological innovations that create new environmental selection pressures for adaptiveness have no effect on biological evolution. In the bidirectional view of evolutionary processes, evolutionary pressures fostered changes in bodily structures and upright posture conducive to the development and use of tools, which enabled an organism to manipulate, alter and construct new environmental conditions. Environmental innovations of increasing complexity, in turn, created new selection pressures for the evolution of specialised biological systems for functional consciousness, thought, language and symbolic communication.

Social cognitive theory addresses itself to a number of distinctive human attributes. The remarkable capability for symbolisation provides a powerful tool for comprehending the environment and for creating and regulating environmental conditions that touch virtually every aspect of life. Another distinctive attribute is the advanced capability for observational learning that enables people to expand their knowledge and skills rapidly through information conveyed by modelling influences without having to go through the tedious and hazardous process of learning by response consequences.

Social cognitive theory does not assume an equipotential mechanism of learning. In addition to biological biases, some things are more easily learnable because the properties of the events can facilitate or impede acquisitional processes through attentional, representational, productional, and motivational means.

Human evolution provides bodily structures and biological potentialities not behavioural dictates. Socio-structural influences operate through these biological resources in the construction and regulation of human behaviour in the service of diverse purposes. Having evolved, the advanced biological capacities can be used to create diverse cultures-aggressive ones, pacific ones, egalitarian ones, or autocratic ones.

The sections that follow, present the basic structure of social cognitive theory, the main determinants it suggests and the mechanisms through which they operate. Later sections address the applications of the theory to the various aspects of gender role development and functioning. In social cognitive theory, gender development is neither totally shaped nor regulated by environmental forces or by socially non-situated intrapsychic processes. Rather, gender development is explained in terms of triadic reciprocal causation.

3.4.3. Structural Functionalism

Structural functionalists attempt to explain the nature of social order and the relationship between the various parts (structures) in society by examining the functionality of each to determine how it contributes to the stability of society as a whole. Although theorists using other perspectives argue that gender differentiation is bad for society in general and women in particular because it keeps women from reaching their potential and contributing fully to society. From the functionalist perspective, gender differentiation contributes to the stability of a society. Gender roles, in this view, arise from the need to establish a division of labour within the family. Because of their biological role in childbirth and breastfeeding, women in every culture and society around the planet have the primary responsibility for child care. Similarly, men have traditionally had the responsibilities for hunting and waging war because of their relatively greater size and strength.

3.4.3.1. Structural Functionalist Theories of Gender Inequality

Structural functionalists posit that gender roles arise from the need to establish a division of labour that will help in maintaining the smooth running of the family and concomitantly contribute to the stability of society. In this view, girls and boys are taught different approaches to life. Boys are taught instrumentality, i.e., to be goal-oriented, to focus on tasks, and to be concerned for the relationships of the family to outside societal structures. Girls, on the other hand, are taught to be expressive, i.e., to express their emotions and to look for and react to the emotions of others. In many ways, the functionalist perspective of gender equality is a product of its times, describing the realities of gender roles and inequalities of the 1950s, but not explaining them. However, the functionalist perspective is less useful for describing the realities of gender in the post industrial age where many women work outside the home, men can stay at home with the children, and everyone helps with the housework. More research is needed in order to gain a better understanding of the role of gender in society today and how the changing requirements of the post industrial age affect these roles and the stability they enforce on society.

3.4.3.2. Causal Structure

In the model of triadic reciprocal causation, personal factors in the form of cognitive, affective and biological events, behaviour patterns, and environmental events all operate as interacting determinants that influence each other bi-directionally. The personal contribution includes gender-linked conceptions, behavioural and judgmental standards and self-regulatory influences, behaviour refers to activity patterns that tend to be linked to gender; and the environmental factor refers to the broad network of social influences that are encountered in everyday life.

In this model of triadic causation there is no fixed pattern for reciprocal interaction. Rather, the relative contribution of each of the constituent influences depends on the activities, situations, and socio structural constraints and opportunities. Under low environmental dictates, as in egalitarian social systems, personal factors serve as major influences in the self-regulation of developmental paths. Under social conditions in which social roles, lifestyle patterns, and opportunity structures are rigidly prescribed, personal factors have less leeway to operate. Bidirectional causation it does not mean that the interacting factors are of equal strength. Their relative impact may fluctuate over time, situational circumstances, and activity domains.

The model of triadic reciprocity differs from those favoured by cognitive developmental theory and gender schema theory in that factors apart from cognitive ones are accorded considerable importance. Motivational, affective, and environmental factors are included as determinants of gender development and functioning as well as a broader array of cognitive factors than gender schematic and stereotypic knowledge. Moreover, which cognitions come into play and the strength of their influence on gender-linked behaviour is dependent on the particular constellation of environmental influences operating in a given situation.

3.4.3.3. Environmental Structures

The environment is not a monolithic entity disembodied from personal agency. Social cognitive theory distinguishes among three types of environmental structures. They include the imposed environment, selected environment, and constructed environment. Gradations of environmental changeability require the exercise of increasing levels of personal agency. In the case of the imposed environment, certain physical and socio-structural conditions are thrust upon people whether they like it or not. Although they have little control over its presence, they have leeway in how they construe it and react to it. Thus, school attendance and academic curricula are mandated for children regardless of their personal preferences. Some of the environmental impositions involve constraints, as when women were disenfranchised and prohibited from certain social, educational, and occupational pursuits or membership in certain social organisations.

There is a major difference between the potential environment and the environmental people actually experience. For the most part, the environment is only a potentiality with different rewarding and punishing aspects that do not come into being until the environment is selected and activated by appropriate course of

action. Which part of the potential environment becomes the actual experienced environment, thus depends on how people behave. This constitutes the selected environment. The choice of associates, activities, and educational pursuits are example of environment selectivity that affects developmental pathways.

The environments that are created, do not exist as a potentiality waiting to be selected and activated. Rather, people construct social environment and institutional systems through their generative efforts. **For example**, much early role learning occurs in children's symbolic play. By their choice of playmates and creative structuring of play activities, children construct their symbolic environment. The selection and construction of environments affect the reciprocal interplay between personal, behavioural, and environmental factors.

3.4.3.4. Socio-Cognitive Modes of Influence

Gender roles and conduct involve intricate competencies, interests, and value orientation. A comprehensive theory of gender differentiation must, therefore, explain the determinants and mechanisms through which gender-linked roles and conduct are acquired. In social cognitive theory, gender development is promoted by three major modes of influence and the way in which the information they convey is cognitively processed. The first mode is through modelling. A great deal of gender-linked information is exemplified by models in one's immediate environment such as parent and peers, and significant persons in social, educational and occupational contexts. In addition, the mass media provides pervasive modelling of gendered role and conduct. The second mode is through enactive experience. It relies on discerning the gender-linkage of conduct from the outcomes resulting from one's actions. Gender linked behaviour is heavily and socially sanctioned in most societies. Therefore, evaluative social reactions are important sources of information for constructing gender conceptions.

People have views about what is appropriate conduct for each of the two sexes. The third mode of influence is through direct tuition. It serves as a convenient way of informing people about different styles of conduct and their linkage to gender. Moreover, it is often used to generalise the informativeness of specific modelled exemplars and particular behavioural outcome experiences.

The relative impact of the three modes of influence varies from depending on the developmental status of individual and the social structuring of experiences. Therefore, some modes of influence are more influential at certain periods of development than at others. Modelling is omnipresent from birth. Infants are highly attentive to modelling influences and can learn from them, especially in interactive contexts.

As children gain mobility and competencies to act on the environment they begin enacting behaviour that is socially linked to gender and experiencing social reactions. They regulate their behaviour accordingly. As they acquire linguistic skills, people begin to explain their children what appropriate gendered conduct, is for them.

3.5. DECONSTRUCTIVE THEORY

3.5.1. Introduction

The term deconstruction has originated in France in the late 1960s, when structuralism and existentialism were still intellectually active. In a fundamental sense, deconstruction is associated with certain techniques for reading texts developed by **Jacques Derrida**, **Paul de Man** and some other thinkers. Another important thinker who was associated with deconstruction is **Foucault**, though many will not consider him as a deconstructionist in the strict sense of the term, as he was more than that. There is a wide consensus on the fact that **Jacques Derrida** is the chief proponent of deconstruction.

This approach has been taken up by literary scholars and writers, most notably the feminists, who have used the deconstructionist approach and the strategy of difference to give birth to new terms that bypass dualisms in general, but more pointedly, the feminine/masculine dualism founded on pathos/logos and other/self.

Deconstructionism is a 20th Century school in philosophy initiated by **Jacques Derrida** in the 1960s. It is a theory of literary criticism that questions traditional assumptions about certainty, identity, and truth. It asserts that words can only refer to other words and attempts to demonstrate how statements about any text subvert their own meanings.

3.5.2. Meaning of Deconstruction

Deconstructionism is notoriously **difficult to define** or summarise, and many attempts to explain it in a straight-forward, understandable way have been academically criticised for being removed from the original texts, and even contradictory to the concepts of deconstructionism. Some critics have gone so far as to claim that deconstruction is a dangerous form of Nihilism, leading to the destruction of western scientific and ethical values, and it has been seized upon by some conservative and libertarian writers as a central example of what is wrong with modern academia.

Barbara Johnson observes that Deconstruction is not synonymous with "destruction". However, it is in fact much closer to the original meaning of the word 'analysis' itself, which etymologically means "to undo" a virtual synonym for "to deconstruct."

If anything is destroyed in a deconstructive reading, it is not the text, but the claim to unequivocal domination of one mode of signifying over another. A deconstructive reading is a reading which analyses the specificity of a text's critical difference from itself. Deconstruction asserts that texts, institutions, traditions, societies, beliefs and practices do not have unambiguously definite meanings, as they do not have very strict and rigid boundaries. Deconstruction is being applied to texts, most of which are taken from the history of western philosophy. The new terms become undecidable, then, rendering them unclassifiable, and causing two previously opposed poles to become merged.

"Deconstruction refers to all of the techniques and strategies used by **Derrida** in order to destabilise, crack open and displace texts that are explicitly or invisibly idealistic."

Richard Rorty (1931-2007) has attempted to define "Deconstruction as the way in which the 'accidental' (or incidental) features of a text can be seen as **betraying** or **subverting** its essential message".

However, to deconstruct is not to mean destroy. Deconstruction is achieved in two steps:

- 1) **A Reversal Phase:** Since the pair was hierarchically ranked, we must first extinguish the power struggle. During this first phase, then, writing must dominate speech, other must prevail over self, absence over presence, perception over understanding and so on.
- 2) **A Neutralisation Phase:** The term favoured during the first phase must be uprooted from binary logic. In this way, we leave behind all of the previous significations anchored in dualistic thinking. This phase gives rise to androgyny, super-speech, and arche-writing. The deconstructed term, thus becomes undecidable.

3.5.3. Deconstruction Theory

Some important gender theories, namely, 'post-structuralist gender theories' and 'the queer theories' assume that an individual's sex is not part of the nature of human bodies or individuals, but that it constitutes a social and cultural form of existence resulting from specific practices of thinking, feeling and physical being which are based on the binary logic of dichotomies. In analogy to the juxtaposition of the categories of man and woman, categories such as culture – nature, body, spirit, matter, mind are similarly defined by means of opposites. The criticism behind this approach assumes that a large diversity of gender potentially exists, i.e., there are various forms of femininity and masculinity.

The best known representative of gender deconstructivism, **Judith Butler**, criticises that even feminism has subjected itself to gender constructs and that women fight for their rights as women after having accepted gender dichotomy propagated by men. Even the distinction made within the context of the theory of difference between sex (as the physical state) and gender (as a cultural norm), which originally questioned the natural basis of certain gender characteristics, is criticised from a deconstructivist perspective for perpetuating gender polarity by cultural means. In consequence, sex as a description of the physical body turns into a historical, societal and cultural phenomenon.

The fundamental assumptions of these gender theories are the following:

- 1) The system of gender dualism is a cultural product.
- 2) Gender is a construct produced by constant interaction, as well as by structures of society.
- 3) The subject is transformed into a sexual being by constant exclusion of the opposite.

The deconstructivist theory of gender offers a blueprint for interpreting many of the awkward and as yet unresolved problems in connection with real gender policy and enables people to better understand them. One question repeatedly raised in the context of women's and gender policies, i.e., why do not all women wish to pursue a feminist policy and why there are so many and varied approaches to women's issues, can be answered in the light of deconstructivist theory. The problem, in fact, only arises if it is generally assumed that being a woman is related to a specific identity shared by all women.

3.5.3.1. Feminists Ideas about Deconstruction Theory

Feminists considered deconstruction in a way that it contests women's 'agency', i.e., the presumption of autonomy, rationality and thus efficacy in a (narrowly conceived) political arena, and that deconstruction puts into question the possibility of a unified feminist movement that could represent the interests of all women, and the essentialist premises on which this politics was founded. However, it is also important to address more minor arguments which impact on deconstruction's reception. These arguments revolve around feminism's relationship to philosophy and understandings of the 'post discourses' and deconstruction's place within them. These factors influenced the reception of deconstruction within feminist theory and practice.

A deconstructive philosophy is tied to an ethics that is imperative, which contains political/practical injunctions, especially given that no theory is disinterested. In terms of feminist struggles, deconstruction offers to feminism a tool for analysing deconstructive theory, a new way of thinking about the world (challenging binary thinking), and through these processes a way of imagining a future that contains the feminine as well as the masculine.

3.5.3.2. Derrida's Theory of Deconstruction

Jacques Derrida's theory of the sign fits into the post-structuralist movement, which runs counter to Saussurean structuralism (the legacy of linguist Ferdinand de Saussure). Maintaining that the signifier (the form of a sign) refers directly to the signified (the content of a sign), structuralist theory has passed down a whole current of logo centric (speech-centred) thought that originated in the time of Plato. With writing as his basis (the written sign), Derrida has taken on the task of disrupting the entire stream of metaphysical thought predicated on oppositions. He has elaborated a theory of deconstruction (of discourse, and therefore of the world) that challenges the idea of a frozen structure and advances the notion that there is no structure or centre, no univocal meaning. The notion of a direct relationship between signifier and signified is no longer tenable, and instead we have infinite shifts in meaning relayed from one signifier to another.

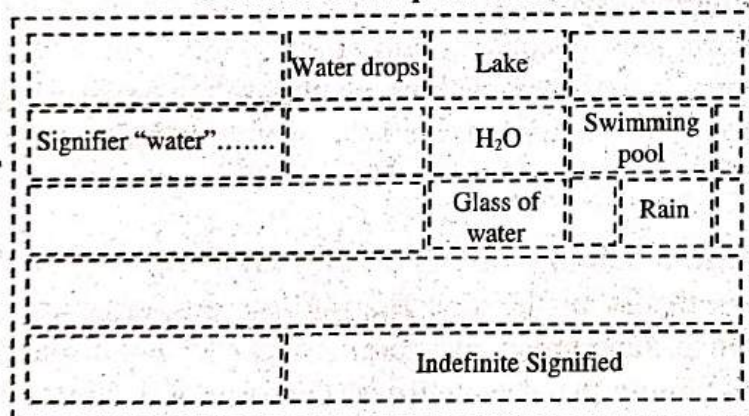
The term "post-structuralism" refers to a critical perspective that emerged during the seventies which has dethroned structuralism as the dominant trend in language and textual theory. In order to understand post-structuralism, we need to examine it in relation to structuralism. Deconstructionist criticism subscribes to the post-structuralist vision of language, wherein the signifier (the form of a sign) does not refer to a definite signified (the content of a sign), but produces other signifiers

instead. **Derrida** takes issue with the centre inherent in the "structurality of structure". Turning to **Claude Levi-Strauss** as a representative of structuralist theory, **Derrida** uses the prohibition of incest and the opposition's nature/culture and universal/prescriptive to show that this structure can no longer withstand scrutiny. The incest prohibition is universal. In this sense one could call it natural. But it is also a prohibition, a system of norms and interdicts, in this sense one could call it cultural.

Derrida thus rejects all of metaphysical history with its hierarchies and dichotomies that have survived to this day, the foundation upon which all of logic was laid. **Derrida** has rejected structuralism, and as a result, the Saussurean schema (the signifier/signified relationship) has been rethought.

- 1) **Sign, Signifier and Signified:** The relationship we find in structuralism between signifier and signified no longer exists. Moreover, there are two ways of erasing the difference between signifier and signified. First is the classic way, consists in submitting the sign to thought. The second is the one we are using here as opposed to the first one, consists in calling into question the system in which the preceding reduction functioned. The difference between both is the perceivable and the intelligible. The **Derridian** conception of the sign, then, is still tied to the structure of western philosophy, but the schema in which signifier is equal to signified (the direct relationship between signifier and signified) has been reconceived.

Consider the Example of Water



When reading the word "water", we might think of water drops, a lake, the chemical symbol H₂O, and so on. We do not necessarily think of a set image of water, a universal mental representation of it. And then, each concept (signifier) to which "water" might refer can trigger another signifier. This infinite chain from signifier to signifier results in a never-ending game and opens the text, displaces it, sets it in motion.

- 2) **Writing, Trace, Graphie, Gram:** Words naturally refer to or "reference" other words. **Derrida's** grammatology advances the idea that writing is originary in the same way speech is. There is a perpetual tension without a power struggle. Consequently:
 - i) Writing cannot be a reproduction of spoken language, since neither one (writing nor spoken language) comes first.
 - ii) Conceived in this way, writing is far more than the graphie (written form); it is the articulation and inscription of the trace.

As for the trace, it is originary, not original. It conveys the impossibility of an origin, or centre. It is the non-origin of origin. It is the absolute origin of sense in general.

The trace is the difference which opens appearance and signification. "If the trace belongs to the very movement of signification, then signification is a priori written, whether inscribed or not, in one form or another, in a 'sensible' and 'spatial' element that is called 'exterior'."

Derrida also discusses the trace as arche-writing, "at first the possibility of the spoken word, then of the graphie.

The concept of the 'graphie', or written form, relies on the trace for its existence, and it implies "the framework of the instituted trace, as the possibility common to all systems of signification. When we associate the trace with the graph (gestural, visual, pictorial, musical or verbal), this trace becomes a gram (letter). Only at this instant does the outside appear (as opposed to the inside), as a 'spatial' and 'objective' exteriority.

The arche-writing that **Derrida** is talking about is in fact a broader notion of writing conceptualised in terms of difference. This difference as temporalisation is the trace (track) of the written language in the spoken. **For example**, punctuation signs are supplemental to speech, not a reproduction of it.

- 3) **Text, Textuality, Closure and Non-Closure:** According to **Derrida**, the text cannot be explained by its origins (author, society, history, in other words, context) since repetition is the origin. The text is writing, and writing is langue (non-intention). It is langue relative to the discourse that implements it. However, reading is what makes text and writing possible. Arche-writing is reading that includes writing. Writing is characterised by textuality, which is at once the closure and non-closure of the text. But one can conceive of the closure of that which is without end. Closure is the circular limit within which the repetition of difference infinitely repeats itself. That is to say, closure is its playing space. This movement is the movement of the world as play.

3.5.3.3. Assumptions Behind Derrida's Theory of Deconstruction

Derrida lays many of his pre-suppositions out in a hard but very important essay called 'Structure, Sign and Play' in the 'Discourse of the Human Sciences'. The argument goes as follows:

- 1) Western thought and language have always had a fixed centre in absolute truth. This places limits on what it is possible to think or believe. It provides a foundation for being (i.e. what we are), and for knowing (i.e. how we think). Absolute truth provides certainties.
- 2) However **Derrida's** underlying assumption (which this essay does not explore) is that there is no God in the equation to guarantee such absolutes, and hence ideas about certainty are now ruptured. He concludes that any idea of a fixed centre was only a structure of power imposed on us by our past or by institutions of society, and does not in reality exist at all.

- 3) There is no ultimate reality, no God outside the system to which everyone and everything relates. Instead the only relationships that we can know are within the system of the world which **Derrida** calls discourses. For him ultimate reality is only a series of these discourses.
- 4) Because there is no fixed centre, there should no longer be any limits on what it is possible to think or believe. We should literally be able to think anything. We can be playful and flexible about the way we think, when we realise that "truth" and "falsehood" are simply wrong distinctions to make. Indeed they are just a destructive and harmful manifestation of that power structure.
- 5) Therefore we must stop considering everything in life, culture and thought in relation to absolute truth. To not do so is, for **Derrida**, oppressive and immoral.
- 6) A few more points, if you want to think a bit further (but these are not vital to the argument).
- 7) **Derrida** says that history is traditionally thought to be determined by human being. In other words God guarantees history. There was a beginning and there is an end to which we are working. Most human optimism for **Derrida** springs from this fact. The whole of science, e.g., is based on the fact that true things are there to be discovered and worked towards.
- 8) However this idea of history is what stops people thinking radical new thoughts because the assumptions we pick-up from history are oppressive. But the fact that people can and do think radical new thoughts is seen to deny this oppressive version of history, and, ofcourse, any absolute being behind history.
- 9) **Derrida's** ideal of play or flexibility therefore completely denies the possibility of absolutes or of God.

3.5.4. Criticism of Deconstruction Theory

The criticism of deconstructivist approaches to gender theory is, however, of an even more fundamental nature when reproaching it of neglecting societal and historical contexts of power and objective structures, including in the relationship between men and women. Although it must be noted that the deconstructivist approach does not *per se* exclude such contexts, no major conceptual efforts have so far been made by this school of thought in that direction.

Deconstructivist approaches are attempting to emancipate the subject from societal and cultural determinants of the binary gender code by questioning its legitimacy, feminists who use gender as a structural category for analysing power relations are trying to prove that binary gender coding occurs in the first place and that it covers up the domination over the female sex in societal and cultural systems.

Criticisms of Deconstruction Theory by Feminist

The criticisms of deconstruction theory by feminist are as follows:

- 1) **'Woman' as Undecidable:** Any feminist standpoint will necessarily be partial. Thinking about women may illuminate some aspects of a society that have been previously suppressed within the dominant view. But none of us can speak for 'woman' because no such person exists except within a specific set of (already gendered) relations to 'man' and for many concrete and different women.

Derrida's use of the term 'woman' as an undecidable has generated much discussion among feminists. A common apprehension for some feminists is a concern that women's particular 'experience' is neglected by deconstruction. For example, **Teresa de Lauretis** suggests that deconstruction erases the embodied subject. **Mary Rawlinson** also states that deconstruction attempts to "neutralise sexual difference", thereby creating an "unmarked generic humanity". **Rosalyn Diprose** notes that **Derrida's** use of the feminine has no material referent, 'women' in his texts operate only through metaphor.

- 2) **Importance of Language as Discourse:** By developing the idea that there is no origin, or fixed centre, **Derrida** highlights the importance of language as discourse. That is, language does not simply reflect or project meaning. On the contrary, meaning is an effect of language, hence the importance of the written word (or more precisely, the text) for deconstruction.
- 3) **Meaningless Elements:** For **Derrida**, no one element of discourse can have meaning in and of itself. Meaning is only possible through the inter-significative relationship between elements. These relationships are intricate and intertwined by traces of other elements in a chain of signification. Meaning cannot be independent or self-evident as it relies on 'traces of traces'. As **Flax** suggests, the term 'woman' has no meaning independent of other complex terms, including the term 'man'.

3.6. EXERCISE

3.6.1. Very Short Answer Type Questions

- 1) Write the name of gender education and socialisation theories.
- 2) What is socialisation?
- 3) Define gender identity.
- 4) Describe functionalist theory of gender education.
- 5) Describe conflict theory of gender education.
- 6) Criticise gender socialisation theories.

3.6.2. Short Answer Type Questions

- 1) Write a short note on gender education theories.
- 2) Briefly discuss gender socialisation theory.
- 3) Discuss gender schema theory?
- 4) Describe briefly social learning theory of gender socialisation.
- 5) Briefly criticise deconstruction theory.

3.6.3. Long Answer Type Questions

- 1) What are various theories of gender and education? Briefly describe any one of them.
- 2) Explain gender socialisation theory.
- 3) Explain deconstructive theory of gender socialisation.
- 4) Focus on gender difference theory in detail.
- 5) Focus on structural theory.

CHAPTER**4****Gender Identities and
Socialisation Practices****4.1. GENDER IDENTITY****4.1.1. Introduction**

Gender is our social and legal status as girls and boys, women and men. In psychology, identity is the qualities, beliefs, personality, looks and expressions that make a person (self-identity) or group (particular social category or social group). The process of identity can be creative or destructive. A psychological identity relates to self-image, self-esteem, and individuality.

Weinreich define identity as "A person's identity is defined as the totality of one's self-construal, in which how one construes oneself in the present expresses the continuity between how one construes oneself as one was in the past and how one construes oneself as one aspires to be in the future."

This allows for definitions of aspects of identity, such as, "One's ethnic identity is defined as that part of the totality of one's self-construal made up of those dimensions that express the continuity between one's construal of past ancestry and one's future aspirations in relation to ethnicity."

Gender identity forms an important part of identity in psychology, as it dictates to a significant degree how one views oneself both as a person and in relation to other people, ideas and nature. Other aspects of identity, such as racial, religious, ethnic, occupational, etc., may also be more or less significant or significant in some situations but not in others. In Cognitive Psychology, the term "identity", refers to the capacity for self-reflection and the awareness of self.

Sociology places some explanatory weight on the concept of role behaviour. The notion of identity negotiation may arise from the learning of social roles through personal experience. Identity negotiation is a process in which a person negotiates with society at large regarding the meaning of his or her identity. Psychologists most commonly use the term "identity" to describe personal identity, or the idiosyncratic things that make a person unique. Meanwhile, sociologists often use the term to describe social identity, or the collection of group memberships that define the individual.

However, these uses are not proprietary, and each discipline may use either concept and each discipline may combine both concepts when considering a person's identity.

4.1.2. Meaning and Definition of Gender Identity

Gender can be expressed in many ways – through our clothes, speech, activities, hobbies, and our behaviours. Every person thinks of their own gender differently, but there are a common set of beliefs that most people find helpful in communicating their identity to others. These gender identity beliefs include men, women, cisgender, transgender, third gender and non-binary. Thus, gender identity may be defined in different ways, such as;

Gender identity is how we feel about and express our gender and gender roles. It is a feeling that we have as early as age of two or three.

Gender identity is "one's personal experience of one's own gender."

Gender identity is "each person's internal and individual experience of gender. It is their sense of being a woman, a man, both, neither, or anywhere along the gender spectrum."

Gender identity is "the extent to which one identifies with a particular gender; it is a person's individual sense and subjective experience of being a man, a woman, or another gender."

Gender identity is defined "as a person's self-understanding of their gender."

A person's gender identity may be the same as or different from their birth-assigned sex. Gender identity is fundamentally different from a person's sexual orientation. It is often shaped early in life and consists primarily of the acceptance or non-acceptance of one's membership into a gender category. In most societies, there is a basic division between gender attributes assigned to males and females. In all societies, however, some individuals do not identify with some (or all) of the aspects of gender that are assigned to their biological sex.

In many Western cultures, individuals who identify with a gender that is different from their biological sex, e.g., they are assigned female at birth but feel deep within themselves that they are a boy or a gender other than a girl, are called transgender. Recent terms such as "gender queer", "gender fluid", "gender variant", "androgynous", "agender", and "gender non-conforming", are used by individuals who do not identify within the gender binary as either a man or a woman; instead they identify as existing somewhere along a spectrum or continuum of genders, or outside of the spectrum altogether, often in a way that is continuously evolving.

4.1.3. Age of Formation and Development of Gender Identity

There are several theories about how and when gender identity forms. In this regard, John Money suggested that children might have awareness of, and attach some significance to gender, as early as 18 months to two years.

Lawrence Kohlberg argues that gender identity does not form until age three. It is widely agreed that core gender identity is firmly formed by age three. At this point, children can make firm statements about their gender and tend to choose activities and toys which are considered appropriate for their gender (such as dolls and painting for girls, and tools and rough-housing for boys), although they do not yet fully understand the implications of gender. After age three, core gender identity is extremely difficult to change, and attempts to reassign it can result in gender dysphoria. Gender identity refinement extends into the fourth to sixth years of age, and continues into young adulthood.

Martin and Ruble conceptualise this process of development in three stages:

- 1) As toddlers and pre-schoolers, children learn about defined characteristics, which are socialised aspects of gender,
- 2) Around the ages of 5-7 years, identity is consolidated and becomes rigid, and
- 3) After this peak of rigidity, fluidity returns and socially defined gender roles relax somewhat.

Barbara Newmann breaks it down into four parts:

- 1) Understanding the concept of gender,
- 2) Learning gender role standards and stereotypes,
- 3) Identifying with parents, and
- 4) Forming gender preference.

4.1.4. Factors Influencing Formation/Development of Gender Identity

Although the formation of gender identity is not completely understood, many factors have been suggested as influencing its development:

- 1) **Nature versus Nurture:** In particular, the extent to which it is determined by socialisation (environmental factors) *versus* innate (biological) factors is an on-going debate in Psychology, known as *nature versus nurture*. Both factors are thought to play a role in formation and development of gender identity.
- 2) **Biological Factors:** Biological factors that may influence gender identity include pre and post-natal hormone levels and genetic make up. Several pre-natal, biological factors, including genes and hormones, may affect gender identity. The biochemical theory of gender identity suggests that people acquire gender identities through such factors rather than socialisation. Hormonal influences are also complex; sex-determining hormones are produced at an early stage of foetal development, and if pre-natal hormone levels are altered, phenotype progression may be altered as well, and the natural predisposition of the brain toward one sex may not match the genetic make-up of the foetus or its external sexual organs. Hormones may affect differences between males and females verbal and spatial abilities, memory, and aggression; pre-natal hormone exposure affects how the hypothalamus regulates hormone secretion later in life, with women's sex hormones usually follow a monthly cycle while men's sex hormones do not follow such a pattern.

- 3) **Social and Environmental Factors:** Social factors which may influence gender identity include ideas regarding gender roles conveyed by family, authority figures, mass media, and other influential people in a child's life. When children are raised by individuals who adhere to stringent gender roles they are more likely to behave in the same way, matching their gender identity with the corresponding stereotypical gender patterns. According to social-learning theory, children develop their gender identity through observing and imitating the gender-linked behaviours of others. They are then rewarded for imitating the behaviours of people of the same gender and punished for imitating the behaviours of another gender. **For example**, male children will often be rewarded for imitating their father's love for cricket, but punished or redirected in some way if they imitate their older sister's love for dolls.
- 4) **Language:** Another factor that has a significant role in the process of gender identity is language. While learning a language, children learn to separate masculine and feminine characteristics and unconsciously adjust their own behaviour to these predetermined roles. The social learning theory posits that children furthermore develop their gender identity through observing and imitating gender-linked behaviours, and then being rewarded or punished for behaving that way, thus being shaped by the people surrounding them through trying to imitate and follow them.
- 5) **Competition:** Competition for economic and social power can also influence one's gender identity, as gender is highly stratified with men having more societal and economic power and privilege than women and other genders in our culture.

4.1.5. Socialisation Practices in School, Family, Formal and Non-formal Organisations

Most children develop a clear-cut sense of whether they are boys or girls at a young age. This sense of being "a boy" or "a girl" is called gender identity. Gender identity development describes how young children learn to understand their gender, and what being that gender means in their everyday life. It is difficult for a child to grow to adulthood without experiencing some form of gender bias or stereotyping, whether it is the expectation that boys are better than girls at math or the idea that only females can nurture children.

As children grow and develop, the gender stereotypes they are exposed to at home are reinforced by other elements in their environment and are thus perpetuated throughout childhood and on into adolescence. A child's burgeoning sense of self, or self-concept, is a result of the multitude of ideas, attitudes, behaviours, and beliefs to which he or she is exposed. The information that surrounds the child and which is internalised comes to the child within the family arena through parent-child interactions, role modelling, reinforcement for desired behaviours, and parental approval or disapproval. As children move into the larger world of friends and school, many of their ideas and beliefs are reinforced by those around them.

A further reinforcement of acceptable and appropriate behaviour is shown to children through the media, in particular, television. Through all these socialisation agents, children learn gender stereotyped behaviour. As children develop, these stereotypes become firmly rooted beliefs and thus, are a part of the child's self-concept.

Children's gender identity develops in complexity during the middle childhood years. At this development moment, children have become aware of gender stereotypes having to do with how boys and girls are supposed to think and act. Correspondingly, children start to identify certain activities and abilities as being characteristically "masculine" or "feminine".

The success of socialisation process is indicated by the studies which show that gender identity is the unchanging core of the personality formation and is firmly established in the early stages of one's life. However, although biological differences between men and women are universal, there is differentiation of roles by gender, across cultures and societies. This is, because when biological differences are projected into the social sphere, they give rise to masculine and feminine roles although they are not innate.

All societies have a set of gender categories that can serve as the basis of the formation of a person's social identity in relation to other members of society. In most societies, there is a basic division between gender attributes assigned to males and females, a gender binary to which most people adhere and which enforces conformance to ideals of masculinity and femininity in all aspects of sex and gender, i.e., biological sex, gender identity, and gender expression. In all societies, some individuals do not identify with some (or all) of the aspects of gender that are assigned to their biological sex, some of those individuals are transgender or gender queer. Some societies have third gender categories.

A brief description of gender socialisation practices is given below:

- 1) **Socialisation Practices in School:** Psychologists believe that the nature (i.e., biology) and nurture (i.e., environment) act together in reciprocally causal, interactive ways to produce gender differences. The experiences afforded to girls and boys within schools are known to affect gender differentiation both directly, by providing differential skill practice and reinforcement, and indirectly, by providing input that leads children to actively socialise themselves along gender-differentiated pathways. Schools are major contexts for gender socialisation, in part because children spend their large amount of time engaged with peers in such settings.

For nearly all psychological traits on which young boys and girls differ (e.g., reading ability, play preferences), the distribution of the two groups is overlapping. Schools can magnify or diminish gender differences by providing environments that promote within-gender similarity and between-gender differences, or the inverse (within-gender variability and between-group similarity).

Schools' affect gender differentiation via two primary sources – teachers and peers. Teachers and peers directly influence gender differentiation by providing boys and girls with different learning opportunities and feedback. Teachers and peers are also sources of learning about gender. Teachers present curricular materials that contain gender stereotypic behaviour, and peers exhibit gender stereotypic attitudes and behaviour. Children internalise gender stereotypes and prejudices, which in turn guide their own preferences and behaviours.

- 2) **Socialisation Practices in Family:** As it is clearly described that there are different types of families in India. In Indian families gender roles are well differentiated and influence the socialisation process from birth onwards. From early in life, children begin to experience gender based differentiation in their relationship with others, in distribution of family resources and in entitlement to family membership like, nutrition, health care and education, etc. Both boys and girls grow up with the knowledge of the special value attached to the male child.

The socialisation of adult roles is influenced by the overpowering notion of male supremacy. There is a clear distinction between feminine and masculine roles which comes early in childhood and becomes sharper as the child grows up. The family is one of the main socialising institutions of the society. Within the family, the child appropriates the social norms and values and it becomes capable of having relations with the other members of the society.

The socialisation process within the family has many components, such as:

- i) **Normative:** Through which these are transmitted to the child.
- ii) **Cognitive:** Through which the child acquires habits and knowledge necessary to action as an adult.
- iii) **Creative:** Through which these are formed by the capacities of creative thought and of giving proper responses in new situations.
- iv) **Psychological:** Through which there is developed affectivity necessary to the relation with the parents, with the future partner, and with their own children and with other persons.

Indian families are capable of fulfilling the physical, spiritual and emotional needs of its members. Initiating and maintaining growth, and be a source of support, security and encouragement to the patient. These fundamental characteristics of the Indian family remain valid even now despite the changes in the social scenario.

- 3) **Socialisation Practices in Formal Organisation:** The formal organisation consists of the formally recognised and established statuses of the members. The relationship between the members is more a status relationship than a personal relationship. There is authority in formal organisations hence there is super ordination and subordination. Individuals are valuable because of their status and prestige. The norms of formal organisation differ. They are

found in the form of written rules, regulations, laws contracts or constitutions. The norms are more subtle. They are also informal. They may be found in the form of customs, morals, folkways, belief and they are not in written form. Formal organisations may have long history of their own. The state or clubs, etc., are relatively permanent and stable.

- 4) **Socialisation Practices in Non-Formal Organisation:** The non-formal or informal organisation consists of role rather than statuses. The relationship between the members is more a personal relationship or role relationship than the status relationship. There is leadership in informal organisation; hence we find dominance and submission. Individuals are valuable because of their roles and esteem. Informal organisations are not very permanent. Informal organisations may develop into formal organisation.

4.2. TEACHER AS AN AGENT OF CHANGE

Teachers are considered as the person who can help to bring about positive changes in the lives of students. They are seen as natural leaders who can give advice on various affairs of the communities. Within the context of their direct interaction with children, parents and communities, teachers and educators could play several major roles in the prevention and elimination of gender inequality.

Teachers support gender equality, promote and strengthen the constitutional culture and stability. It is important to ensure in the context of the Indian reality that all the educational programmes are carried out in strict conformity with the secular values. The education system must play a positive role in the empowerment of women and removal of all kinds of biases which are basically man made. Teachers act as:

- 1) **Catalysts for Change in the Educational System:** It is vital that teachers participate in decision-making and in educational planning and reform. The very nature of teachers makes effective partners in realising and maximising the potential of education in the fight against gender inequality. All the analyses on the relations between education and gender inequality are the urgency to improve the status of teachers and their working conditions and to address their continuing development as professionals. These are prerequisites for improving the quality of education in all countries, especially in developing countries where most of the world's inequality prevailing.

In this regard therefore the teacher/educational leader's role in being agents of change include:

- i) Policy advocacy,
- ii) Policy formulation, implementation, monitoring and evaluation,
- iii) Policy consultancy,
- iv) Teacher training for change hence institution planned change, and
- v) Combating resistance to change tactfully.

2) **Change Mindset of Society:** Gender issues are prevailing in society in all areas of life. To minimise these gender issues, it need to change the mindset of the younger generation of society as they are those who can bring about further change in society, with their innovative ideas, thoughts and practices. Good educated teachers who have a sound knowledge regarding gender issues able to do good effort in this regard. It has been observed that teachers reinforce gender roles also in the different expectations that they have for boys and girls in their classes, "Teachers also create learning environment."

3) **Change Thoughts of Students:** Teachers play a very important part in the early upbringing of the child, their ideas and their beliefs can change the thought patterns of young students. A teacher must therefore constantly be aware of the fact that his or her actions/attitude/behaviour/perspective/ approach/ manner/ outlook/mind-set will help to shape a child's gender role. He/she may use multiple strategies and interventions to ensure that students have equal opportunities to both create and obtain their goals. Studies have shown gender differences to have a direct relationship to preferential treatment, classroom dynamics and academic success. Teachers are required to be serious about the gender issue. For the teachers to bring about a change in the society they should be given prehand knowledge over the issue. Teachers need not only have a gender sensitive curricula and textbooks but also gender equality education.

4) **Act as a Role Model:** Teachers can serve as role models for the students. A role model is a person who inspires and encourages students to, strive for greatness, live to fullest potential and see the best in themselves. A role model is someone we admire and someone we aspire to be like. We learn through them, through their commitment to excellence and through their ability to make us realise our own personal growth. We look to them for advice and guidance. A role model can be anybody – a parent, a sibling, a friend but some of our most influential and life-changing role models are teachers.

5) **Guide Learners:** The first and foremost responsibility of the teacher in relation to his learners is to guide him/her in best possible way. The learner's job is to actively try to construct meaning and make sense of things, and the teacher's job is to assist this construction process. A teacher's job cannot remain confined to delivering a set of lectures or mere coverage of syllabus but changes in objectives, in content, in teaching methods, in programmes, in the size and composition of the students' body, in the selection and professional preparation and to give him the widest opportunity to develop his skills, abilities, and potentialities to the full.

6) **Bring Innovation in Education:** The teacher has an important role to play in the acceptance and adoption of various educational innovations, e.g., restructuring of courses, examination reforms, practical orientation to courses, making studies relevant and so on. In the past, many of the reforms reached a dead end because of the apathy of the teacher.

7) **Bring Changes in Community:** This entails the role of a teacher as a community development worker and in use of their influence to bring about

societal change. The teacher therefore has greater potential to influence change at community level in addressing a lot of social ills by providing literacy and education, ensuring sensitisation of communities, pupils and parents in the needed aspects of social change, developmental projects, advocacy works and community development efforts. This is primarily because in many rural communities, teachers are highly esteemed and honoured and have an almost unmatched influence on pupils and their communities as a whole.

- 8) **Make Changes in Institutional Setting:** The teacher can be an agent of change in his/her workplace to bring about policy, technological and ethical changes as well as help to build a greater and better service delivery system. The teachers focus on grouping students and building community in the classroom.

- 9) **Learner Centred Change:** The teacher can influence change in the learners as one of the key influences in the character formation stages of life. The teacher can be regarded as the central factor around which the developing student revolves and looks up to especially in his or her formative years. Thus, the preservation of bios must be emphasised at the early stage of the learning child.

4.3. EXERCISE

4.3.1. Very Short Answer Type Questions

- 1) What is gender identity? Define.
- 2) Define socialisation.
- 3) Write two factors influencing gender identity.
- 4) Who is teacher?
- 5) Briefly describe socialisation practices in school.

4.3.2. Short Answer Type Questions

- 1) Write a sort note on role of family in socialisation.
- 2) Write a sort note on role of school in socialisation.
- 3) Describe factors influencing gender identity.
- 4) Briefly discuss age of formation of gender identity.
- 5) Write a sort note on role of formal and non-formal organisation in socialisation.

4.3.3. Long Answer Type Questions

- 1) What is gender identity? Describe factors influencing formation and development of gender identity.
- 2) Discuss formation and development of gender identity?
- 3) Focus on socialisation practices in school and family.
- 4) Write a detail note on socialisation in the formal and non-formal organisations?
- 5) Write a detail note on teacher as an agent of change.

CHAPTER 5

Understanding the Nature and Process of Socialisation

5.1. SOCIALISATION

5.1.1. Meaning and Definitions of Socialisation

Socialisation is a term used by sociologists, social psychologists, anthropologists, political scientists, and educationalists. Through the process of socialisation the individual becomes a social person and attains personality.

Socialisation refers to the lifelong process of inheriting and disseminating norms, customs, and ideologies, providing an individual with the skills and habits necessary for participating within his or her own society.

Socialisation is "the means by which social and cultural continuity are attained."

Socialisation is the means by which human infants begin to acquire the skills necessary to perform as functioning members of their society. It is the process of learning one's culture and how to live within it.

According to MacIver, "Socialisation is the process by which social beings establish wider and profounder relationships with one another, in which they become more bound-up with, and more perceptive of the personality of themselves and of others and build-up the complex structure of nearer and wider association".

According to Bogardus, "Socialisation is the process of working together, of developing group responsibility, of being guided by the welfare needs of others".

According to Ogburn, "Socialisation is the process by which the individual learns to conform the norms of the group".

According to Green, "Socialisation is the process by which the child acquires a cultural content, alongwith selfhood and personality".

Thus, socialisation is the process of transferring norms, values, beliefs, and behaviours to future group members. Socialisation prepares people for social life by teaching them a group's shared norms, values, beliefs, and behaviours.

5.1.2. Nature/Characteristics of Socialisation

The nature/characteristic of socialisation is described as follows:

- 1) **Socialisation is Continuous Process:** Socialisation is a life-long process. It does not cease when a child becomes an adult. As socialisation does not cease when a child becomes an adult, internalisation of culture continues from generation to generation. Society perpetuates itself through the internalisation of culture. Its members transmit culture to the next generation and society continues to exist.

- 2) **Inculcates Basic Discipline:** Socialisation inculcates basic discipline. A person learns to control his impulses. He may show a disciplined behaviour to gain social approval.
- 3) **Control Human Behaviour:** It helps to control human behaviour. An individual from birth to death undergoes training and his behaviour is controlled by numerous ways. In order to maintain the social order, there are definite procedures or mechanism in society. These procedures become part of the man's life and man gets adjusted to the society. Through socialisation, society intends to control the behaviour of its-members unconsciously.
- 4) **Rapid Process:** Socialisation takes place rapidly if the agencies' of socialisation are more unanimous in their ideas and skills. When there is conflict between the ideas, examples and skills transmitted in home and those transmitted by school or peer, socialisation of the individual tends to be slower and ineffective.
- 5) **Socialisation Takes Place Formally and Informally:** Formal socialisation takes through direct instruction and education in schools and colleges. Family is, however, the primary and the most influential source of education. Children learn their language, customs, norms and values in the family.
- 6) **Socialisation is an Unconscious and Conscious Process:** It is an unconscious because a child is affected by his surroundings and he is socialised by the family and society but it is also decided as a conscious process because a child learns from education and his conformation with different kinds of people and he himself becomes aware about how to behave systematically with balanced mind set. So socialisation is both unconscious as well as conscious process thereby child socialises him.

5.1.3. Importance of Socialisation

Socialisation is important for transforming the biological being into a social being. Socialisation allows all individuals in a community to develop very similar values, norms, and beliefs. Socialisation is important for:

- 1) **Personality Development:** Personality is a product of society. In the absence of groups or society, no man can develop a personality of his own. But socialisation is a process through which the personality of the new born child is shaped and moulded. Through the process, the child learns an approved way of social life. At the same time, it also provides enough scope for the individual to develop his individuality.
- 2) **Being Disciplined:** Socialisation is social learning. Social learning is essentially the learning of rules of social behaviour. It is the values, ideals, aims and objectives of life and the means of attaining them. Socialisation disciplines an individual and helps them to live according to the social expectations.
- 3) **Providing the Knowledge of Skills:** Socialisation is a way of training the new born individual in certain skills, which are required to lead a normal social life. These skills help the individual to play economic, professional, educational, religious and political roles in his latter life. In primitive societies, e.g., imparting skills to the younger generation in specific occupations was an important aspect of socialisation.

- 4) **Reducing Social Distance:** Socialisation reduces social distance and brings people together if proper attention is given to it. By giving proper training and guidance to the children during their early years, it is possible to reduce the social distance between people of different castes, races, regions, religions, and professions.
- 5) **Individualisation:** *Independence* It is also a social process which tends to make the individual more or less independent of his group and to create in him self-consciousness of his own.

5.1.4. Factors Influencing Socialisation

Socialisation is a fundamental sociological concept, which influenced by a number of factors. They are following:

- 1) **Heredity:** There are many potential factors that are involved in shaping a personality. These factors are usually seen as coming from heredity. Some hereditary factors that contribute to personality development do so as a result of interactions with the particular social environment in which people live.
- 2) **Family:** It is the primary socialising institution. The significance, despite the social changes and developments, it is still great, especially with the development of communication skills among its members. The family characteristics affect decisively the socialisation of the individual. The family's position in the social stratification significantly equips the child with relevant skills and perspectives. The residence (city, province) of family, despite strong trends emulation in recent decades, also affects socialisation.
- 3) **Environment:** Environmental stimuli often determines the growth of human personality. A good school, social equality, political freedom, in short, a proper environment may determine whether the social or the self-centered forces will become supreme. Psychoanalysts have proved that a man behaves in society according to whatever he has become in the family. Man lives in a group and while living so he has to conform to the traditions; beliefs and ideals of the group. Social nature is very much developed in, and through group life.
- 4) **Culture:** The child has little or no chance of following desires which are opposed to those of the group. His desires and activities begin to be inhibited, and gradually, by definition within the family, by playmates in the school, through reading, by formal instruction, by informal signs of approval, and disapproval, the growing members learn the code of society. Thus group influences also determine the growth of human personality. It is, therefore, through the interaction of the above three factors that a human being becomes a social being. As a person matures he faces one harsh experience after another, he sometimes loses that which he values highly, and thereby becomes more interested in the welfare of others. Sometimes suffering and hardships socialises a man.
- 5) **School:** In some societies, socialisation occurs even within the family and the team. In modern societies, however this is mainly done in the educational system. Apart from his spiritual training, the person learns to school discipline, set goals, to fulfil, to cooperate, to compete, etc. The school also

imparts to children sets expectations which must meet when they grow up. At school they learn about their rights and duties as citizens, and cultivated a sense of the responsibility as members of the society in which they live.

- 6) **Media:** Radio, television, newspapers, magazines maintained by ads. In recent years the music, dressing, eating and other areas of youth culture emerged as profitable enterprises. The media appear intensely youthful through ways of dress and appearance. Young people who rejected the decades fashion and stylised outfit preferring jeans and sports shoes in recent years buying jeans and sneakers known brands. This is a typical example of interaction of society and various social groups, which continues throughout the duration and extent of socialisation.

5.1.5. Agencies of Socialisation

Socialisation takes place learning that one receive through formal and non-formal education. Socialisation is the result of interaction with family, friends and the general public. In sociology, these influential people are referred to as agents or agencies of socialisation. These agents and agencies of socialisation are as follows:

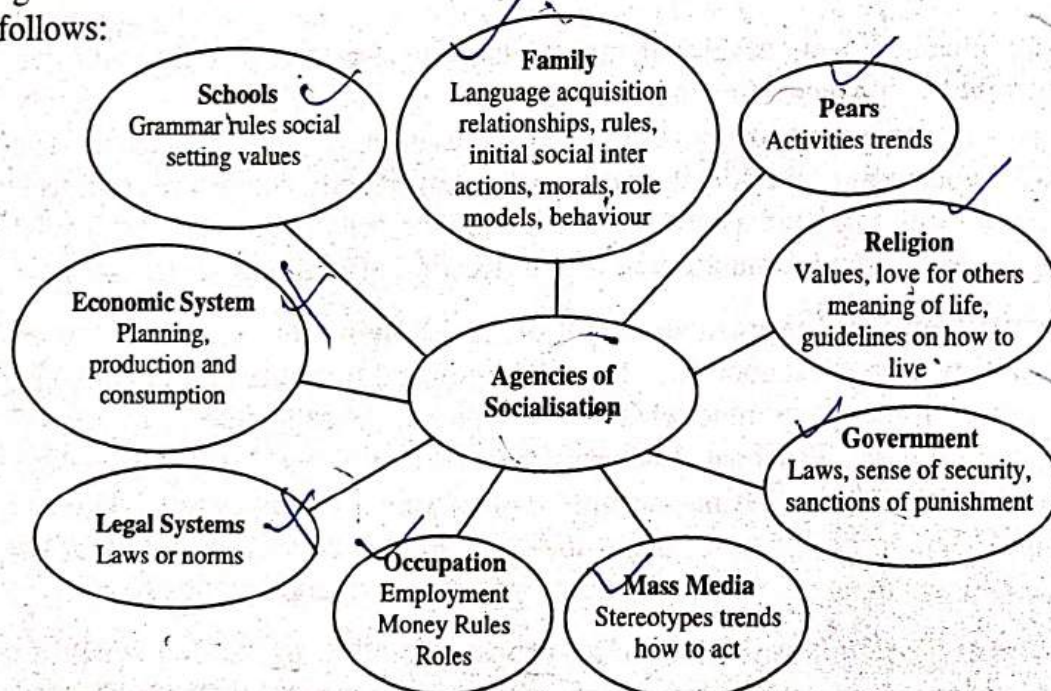


Figure 5.1: Agencies of Socialisation

- 1) **Schools:** Parents and peer groups are not the only agencies of the socialisation in modern societies. Every civilised society therefore has developed a set of formalised agencies of education (schools, colleges and universities) which have a great bearing on the socialisation process. It is in the educational institutions that the culture is formally transmitted and acquired in which the science and the art of one generation is passed onto the next. The educational institutions not only help the growing child in learning language and other subjects, but also teach them the concept of time, discipline, team work, cooperation, and competition.
- 2) **Family:** A Family is called the primary school of the child. The family is the most important agent of socialisation because it is the centre of the child's life, as infants are totally dependent on others. Not all socialisation is intentional, it

depends on the surroundings. The most profound effect is gender socialisation, however, the family also shoulders the task of teaching children cultural values and attitudes about themselves and others. Children learn continuously from the environment that adults create. Children also become aware of class at a very early age and assign different values to each class accordingly.

- 3) **Religion:** Agents of socialisation differ in effects across religious traditions. Some believe religion is like an ethnic or cultural category, making it less likely for the individuals to break from religious affiliations and be more socialised in this setting. Parental religious participation is the most influential part of religious socialisation more so than religious peers or religious beliefs.
- 4) **Peer Group:** It is a social group whose members have interests, social positions and age in common. This is where children can escape supervision and learn to form relationships on their own. The influence of the peer group typically peaks during adolescence, however peer groups generally affect short-term interests unlike the family which has long-term influence.
- 5) **Economic Systems:** Socialisation within an economic system is the process of learning the consequences of economic decisions. Socialisation impacts decisions regarding "acceptable alternatives for consumption", "social values of consumption alternatives", the "establishment of dominant values", and "the nature of involvement in consumption". Socialisation describes two very different ways in which society can become more social, under capitalism, there is a trend toward a growing centralisation and planning that is eventually global, but takes place from the top to down. Under socialism, the process is subjected to democratic control from below by the people and their communities.
- 6) **Legal Systems:** Children are pressured from both parents and peers to conform and obey certain laws or norms of the group/community. Parents' attitudes towards legal systems influence children's views as to what is legally acceptable.
- 7) **Mass Media:** The mass media are the means for delivering impersonal communications directed to a vast audience. Mass media has enormous effects on our attitudes and behaviours, notably in regards to aggression, it is an important contributor to the socialisation process. Denis McQuail recognises the argument, "the media can teach norms and values by way of symbolic reward and punishment for different kinds of behaviours as represented in the media".
- 8) **Government:** Socialisation also takes place within the norms established by the government. These government dictates mark the points at which we require socialisation into a new category.
- 9) **Occupation:** In the occupational world the individual finds himself with new shared interests and goals. He makes adjustments with the position he holds and also learns to make adjustment with other workers who may occupy equal or higher or lower position. While working, the individual enters into relations of cooperation, involving specialisation of tasks and at the same time learns the nature of class divisions. Work, for him, is a source of income but at the same time it gives identity and status within society as a whole.

5.1.6. Process of Socialisation

The socialisation process is the way by which we learn acceptable behaviour in our culture. This process involves social control, as it is an attempt by others to shape the way we behave. As we develop certain values and adopt particular norms, this too becomes a form of social control, as we place limits on what we consider to be acceptable or normal behaviour. The socialisation process continues throughout life and has many agents of socialisation. The first agents we usually encounter are our families. This primary socialisation teaches us the basic social skills for life.

The process of socialisation consists following phases:

1) **Primary Socialisation:** It can be defined as the process in which the child becomes socialised through the family in the early childhood years. In case of the primary socialisation the key agent is the family. **For example**, the young child in the family possess very little information about his culture and he/she is not aware about the values, practices and the social norms, they learn about the do's and don'ts of the society via the family. According to **Talcott Parsons** two specific processes are conducted by the family when speaking of primary socialisation and they are:

- i) Internalisation of the society's culture, and
- ii) Structuring of the personality.

2) **Secondary Socialisation:** It is the process that starts in the later years through agencies such as education and peer group. Primary and the secondary socialisation occur at the different time period, in case of secondary socialisation the involvement of the family will be less and other social agents or the agencies play the dominant role. This can be understood from the schools as school acts as the bridge between the family and the society and in school child learns to be equally treated as others as they do not get special attention as in the home. So through school child gets exposed to the actual society.

The socialisation process can be understood from the following characteristics:

- ✓ 1) The socialisation process starts from birth and continues till death. It never stops, however, the speed and nature of socialisation is different at different stages of life.
- ✓ 2) The socialisation process converts a human being into a social being.
- ✓ 3) The socialisation of an individual may be different from others.
- 4) The socialisation process is different in different societies and groups.

As it is clear that the socialisation of a child is not a one step process but it continues throughout the whole life in their developmental stages. During the development of child, various factors influence their lives. These factors may include home, community, school, etc. These institutions directly or indirectly influence their life.

5.2. SOCIALISATION AT HOME: FAMILY AS A SOCIAL INSTITUTION

5.2.1. Meaning and Definitions of Family

Change is an unchangeable law of nature. Family is not an exception to this universal law. Besides, family also responds to the changes in society. With the change of time a number of changes are also introduced both in the structure and functions of family.

A family unit is the unit which builds up a person's personality. How you behave and what you become in life is very much depend on your family life. Psychologists believe that a child learns the most from his or her family life.

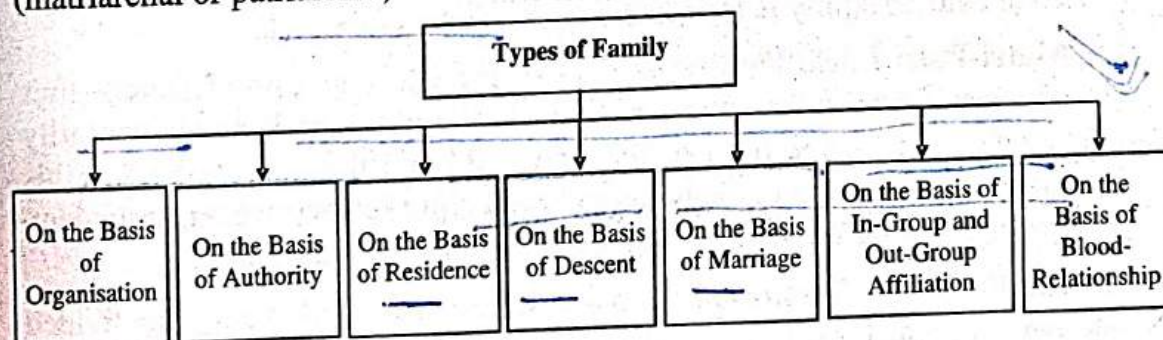
According to Maclver, Family is "a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children."

According to Davis, Family is "a group of persons whose relations to one another are based upon consanguinity and who are, therefore, kin to one another."

According to Burgess and Locke, "A family is a group of person united by the ties of marriage, blood or adoption constituting a single household, interacting and intercommunicating with each other."

5.2.2. Types of Family

Classification of families is generally done on the basis of organisation (nuclear and joint), forms of marriage (monogamous or polygamous), authority (matriarchal or patriarchal) and residence, etc.



Classification of families on different basis is given below:

1) **On the Basis of Organisation:** In terms of organisation families may be of two broad types.

- i) **Extended Family:** The unit in which the adults and children of more than two generations are closely combined. The family in this system extend vertically over three or more generations. *(two generation living together)*
- ii) **Nuclear Family:** It is a small unit consisting of parents and children usually two. In this unit the parents are sole authorities and emotional relations among family members are concentrated and intense.

2) **On the Basis of Authority:** The family may be either patriarchal or matriarchal on the basis of authority:

i) **Patriarchal Family:** It is a type of family in which all authority belongs to the paternal side. In this family, the eldest male or the father is the head of the family. He exercises his authority over the members of the family. He has unlimited and undisputed authority over his wife, sons and daughters. Sometimes it is part of a joint family, as in India. Sometimes it is part of a 'stem-family', with only one of the sons bringing his family within the paternal household.

ii) **Matriarchal Family:** It is a form of family in which authority is centred in the wife or mother. The matriarchal family system implies rule of the family by the mother, not by the father. In this type of family women are entitled to perform religious rites and husband lives in the house of wife. This type of family is now found among the Khasi and Garo tribes of Assam and Meghalaya, among Nayars of Malabar in Kerala.

3) **On the Basis of Residence:** In terms of residence, there are following types of families:

i) **Patrilocal Family:** When the wife goes to live with the husband's family, it is called the patrilocal family.

ii) **Matrilocal Family:** When the couple after marriage moves to live with the wife's family, such residence is called matrilocal. The husband has a secondary position in the wife's family where his children live.

iii) **Neolocal Residence:** When the couple after marriage moves to settle in an independent residence which is neither attached to the bride's family of origin nor bridegroom's family of origin it is called neolocal residence.

iv) **Avunculocal Family:** In this type of family the married couple moves to the house of the maternal uncle and live with his son after marriage. Avunculocal family is found among the Nayars of Kerala.

v) **Matri-Patri Local Family:** In matri-patrilocal family, immediately after marriage the bridegroom moves to the house of the bride and temporarily settles there till the birth of the first child and then comes back to his family of orientation along with wife and child for permanent settlement. The Chenchuas of Andhra Pradesh live in this type of family.

vi) **On the Basis of Descent:** On the basis of descent, families may be divided into two types such as:

i) **Patrilineal Family:** When descent is traced through the father, it is called patrilineal family. In this type of family inheritance of property takes place along the male line of descent. The ancestry of such family is determined on the basis of male line or the father. A patrilineal family is also patriarchal and patrilocal. This is the common type of family prevalent today.

ii) **Matrilineal Family:** In this type of family descent is traced along the female line and inheritance of property also takes place along the female line of descent. The Veddias, the North American Indians, some people of Malabar, and the Khasi tribe are matrilineal. Generally, the matrilineal families are matriarchal and matrilocal.

5) **On the Basis of Marriage:** On the basis of marriage, family has been classified into following types, such as:

i) **Monogamous Family:** A monogamous family is one which is consisted of one husband and one wife. In this type of family one man has one wife or one woman has one husband at a given time. Hence a husband and a wife living together and constitute a monogamous family. It is an ideal form of family prevalent widely today.

ii) **Polygamous Family:** When one man marries several women or one woman marries several men and constitutes the family, it is polygamous family. Polygamous family is divided into two types, such as:

a) **Polygynous Family:** It is a type of family in which one man has more than one wife at a given time and lives with them and their children together. This kind of family is found among Eskimos, African Negroes and the Muslims, Naga and other tribes of central India.

b) **Polyandrous Family:** In this types of family one wife has more than one husband at given time and she lives with all of them together or each of them in turn. Polyandrous families are found among some Australians, the Sinhalese (Sri Lankans), the Tibetans, some Eskimos and the Todas of Nilgiri Hills in India.

6) **On the Basis of In-Group and Out-Group Affiliation:** On the basis of in-group and out-group affiliation families may be:

i) **Endogamous Family:** Endogamy is the practice of marrying someone within a group to which one belongs. An endogamous family is one which consists of husband and wife who belong to same group such as caste or tribe. **For example**, in a caste-ridden society like India a member of a particular caste has to marry within his own caste. When a person marries within his caste group, it is called endogamous family.

ii) **Exogamous Family:** Endogamy means marriage within a group, while exogamy means marriage with someone outside his group. **For example**, a Hindu must marry outside his Kinship group or gotra. When a family is consisted of husband and wife of different groups such as gotra is called exogamous family. In India marriage between same gotra has been prohibited. Hence, one must marry outside his own gotra. Similarly some tribes follow the practice of clan exogamy. Accordingly, they marry outside their group (clan). The practice of clan exogamy is widely followed among the Indian tribes like the Gond, the Ho, and the Khasi, etc.

7) **On the Basis of Blood-Relationship:** Ralph Linton has classified family into two main types namely:

i) **Consanguine Family:** The consanguine family is built upon the parent-child relationship (on blood-descent). The family is a descent group through the male line which is firmly vested with authority. The consanguine family comprises a nucleus of blood relatives surrounded by a fringe of wives and others who are incidental to the maintenance of the family unit. Such families can become very large. The Nayar family is a typical example.

- ii) **Conjugal Family:** It is a nucleus of the husband, the wife and their offspring, who are surrounded by a fringe of relatives only incidental to the functioning of the family as a unit. In this type of family, the authority and solidarity of the family group reside solely in the conjugal (husband and wife) pair. In contrast to consanguine type of family, the conjugal family is much more isolated from wider kinship relationships.

5.2.3. Family as an Agency of Socialisation

Different internal and external forces have acted upon family which introduces radical changes in the functions of family. Following changes are occurred in the functions of family:

- 1) **Developing Knowledge:** The family as an agent of education, parents are the most important agent for the child at the very early stages of his development; child depends on them for his physiological and psychological needs. This is based on the premise that home is the first station of a child where, child learns the appropriate behaviour patterns of the larger society.
- 2) **Developing Attitude:** Family inculcates attitudes relating to proper behaviour, decision-making and obedience to authority, etc. In addition, children learn the attitudes and skills which are necessary to play a role in the production and consumption of goods and services. Each family adopts division of labour regarding family tasks and prepares its younger for the notion of work. Thus, early socialisation into economic roles also takes place within the family. Every child is an extension of his or her family. The child acquired the values of the society from his family. No family will be willing to associate with failure. Hence, the family ensures that the child is prepared for the challenges of life. So, every kind of inborn attitude (behaviours, anxieties, interests and excitements) are affected by the new situations and enable her/him to lay the foundations of personality, no matter how little changes they have.
- 3) **Developing Skills:** Family lays the moral and spiritual foundation for the child to build upon in later life. The family members teach the moral concept of good and bad or right and wrong right from infancy. Learning in the school becomes easier for the child when he starts schooling. Higher parental involvement leads to more developed social skills.
- 4) **Changes in the Functions of Sexual Regulation:** Satisfaction of sex needs is one of the most essential functions of family. Though many changes are not introduced in this important function still some changes are marked. Some relaxation is marked in this function of family. As a result pre-marital and extra-marital relations are increasing. Number of prostitution centres; dance bar, etc., are also increasing. Marriage takes place in temples and in court at many times without parental permission. Modern family fails to exercise its traditional control in regulating sexual behaviour of its members.
- 5) **Changes in the Reproductive Functions of Family:** In traditional society's, reproductive functions was one of the most important essential functions of family. But with the change of time this function of family is also affected to certain extent. At present a child is often born in hospitals and in clinics. With

the development of science and technology particularly with the development of genetic engineering test tube babies are born which greatly affects the reproductive functions of family. Birth of more number of children is discouraged.

- 6) **Changes in the Child Rearing Functions:** A great deal of changes is marked in the child rearing functions of family. These functions of the family have been shifted to certain external agencies such as crèche, maternity home, Anganbadi Kendra nurseries, etc. Working women at present prefer to send their children to these agencies. As a result children are debarred from family affection and close ties.
- 7) **Changes in the Socialisation Function of Family:** In ancient times family plays a vital role in the process of socialisation of the child. Human child became a human being living in direct and personal care of family members. As a result the child attains a full-fledged personality. But a lot of changes occur in the socialisation functions of family. In modern times family plays very less role in socialising its children. Some of the socialisation functions of family now is being performed by many other specialised agencies such as school, college, etc.
- 8) **Changes in the Educative Functions of Family:** Traditional family performs a number of educational functions for its members. It was the first school for children. He learns his primary education and some occupational education from family. But in present day the role of family in education has declined a lot. School, college, universities and other technical institutions taking the place of family and teachers became substitute to parents. Besides it is not possible to acquire modern education from family alone. Hence a lot of changes occurs in the educative functions of family.
- 9) **Changes in Religious Functions of Family:** In traditional society family was the centre of worship and religious activities. But in modern times this religious functions of family have also undergone a great change. People are becoming secular in their attitude and outlook and secularism became the ideal of family – Religious practices and festivals are fast losing their traditional importance. As a result a great change is marked in the religious functions of family.
- 10) **Changes in the Social Functions of Family:** Traditional family act as an important agency of social control. It exercises a direct control over its members as a result they became good human being. But in modern times this functions of family has sharply declined. It fails to exercise the same authoritative control over its members. Because of this family became disorganised. It became no more a custodian of culture.

5.2.4. Parenting

Parenting is the process of promoting and supporting the physical, emotional, social, financial, and intellectual development of a child from infancy to adulthood. "Parenting refers to the aspects of raising a child aside from the biological relationship."

The most common caretaker in parenting is the biological parent(s) of the child in question, although others may be an older sibling, a grandparent, a legal guardian, aunt, uncle or other family member, or a family friend. Governments and society may have a role in child-rearing as well. In many cases, orphaned or abandoned children receive parental care from non-parent blood relations. Others may be adopted, raised in foster care, or placed in an orphanage. Parenting skills vary, and a parent with good parenting skills may be referred to as a good parent.

5.2.4.1. Need of Parent-Child Relationship

Parent-child relationships develop over time, influenced by child characteristics, parent characteristics, and the contexts in which families operate. These factors mix together in unique ways to create incredible diversity in the qualities of those relationships:

- 1) There are great benefits of effective parenting to child development under normal circumstances, and even greater benefits in the face of risk. There are certain risk factors that are unique to parent-child relationships. The relationship processes involved may depend on where the risk resides in the child (e.g., developmental disability, prematurity, behaviour problems), the parent (e.g., psychopathology), or the family context (e.g., economic hardship, minority status). Child developmental delay, child diagnosis of ADHD/ODD, and low family income are associated with lower positive parenting scores, a measure of a "resilient parent." Maternal education acts as a protective buffer to improve resilient parenting for younger children (aged 3-5) while maternal health is protective for 5 year olds. One of the greatest protective factors is maternal optimism, which is effective for children ages 3 to 8.
- 2) Children with developmental delays are more likely to have behavioural issues. The extent of a child's behaviour problems is a strong contributor to parenting stress, more so than the child's cognitive delay. *Behavioural*
- 3) Parental warmth and controlling, in a positive way are the two most important parental attributes that help to create positive effects. In research terms this is parental affect and sensitivity. Positive emotional reactivity and self-regulation are important parental factors in developing healthy children's temperament. *Positive*
- 4) Mothers and fathers share some childrearing attributes and effects, but also differ in important ways that create unique relationship qualities.
- 5) Emotion, in all its facets, plays an important role in the development and trajectory of parent-child relationships. It is a two-way street; children's emotions affecting parental behaviours and parental emotions affecting children's development and behaviours.
- 6) Attunement is an important factor in parent-child relationships. This involves the dynamic and complex patterns of sensitive mutual understandings and interactions between children and their parents. Attunement is characterised by correspondences in biological, affective, cognitive, and behavioural domains.
- 7) One parent's hostility might disrupt the other parent's ability to maintain a positive relationship with his or her children. The father-child relationship appears to be especially vulnerable to parental hostility.

- 8) Stress is ubiquitous and reflected in many different contexts that can affect the quality of parent-child relationships. In particular, stress-effects associated with parenting (challenging child behaviour and parenting tasks) may be greater than the effects of general life stress on families).
- 9) Father-son relationship is the most susceptible to crossover effects of parental hostility (affected by hostility from the other parent), while the father-daughter relationship seems to be more protected in the early years.

5.2.4.2. Parenting Styles

A parenting style is the overall emotional climate in the home. Developmental psychologist **Diana Baumrind** identified three main parenting styles in early child development, namely, authoritative, authoritarian, and permissive. These parenting styles were later expanded to four, including an uninvolved style. These four styles of parenting involve combinations of acceptance and responsiveness on the one hand and demand and control on the other:

- 1) **Authoritative Parenting:** It is also called as the "just right" style. It combines a medium level demands on the child and a medium level responsiveness from the parents. Authoritative parents rely on positive reinforcement and infrequent use of punishment. Parents are more aware of a child's feelings and capabilities and support the development of a child's autonomy within reasonable limits. There is a give-and-take atmosphere involved in parent-child communication and both control and support are balanced. Research shows that this style is more beneficial than the too-hard authoritarian style or the too-soft permissive style. An example of authoritative parenting would be the parents talking to their child about their emotions.
- 2) **Authoritarian Parenting:** Authoritarian parents are very rigid and strict. They place high demands on the child, but are not responsive to the child. Parents who practice authoritarian style parenting have a rigid set of rules and expectations that are strictly enforced and require rigid obedience. When the rules are not followed, punishment is most often used to promote future obedience. There is usually no explanation of punishment except that the child is in trouble for breaking a rule. This parenting style is more strongly associated with corporal punishment, such as spanking. An example of authoritarian parenting would be the parents harshly punishing their children and disregarding their children's feelings and emotions.
- 3) **Permissive Parenting:** Permissive or indulgent parenting is less popular in middle-class families than in working-class families. In these family settings, a child's freedom and autonomy are highly valued, and parents tend to rely mostly on reasoning and explanation. Parents are undemanding, so there tends to be little, if any punishment or explicit rules in this style of parenting. These parents say that their children are free from external constraints and tend to be highly responsive to whatever the child wants at the moment. Children of permissive parents are generally happy but sometimes show low levels of self-control and self-reliance because they lack structure at home. An example of permissive parenting would be the parents not disciplining their children.

- 4) **Uninvolved Parenting:** An uninvolved or neglectful parenting style is when parents are often emotionally absent and sometimes even physically absent. They have little or no expectation of the child and regularly have no communication. They are not responsive to a child's needs and do not demand anything of them in their behavioural expectations. If present, they may provide what the child needs for survival with little to no engagement. There is often a large gap between parents and children with this parenting style. Children with little or no communication with their own parents tended to be the victims of another child's deviant behaviour and may be involved in some deviance themselves. Children of uninvolved parents suffer in social competence, academic performance, psychosocial development and problem behaviour.

Issues in Parenting Style

The incompatibility of the parenting role with the working role is one source of frustration for fathers and mothers trying to raise their children. At least five reasons of frustration, which is associated to parenting, might be identified:

- 1) Parenting today requires one to learn attitudes and techniques that are different from those of one's parents.
- 2) Parents today rear their children in a pluralist society, characterised by diverse and conflicting values; Parents are only one of several influences on children. Others are schools, peers, television, movies, music, books, and travel.
- 3) Parents feel anxious and guilty about their performance.
- 4) Changing goal from one best technique to another.
- 5) Society does not offer parents much psychological or social support.

5.2.4.3. Parenting Skills

Parenting skills are the guiding forces of a good parent to lead a child into a healthy adult, they influence on development, maintenance, and cessation of children's negative and positive behaviours. Parenting takes a lot of skill and patience and is constant work and growth. The cognitive potential, social skills and behavioural functioning a child acquires during the early years are fundamentally dependent on the quality of their interactions with their parents.

Parenting skills are often assumed to be self-evident or naturally present in parents. But those who come from a negative/vulnerable environment might tend to pass on what they suffered onto their families or for those who have inaccurate beliefs or poorer understanding of developmental milestones engage in only the way they know which may result in problematic parenting.

Research classifies competence and skills required in parenting as follows:

- 1) **Parent-child-Relationship Skills:** These skills include quality time spend, positive communications and delighting affection.
- 2) **Encouraging Desirable Behaviour:** Praise and encouragement, nonverbal attention, facilitating engaging activities.
- 3) **Teaching Skills and Behaviours:** Being a good example, incidental teaching, benevolent communication of the skill with role playing and other methods, communicating logical incentives and consequences.

- 4) **Managing Misbehaviour:** Establishing assertive ground rules/limit setting, directed discussion, providing clear and calm instructions, communicate and enforce appropriate consequences for problem behaviour, using restrictive means like quiet time and time out.
- 5) **Anticipating and Planning:** Advanced planning and preparation for readying the child for challenges, finding out engaging and age appropriate developmental activities, preparing token economy for self-management practice with guidance, holding follow-up discussions, identifying possible negative developmental trajectories.
- 6) **Self-Regulation Skills:** Monitoring behaviours(own and children's), setting developmentally appropriate goals, evaluating strengths and weaknesses and setting practice tasks for skills improvement, monitoring and preventing internalising and externalising behaviours, setting personal goals for positive change.
- 7) **Mood and Coping Skills:** Discouraging unhelpful thoughts (diversions, goal orientation and mindfulness), stress and tension management (for self and in the house), developing personal coping statements and plans for high-risk situations, developing mutual respect and consideration between members of the family.
- 8) **Positive Involvement:** Engaging in support and strength oriented collaborative activities/rituals for enhancing interpersonal relationships.
- 9) **Partner Support Skills:** Improving personal communication, giving and receiving constructive feedback and support, avoiding negative family interaction styles, supporting and finding hope in problems for adaptation, collaborative or leading/navigate problem solving, promoting relationship happiness, and cordiality.

5.2.4.4. Impact of Parenting Styles

A parent is the child's first teacher and should remain their best teacher throughout life. Functioning as a coach, the parent exposes a child to age appropriate challenges to encourage development as well as to experiences that allows the child to explore on their own and learn from interacting with their environment. Parents who created a supportive atmosphere by listening sensitively, asking clarifying questions, presenting higher level of reasoning, and using praise and humour their children's moral understanding is better than the children of parents who lectured, used treats, made sarcastic remarks. Parents who use low levels of power assertion and high levels of warmth and inductive discipline and who encouraged participation in family decision-making have morally matured children. Parents also act as models for children's morality and parental expectations on children's oral values will serve as models for children to adhere to moral standards.

The impact of parenting is as follows:

- 1) **Development of Relationships:** This interaction can be observed in the development of the earliest relationships between infants and their parents in the first year. Psychologists believe that the development of these attachments is as biologically natural as learning to walk and not simply a by-product of the parents' provision of food or warmth. Rather, attachments have evolved in humans because they promote children's motivation to stay close to those who

care for them and, as a consequence, to benefit from the learning, security, guidance, warmth, and affirmation that close relationships provide.

- 2) **Developing Peer Relationships:** Parent-child relationships are not only significant relationships in a child's life, but peer relationships are also important. Social interaction with another child who is similar in age, skills, and knowledge provokes the development of many social skills that are valuable for the rest of life. In peer relationships, children learn how to initiate and maintain social interactions with other children. They learn skills for managing conflict, such as turn-taking, compromise, and bargaining.
- 3) **Developing Social Understanding:** Children's experience of relationships at home and the peer group contributes to an expanding repertoire of social and emotional skills and also to broadened social understanding. In these relationships, children develop expectations for specific people (leading, e.g., to secure or insecure attachments to parents), understanding of how to interact with adults and peers, and developing self-concept based on how others respond to them. These relationships are also significant forums for emotional development.
- 4) **Personality Development:** Parents look into the faces of their new born infants and wonder, "What kind of person will this child will become?" They scrutinise their baby's preferences, characteristics, and responses for clues of a developing personality. They are quite right to do so, because temperament is a foundation for personality growth. Childhood social and personality development emerges through the interaction of social influences, biological maturation, and the child's representations of the social world and the self.
- 5) **Developing Social and Emotional Competence:** Social and personality development are built from the social, biological, and representational influences discussed above. These influences result in important developmental outcomes that matter to children, parents, and society – a young adult's capacity to engage in socially constructive actions (helping, caring, sharing with others), to curb hostile or aggressive impulses, to live according to meaningful moral values, to develop a healthy identity and sense of self, and to develop talents and achieve success in using them. These are some of the developmental outcomes that denote social and emotional competence.

5.2.5. Transmission of Parental Expectations and Values

As children develop from infants to teens to adults they go through a series of developmental stages that are important to all aspects of their personhood including physical, intellectual, emotional and social. The proper role of the parent is to provide encouragement, support and access to activities that enable the child to master key developmental tasks.

5.2.5.1. Parental Expectations

Parents' expectations have major effects on children's academic performances. Traditionally, there are some attempts at defining parental expectations from school's perspective. Specifically, parents' expectations can be understood as a variety of parental behaviours that directly or indirectly influence children's academic performances.

According to Boocock (1972), "parents' expectations affect child's academic performances."

According to Seginer (1983), parents' expectations typically referred to "parents' desires or wishes regarding their children's future attainments in schooling."

In other words, children's future achievements are defined as reflected in course grades, college attendances or highest level of schooling attained.

Parents' expectations for their children's ultimate educational attainment have been hypothesised to play an instrumental role in socialising academically-relevant child behaviours, beliefs, and abilities. In addition to social transmission of educationally relevant values from parents to children, parental expectations and child characteristics may transact bidirectionally.

Biological environment correlation provides several avenues for the relationship between parental educational expectations and child academic beliefs to occur in addition to unidirectional transmission of values. Child characteristics and behaviours, such as motivations, abilities and self-concepts, may be subject to genetic influences. Parents may be sensitive to these genetically-influenced characteristics and adjust their expectations accordingly. This sensitivity is one potential mechanism whereby the genetic predispositions of the child are able to get "out of the skin" and influence the environment. Thus, evidence that parental educational expectations are "heritable" on the part of children would indicate child-to-parent effects.

5.2.5.2. Value Transmission

Value transmission from parents to children is often considered the hallmark of successful socialization. Indeed, most parents desire that their children develop values similar to them. Given the importance of successful value transmission for parents, it can be argued that congruence between youth values and their perceptions of their parents' values (i.e., perceived value congruence) is likely to enhance youth's well-being, because it can reduce the possibility of value-related conflict, as well as feelings of rejection, anxiety or guilt associated with such conflict. Congruence may also support expectations regarding parental acceptance and self-esteem based on such acceptance. Indeed, adolescents' perceived congruence with parents relates positively to their reported closeness to parents.

However, perceived child-parent value congruence may be less relevant to children's well-being than the quality of their motivation to agree with parents' values. Especially important is whether children agree with parental values because they consider these values inherently worthy or because they experience external or intra-psychic pressures to adopt them. Effective socialisation requires something more than behaviour in accord with parental demands. It involves an inner adaptation to social requirements so that children not only comply with these requirements but also accept and endorse the advocated values and behaviours.

The values needed to ensure strong and positive relationships in extended families and communities, and more widely in society, are easily recognised; they are defined by reference to the world's great religions and to conscience. They include compassion, responsibility, faithfulness, kindness, generosity, humility, mercy and self-control. By the same token, a society needs to reject violence, vengeance, greed, cruelty and self-centredness. At the level of ideology, both individualism and materialism take people's attention away from developing the kinds of relationships which create what might be called a 'relational society', and thus impede the transmission of those values to subsequent generations.

5.3. SOCIALISATION AND THE COMMUNITY

5.3.1. Meaning and Definitions of Community

Community is a group of people with diverse characteristics who are linked by social ties, share common perspectives, and engage in joint action in geographical locations or settings.

According to Maclver, "Community is an area of social living marked by some degree of social coherence. Whenever members of any group, small or large, live together in such a way that they share, not this or that particular interest, but the basic conditions of a common life, we call that group a community."

According to Lundberg, "Community is a human population living within a limited geographical area and carrying on a common inter-dependent life."

According to Bogardus, "Community is a social group with some degree of 'we feeling' and living in a given geographical area."

The community practice for social change concentration and also is committed to building knowledge, real-world skills and social work values. Community social work involves understanding the power dynamics and social relations that govern the relationships between various structures and diverse communities and working to achieve social justice through structural change. If the issue is poverty, e.g., a social worker practising from a community perspective may focus on the political economy that creates these conditions. This may include trying to address the policies that perpetuate poverty or organising groups around the issue to lobby decision-makers for change which will help to mitigate poverty. The community practices for socialisation concentration that will prepare you to lead comprehensive, social change on a broad scale. It addresses a wide range of issues, including:

- 1) Globalisation,
- 2) Poverty,
- 3) Inequality and oppression,
- 4) Cultural diversity,
- 5) Women's issues, and
- 6) Human rights.

5.3.2. Community as an Agency of Socialisation

Community performs a number of educational functions which are briefly explained below:

- 1) **Establishes Schools:** The community establishes the schools, maintains them and glorifies them. It educates the children and enables them to stand on their own feet. Besides, it also helps in bringing all-round development of the children.
- 2) **Maintains Standard of Schools:** The community helps the schools in maintaining good standards. It fixes up standards with the help of higher controlling authorities and then it verifies with the help of school, board or university whether the students have attained the desired goals or not.
- 3) **Helps in All-Round Development of Individual:** The community creates proper environment in the school so as to bring about different types of development in the learners – physical, moral, social, cultural, academic, etc. Thus it makes the individual a fit person for the community.
- 4) **Sets up Aims and Objectives of Education:** It is needed at different levels of education. Then it checks their appropriateness. It also corrects them, reflexes them and redefines them if need arises there to.
- 5) **Plans National System of Education:** The community prepares national scheme of education keeping in view the needs and requirement of the people. It also tries to find out whether the system is according to the aspirations of the people.
- 6) **Make Provision of Suitable Curriculum:** The community takes the opinions of experts and makes provision of suitable curriculum where the learner should be able to grow and develop fully so as to achieve the target fixed up by the community.
- 7) **Supervision:** The community supervises the school and its various components with the purpose of bringing improvement in the school, teachers, students, etc. Through regular supervision, it ensures proper and smooth functioning of the school. Thus it is also able to root out the ills and drawbacks of the school.
- 8) **Preserves Traditions and Conventions:** The community has its rich heritage, healthy traditions and conventions and it wants to preserve them. It does so by establishing museums, art galleries. It does propagate good values through T.V, radio, newspapers, magazines, etc.
- 9) **Encourages Research:** The community encourages research in various fields by supporting financially so as to improve the teaching-learning environment of the school.
- 10) **Coordinates Different Agencies:** Community interlinks school and home. It helps in making them realise that they can serve many useful purposes. Schools exist but community makes them better and better. Home exists but community tries to improve it. It provides them with guidance and thereby helps them to do wonderful job for the betterment of the individuals. Surely this approach improves the home, improves the school and improves the community itself.

- 11) **Inculcates Moral and Spiritual Values:** Community has in its store the cultural heritage of humanity. Moral and spiritual values are maintained by it. It tries to inculcate those values in the individuals. Honesty, sincerity, truth, simplicity of life and high thinking behaviours, hardworking, fellow-feelings, etc., are noble values. The community advocates and propagates these values among the masses.

5.3.3. Neighbourhood

A neighbourhood is a geographically localised community within a larger city, town, or suburb. Neighbourhoods are often social communities with considerable face-to-face interaction among members. Neighbourhoods are typically generated by social interaction among people living near one another. In this sense, they are local social units larger than households, but not directly under the control of city or state officials. In some preindustrial urban traditions, basic municipal functions such as protection, social regulation of births and marriages, cleaning, and upkeep are handled informally by neighbourhoods and not by urban governments; this pattern is well documented for historical Islamic cities. In addition to social neighbourhoods, most ancient and historical cities also had administrative districts used by officials for taxation, record-keeping, and social control.

5.3.3.1. Socialisation Functions of Neighbourhood

- 1) The clearest effect of neighbourhoods on outcomes is in the impact on health. There is a direct line from exposure to violence to psychological consequences. Likewise, there is a clear line between neighbourhood environmental pollutants and poor health.
- 2) Social cohesion and informal social control (norms and role models) appear to wield considerable influence on outcomes, although neither fully explains them. Peer effects and role models among disadvantaged teens seem particularly influential.
- 3) Beyond teens, having more affluent neighbours can help to inspire more positive norms among residents, but not as much as "bad influences" can undermine positive norms.
- 4) Further, collective social norms only seem to take hold after a substantial share of neighbours enforcing these norms becomes dominant.
- 5) Another fairly clear link between neighbourhood and child outcomes comes through the effects on parenting. The chronic stress and strain of living in a neighbourhood that is dangerous, chaotic, and rundown can seep through in parenting styles, which can in turn affect children.

5.3.4. Extended Family

The term extended family is used to indicate the combination of two or more nuclear families based on an extension of the parent-child relationships.

According to Murdock, "an extended family consists of two or more nuclear families affiliated through an extension of the parent-child relationship, i.e., by joining the nuclear family of a married adult to that of his parents."

Extended families can include parents and their children, cousins, aunts, uncles, grandparents, foster children, etc. In the cultures where the extended family is the basic family unit, growing up to adulthood does not necessarily mean severing bonds between oneself and one's parents or even grandparents. When the child grows up, he or she moves into the larger and more real world of adulthood, yet he or she does not, under normal circumstances, establish an identity separate from that of the community.

5.3.4.1. Socialisation Functions of Extended Family

In an extended family, a man and his wife live with the families of their married sons and with their unmarried sons and daughters, grand children or great grand children in the paternal or maternal line. Different types of extended family are still common in Asia:

- 1) The patrilineally extended family is based on an extension of the father-son relationship, while the matrilineally extended family is based on the mother-daughter relationship. The extended family may also be extended horizontally to include a group consisting of two or more brothers, their wives and children. This horizontally extended family is called the fraternal or collateral family.
- 2) In India, the family whether extended vertically and/or horizontally is called the joint family. Strictly speaking it is a property-sharing unit. The joint family consists of a man and his wife and their adult sons, their wives and children and younger children of the paternal couple.
- 3) The size of joint family is very large. Generally, the eldest male is the head of the family. The rights and duties of the members in this type of family are laid down by the hierarchy order of power and authority. Children of the joint family are children of all the male members in the parental generation.
- 4) Emphasis on conjugal ties (between husband and wife) is supposed to weaken the stability of joint family.
- 5) The father-son relationship (filial relationship) and the relationship between brothers (fraternal relationship) are more crucial for the joint family system than the conjugal relationship (husband-wife relationship).
- 6) The social and economic importance of extended family can most readily be seen when family members are living together; however, this does not discount the importance of kinship ties. Even in societies where extended families do not reside together and nuclear family households predominate, the nuclear family may rely on extended kin to assist with basic day-to-day activities such as child or elder care and may be emotionally and economically co-dependent on family members outside the household.

5.3.5. Religious Groups

Religion is a collection of cultural systems, belief systems, and worldviews that relate humanity to spirituality and sometimes to moral values. Many religions have narratives, symbols, traditions, and sacred histories that are intended to give meaning to life or to explain the origin of life or the universe. They tend to derive morality, ethics, religious laws, or a preferred lifestyle from their ideas about the cosmos and human nature.

Agents of socialisation differ in effects across religious traditions. Some believe religion is like an ethnic or cultural category, making it less likely for the individuals to break from religious affiliations and be more socialised in this setting. Parental religious participation is the most influential part of religious socialisation—more so than religious peers or religious beliefs. For example, children raised in religious homes are more likely to have some degree of religiosity in their lives. They are also likely to raise their own children with religion and to participate in religious ceremonies, such as baptisms and weddings.

5.3.5.1. Socialisation Functions of Religious Groups

Religion not only exercises control over individual behaviour but also socialises him from the very beginning. It insulates different virtues in him. It socialises him as per the norms of society. Although religion may be a personal thing, there is a communal dimension. Just as individuals through a guilt complex, look for ways to appease the supernatural forces, even so, the society. Young people are often initiated to the various rites of passage and process of atonement. Erikson observes that primitive religions “abound with efforts at atonement which try to make-up for vague deeds against a material matrix and try to restore faith in the goodness of one’s strivings and in the kindness of the powers of the universe”. Some functions of these groups are given below:

- 1) **Veritable Pivot of Socialisation:** It is through socialisation; that the child is integrated into the meaning structure of society. Life has to be meaningful. As a process of initiation into the larger society, religion is a veritable pivot of socialisation. In this case, parental faith, or religion becomes the faith of children. Erik Erikson has said that parents are not only to guide through rules, but should be able to lead the child into a deep conviction that there is a meaning to what they are doing. Erikson also observed that sometimes children become neurotic not as a result of frustration *per se* “but from the lack or loss of societal meaning in these frustrations”.
- 2) **Act as a Source of Identity:** Religion gives individuals a sense of identity – a profound and positive self-identity. It enables them to cope effectively with the many doubts and indignation of everyday life. Religion may suggest people that they are not worthless or meaningless creatures and thus helps them alleviating the frustrating experiences of life which sometimes force a person to commit suicide.
- 3) **Social Changes:** While religion supports the *status quo* in its priestly function, it inspires great change in its prophetic function. It can enable individuals to transcend social forces; to act in ways other than those prescribed by the social order.
- 4) **Controls Sexuality:** According to B. Turner (1992), ‘religion has the function of controlling the sexuality of the body, in order to secure the regular transmission of property via the family’. In feudalism, and now in capitalism, religious control of sexuality is an important vehicle for the production of legitimate offspring.

- 5) **Strengthens Self-Confidence:** Religion is an effective means to strengthen self-confidence. There are certain beliefs like 'work is worship', 'duty is divine', 'result in predestined', etc., which is found in various religions gives strength to the individual and promotes self-confidence.
- 6) **Promotes Social Solidarity:** Religion gives rise to the spirit of brotherhood. Durkheim viewed that religion strengthens social solidarity. A.W. Geen also pointed out that religion has the supremely integration and verifying force in human society. It is true that common belief, common sentiment, common worship, participation in common rituals, etc., are the significant cementing factors which strengthen unity and solidarity.
- 7) **Inculcates Social Virtues:** Religion promotes the major social virtues like truth, honesty, non-violence, service, love, discipline, etc. A follower of the religions internalises these virtues and becomes disciplined citizen of the society.

5.3.6. Mutual Dependence of Man and Society

Man is a social animal. He has a desire to live life with others. Man needs society for his existence or survival. The human child depends on his parents and others for its survival and growth. The inherent capacities of the child can develop only in society. The ultimate goal of society is to promote good and happy life for its individuals. It creates conditions and opportunities for the all-round development of individual personality. Society ensures harmony and cooperation among individuals in spite of their occasional conflicts and tensions. If society helps the individuals in numerous ways, great men also contribute to society by their wisdom and experience. Thus, society and individuals are bound by an intimate and harmonious bond and the conflicts between the two are apparent and momentary. In a well-ordered society, there would be lasting harmony between the two.

The relation between individual and society is very close. Essentially, "society" is the regularities, customs and ground rules of antihuman behaviour. These practices are tremendously important to know how humans act and interact with each other. Society does not exist independently without individual. The individual lives and acts within society but society is nothing, in spite of the combination of individuals for cooperative effort.

The relationship between individual and society is ultimately one of the profound of all the problems of social philosophy. It is more philosophical rather than sociological because it involves the question of values. Man depends on society. It is in the society that an individual is surrounded and encompassed by culture, as a societal force. It is in the society again that he has to conform to the norms, occupy statuses and become members of groups. The question of the relationship between the individual and the society is the starting point of many discussions. It is closely connected with the question of the relationship of man and society. The relation between the two depends upon one fact that the individual and the society are mutually dependent, one grows with the help of the other.

The mutual relationship of man and society can be understood under following points:

- 1) **Man is Social by Nature:** Man is a social animal by nature. Man's nature is such that he cannot afford to live alone. No human being is known to have normally developed in isolation. **MacIver** has cited three cases in which infants were isolated from all social relationships to make experiments about man's social nature.
- 2) **Necessity Makes a Man Social:** Man lives in society; because necessity compels him to. Many of his needs will remain unsatisfied if he does not have the cooperation of his fellow being. Every individual is the offspring of a social relationship established between man and woman. The child is brought up under the care of his parents and learns the lessons of citizenship in their company. He is totally dependent for his survival upon the existence of some sort of society. If the new born baby does not receive protection and attention by the society, he would not survive even a day. There is no authenticated instance of a human infant who has survived on his own or has been brought up wolves, apes, or any other lower animals. The human infant is completely helpless that he must be given care by society. We get our needs of food, shelter and clothing fulfilled only by living and cooperating with others. The stories of feral cases cited above prove that people reared among animals away from human being remain animals in habits.
- 3) **Society Determines Personality:** Man lives in society for his mental and intellectual development. Society preserves our culture and transmits it to succeeding generations. It liberates and limits our potentialities as individuals and moulds our attitudes, our beliefs, our morals, and ideals. The mind of a man without society, as feral cases show, remains the mind of an infant at the age of adulthood. The cultural heritage directs our personality. Thus society fulfils not only physical needs but also determines our mental equipment. It stands beyond doubt that man is a social animal. Man requires society as a *sine qua non*-condition for his life as a human being. It is not one or a few particular needs or tendencies of man that compel him to live in society but without it his personality cannot come into being. Although the individual is a product of his society, sometimes more or less serious opposition between him and some aspects of his society may arise. He may have acquired personality which is incompatible with the circumstances in which he finds himself. The man who all his life wants to lead an army into the battle, but never gets the opportunity to do so," is at odds with his society; he experiences some degree of frustration.

Explaining the relationship between individual and society **MacIver** observes. "Society with all the traditions, the institutions the equipment it provides is a great changeable order of social life, arising from the psychical as well as the physical needs of the individual, an order wherein human beings are born and fulfil themselves, with whatever limitations and wherein they transmit to coming generations the requirements of living. We must reject any view of this pattern that sees the relationship between individual and society from merely the one or the other side."

5.3.7. Role of Community in Developing Knowledge, Attitude and Skills

Community play a crucial role in:

- 1) **Developing Knowledge:** Community is a crucial agency of education in the society. It offers definite environments that supply the learner's personal experiences which the school taps. The socio-psychology experience involving the community goes a long way in determining the learner's educational attainments. These educational values of the community can be said to be intrinsic. The extrinsic role of the community in educational development is not less significant unless a community offers the needed land a proprietor may find it very difficult to establish school. Even after making the land available the community, works with the school to endure the latter's progress, development and growth. Many communities like, missionaries really established their own schools before government grant-aided the schools.
- 2) **Developing Attitude:** Effective participation of community enable active representation of attitude among the children from different communities and ensure the inclusion of the perspectives, experiences, and needs of aboriginal, racial, ethno-cultural streams.
- 3) **Developing Skills:** Community promote skill development by serving and putting emphases of research activities at the higher levels of education. Community provides the necessary knowledge and skills to the students.

5.4. SOCIALISATION AT SCHOOL

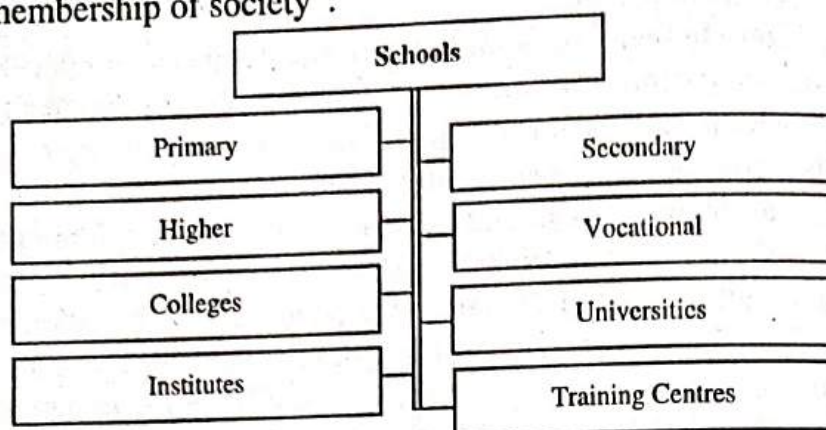
5.4.1. Meaning and Definitions of School

The school is an institution where the behaviour of individual is shaped to prepare them to be effective and functional member of the society. The family alone cannot provide all that is required for the education of child. Child is therefore sent to the school, where professionally trained personnel are involved in the upbringing of the child. It is the school that can be regarded as a factory where the child is processed into a refined personality that can cope with the increasing complexity in labour marked and also initialisation. Like the family, the school is an institution, where the culture of the society is transmitted. It is also help the child to develop skills which is necessary for survival in the society. The school is an agent for national development.

A school is an institution designed to provide learning spaces and learning environments for the teaching of students (or "pupils") under the direction of teachers.

According to John Dewey, "School is a special environment, where a certain quality of life and certain types of activities and occupations are provided with the object of securing the child's development along desirable lives".

According to J.S. Ross, "Schools are institutions devised by civilised man for the purpose of aiding in the preparation of the young for well-adjusted and efficient membership of society".



5.4.2. School as an Agency of Socialisation

Schools certainly act as a transmitter of knowledge and academic skills like reading, writing, and arithmetic. But they also serve other functions in our society as well, and these can be categorised as manifest or latent functions. Schools can be agents of change or conformity, teaching individuals to think outside of the family and the local norms into which they were born, while at the same time acclimatising them to their tacit place in society. They provide students with skills for communication, social interaction, and work discipline that can create pathways to both independence and obedience.

Socialisation refers to a process by which individuals acquire a personal identity and learn the knowledge, language, and social skills required to interact with others. Again, students do not only learn from the academic curriculum prepared by teachers and school administrators; they also learn social rules and expectations from interactions with others. The role of socialisation can be understood under following points:

- 1) **Conservation and Promotion of Culture:** The school conserves the valuable culture, tradition, values of the society and helps in promoting and developing these with the rolling of the time. It also spreads the store of culture to the next generation.
- 2) **All-Round Development of the Individual:** For all-round development of an individual, school has a package of programmes. Through its different activities, it draws out the hidden potentialities of the child and develops them in a proper way.
- 3) **Development of Higher Values of Life:** School helps in developing and cultivating good and higher values like truth, sympathy, love, cooperation, etc., in child. Through different social interactions and moral teachings, it spreads the message of how to live in society.
- 4) **Development of Social Responsibility:** School is called a society in miniature because, in school child shares his feelings with various children coming from different strata. Student can also learn the lessons of social duty, responsibilities and understanding the feelings of others. So school helps in social change and social control.

- 5) **Citizenship Training:** School creates the first civic society for the child. So child learns the duty and civic rights for the country as a responsible citizen. So school trains the lessons of citizenship to a child.
- 6) **Adjustability in Society:** School prepares child to face the problems of the society. So proper adjustment and application of learned knowledge can be checked and guided by school. So the main function of the school is to develop adjustment capacity in an individual.
- 7) **Vocational Training:** Through different activities, school provides training in different vocations. It also cultivates the values of dignity of work and labour. It prepares children to face any challenge in the future to solve their basic necessities. The role of school cannot be confined with these lines. In modern days, the role of school has been increasing day by day. It is called the hub of learning. Every developed state gives first priority to the schools for total national development. Really, school is now a prestigious institution in the society, which can be called a man-making factory.
- 8) **Culturisation:** Besides socialisation, another significant manifest function of school is the transmission of cultural norms and values to new generations, which is known as **culturisation**. Schools help to mould a diverse population into one society with a shared national identity and prepare future generations for their citizenship roles. Students are taught about laws and our political way of life through civic lessons, and they are taught patriotism through rituals such as saluting the flag and singing national anthem. Students must also learn the Pledge of Allegiance and the stories of the nation's heroes and their exploits.
- 9) **Social Change:** Not only the schools generate new knowledge, they are also the means for bringing social change. Education may lead to dispelling the traditional attitudes and values. Education is likely to widen the perspectives of the youth, make them 'rational', willing to accept new ideas and carrying the message forward.
- 10) **Social Integration:** Schooling helps to forge a mass of people into a unified society. This integrative function is especially important in nations with pronounced social diversity, where various cultures know little about or may even be hostile to one another. A basic way schools integrate culturally diverse people by teaching a common language that encourages broad communication and builds a national identity.
- 11) **Social Placement:** Schools help in identifying and developing each student's aptitudes and abilities and then evaluating a student's performance in terms of achievement rather than social background. Teachers encourage the "best and the brightest" to pursue the most challenging and advanced studies, while guiding students with more ordinary ability into educational programmes suited to their talents. In this way schooling enhances meritocracy by making personal merit a foundation of future social position.
- 12) **Perpetuating Inequality:** Schools provide learning according students' background, thereby perpetuating inequality. Schools also help continuing

inequality between men and women, i.e., more boys go to school than girls; girls select different subjects than boys. Schools reinforce the cultural values of gender inequality.

- 13) **School Tracking:** Schools help the assignment of students to different types of educational programmes. This is an usual practice in most of the developed countries. Aptitude tests are given to students at grade 8, and with the help of guidance and counselling; students are put on different streams. The official justification for tracking is to give students the kind of learning that fits their abilities and motivation. Research shows that social background has as much to do with tracking as personal aptitudes. Students from affluent families generally do well on standardised "scientific" tests and are to better tracks while those with modest backgrounds end-up in programmes that curb their aspirations and teach technical trades. Tracking effectively segregates students academically and socially into different worlds.
- 14) **Qualification Certification:** Schools not only transmit the knowledge and skills to the youth, they are also the agencies that certify the level of education achieved.
- 15) **Other Latent Functions:** Schools perform many latent functions. Schools have become vital for relieving single and dual earner parents of some childcare responsibilities. Schools help in establishing social networks and employment. Schools continue to hold onto the youth for a longer period of time, which then be utilised for the creation of job opportunities for the educated youth.

5.4.3. Role of School in Developing Knowledge, Attitude and Skills

School in the modern time is treated as the most suitable, active and formal agency of education. As per the changing need of the hour, school develops and grows with its specific goals. It is emerged out of the demand for education and pressure on the parents regarding their educational pursuit. The most important roles of a school in modern time can be seen under following points:

- 1) **Developing Knowledge:** Students' lack of motivation, and often disengagement, reflects the inability of education systems to connect content to real-world experience. This is also critically important to economic and social needs, not only to students' wishes. There is a profound need to rethink the significance and applicability of what is taught, and to strike a far better balance between the conceptual and the practical knowledge.
- 2) **Developing Skills:** Skill development is necessary for educational outcomes – Higher-order skills such as the "4Cs" of Creativity, Critical thinking, Communication, Collaboration, and others are essential for absorbing the knowledge as well as for work performance. There is a reasonable global consensus on what the skills are, and how teaching methods via projects can affect skills acquisition, but there is little time available during the school year, given the overwhelming amount of content to be covered.

At school level, there must be options available for skill development courses and they must be provided in the secondary stage of schooling:

- i) Skill development should ideally begin at the age of 13 years, from the eighth standard, while in school,
- ii) Integration of skill development and education is essential for skilling to take wings. Skill development will remain a distant dream if carried out in isolation through centres alone. It has to be imparted in schools alongside academics,
- iii) If a student opts for motor repair as a skill development course while in school, at a later stage, he can opt for a diploma or degree in automobile engineering,
- iv) There are also those set of students who are not able to cope with main stream education. This could be because of economic reasons or academic in capabilities. So what are the options available to them, such that they lead a dignified life without being exploited or being vulnerable? Introducing skill training at a young age will go a long way in directing these students to opportunities that will have a larger impact on the general fabric of the workforce in this country, and
- v) Apart for these, introducing students to some of the employable skills mentioned above will also help them to prepare and adapt real work situations without much effort. It will ease the transition phase from being a student to being a professional.

The employable skills apart from the core skills as mentioned above should be introduced to school students from an early age of 6-7 years onwards in an incremental manner.

- i) **Primary School (Classes 1 to 5) (Age 6 to 11):** Communication skills, attitude, adaptability and IT skills.
- ii) **Middle School (Classes 6 to 8) (Age 11 to 14):** Above skills plus self-management, teamwork, and creativity.
- iii) **Secondary Education (Classes 9 to 10) (Age 14 to 15):** Above skills plus stress management, and self-motivation.
- iv) **Upper Secondary (Classes 11 to 12) (Age 16 to 17):** Above skills plus initiative, and interpersonal sensitivity.
- v) **Higher Education (Graduation or Professional Programmes):** Above skills plus commercial awareness, problem solving, and lifelong learning.

From primary to upper secondary, the subjects covered in the school curricula are the languages (mother tongue/regional/foreign), mathematics, science and technology, social science, art education, physical training, etc. It will be observed that the curricula do not cover components of employable skills nor is there any option to introduce students to different vocations.

The Indian education system does not consider the component of skilling in its curriculum. The option of vocation education is limited to certain boards, which do not cater to the larger target audience. In India, there are different boards that follow different systems/curriculum.

- 3) **Developing Attitude:** To develop attitudes in students, are necessary for facing challenges in rapidly globalising world. As complexities increase, humankind is rediscovering the importance of teaching character traits, such as performance-related traits (adaptability, persistence, resilience) and moral-related traits (integrity, justice, empathy, ethics). The challenges for public school systems are similar to those for skills, with the extra complexity of accepting that character development is also becoming an intrinsic part of the mission, as it is for private schools.

5.4.4. Impact of Entry to School

A School's ideological stance shapes up the stances of the children. The way children would look at gender relation and role, caste, class, history, etc., are depended on how the schools look at these issues. The teachers at the school despite of being a separate identity outside school carry the same ideology of the school within the schools premises. So if a teacher is very caste biased then the children tend to see caste very differently, if a certain teacher has strong and traditional notion towards girls then the students' starts learning them and inculcating them in their life. But what is important is to see what influences the teachers to be what she / he are within the school when she/he might be a totally different person outside the school.

The experience from schools, shows that the larger school policy, the power relation of men and women employee, the stances on gender role and relation has an impact on the teachers too and that gets transferred to the students. There are various structures existing in the schools, various power centres and relations of power centre. There also exists the operational system with in school. How the structures and operating systems of the structure look at gender, what are the considerations made or kept in mind while making / passing a operational policy in schools, what are the rules for each staff member and student, what are the considerations kept in mind while framing any policy in school, etc., are also important deciding factors when comes to gender relations within school.

The impact of school can be seen under given points:

- 1) School provides knowledge of basic intellectual skills such as reading, writing, verbal expression, quantitative and other cognitive abilities.
- 2) School teaches languages and allows people to communicate with each other according to positions in society.
- 3) Opportunities to acquire social and vocational abilities which are necessary in order to make one a social, useful and economically productive member of the society.
- 4) Gender roles as perceived as suitable roles by the society.
- 5) School systems socialise students to become members of society, to play meaningful roles in the complex network of independent positions.
- 6) School helps in shaping values and attitudes to the needs of the contemporary society.
- 7) School widens the mental horizons of pupils and teaches them new ways of looking at themselves and their society.

- 8) School offers young people opportunities for intellectual, emotional and social growth. Thus education can be influential in promoting new values and stimulating adaptation of changing conditions.
- 9) Informally and especially through social clubs, the school enables the child to learn a number of other social roles and skills which are also important for his/ her overall development as a member of society.
- 10) School teaches the laws, traditions and norms of the community, the rights that individuals will enjoy and the responsibilities that they will undertake.
- 11) School teaches how one is to behave towards his/ her play-mates and adults.
- 12) School teaches how to share things and ideas.
- 13) School teaches how to compete responsibly.
- 14) School leads toward tolerant and humanitarian attitudes. For example, college graduates are expected to be more tolerant than (high school graduates in their attitudes toward ethnic and social groups.

5.4.5. Relation between School and Society

Children come from different backgrounds, the work of the school therefore is to intercept and change or modify those aspects which may not be acceptable to the community. At the same time, those aspects of training which are meaningful are encouraged. Most of the informal learning occurs mainly within the pees group setting. The pees groups affect the socialisation process both in school and in the neighborhood.

The school represents a formal and conscious effort by the society to socialize its young. It does this through the content of the curriculum and co-curricular activities. They also socialise the values that they communicate to the child. Teachers also act as models for students. In school the child learns those skills which to a large extent prepare him for the world of work.

Difference between School and Community

The difference between School and Community is given under following table:

Table 1.4: Difference between School and Community

| Bases of Differences | School | Community |
|----------------------|--|--|
| Meaning | A school is an institution which designed to provide learning spaces and learning environments for the teaching of students under the direction of teachers. | Community is a group of people with diverse characteristics who are linked by social ties and share common perspectives. |
| Purpose | To bring-up children in social environment. | To establish schools, maintain and glorifies them. |
| Need | For social development. | Community practices for socialisation prepare to lead comprehensive, social change on a broad scale. |
| Role | Helpful in holistic development. | Community interlinks school and home. |
| Agency | Formal agency of education. | Informal agency of education. |

5.4.6. Schooling

Schooling is one of the most important socialisation processes that a child goes through outside his/her family. It shapes the child's understanding of self in relation to others. The schools and the teachers play a very important role in a child's formative years. The child starts to understand her/his identity beyond the family, role that each one in the society assumes, through friends, teachers in school and most importantly books that they read in class room.

A child's understanding of gender specific role gets almost fixed when schooling starts and get re-enforced every day by the behaviours towards them by the teachers, staff, member of the school. They start being actor of the patriarchal system and carry it along much after they have left school. Schooling involves a number of factors which affect the development of a child:

- 1) **Peer Influences:** A peer group is made-up of people who are similar in age and social status and who share interests. Peer group socialisation begins in the earliest years, such as when kids on a playground teach younger children the norms about taking turns or the rules of a game or how to shoot a basket. As children grow into teenagers, this process continues. Peer groups are important to adolescents in a new way, as they begin to develop an identity separate from their parents and exert independence. Additionally, peer groups provide their own opportunities for socialisation since kids usually engage in different types of activities with their peers than they do with their families. Peer groups provide adolescents' first major socialisation experience outside the realm of their families.
- 2) **School Culture:** The term school culture generally refers to the beliefs, perceptions, relationships, attitudes, and written and unwritten rules that shape and influence every aspect of how a school functions. The term also encompasses more concrete issues such as the physical and emotional safety of students, the orderliness of classrooms and public spaces, or the degree to which a school embraces and celebrates racial, ethnic, linguistic, or cultural diversity.

Like the larger social culture, a school culture results from both conscious and unconscious perspectives, values, interactions, and practices, and it is heavily shaped by a school's particular institutional history. Students, parents, teachers, administrators, and other staff members all contribute to their school's culture, as do other influences such as the community in which the school is located, the policies that govern how it operates, or the principles upon which the school was founded.
- 3) **Teachers:** They are vital in students' transition through adolescence, succeed academically, developing and learning. This is because teachers spend more time with a child than their own parents do, it cannot be overstated how important teachers are in the lives of adolescents. By teaching and modelling socialisation to children, children will learn the meaning of kindness and generosity. Teachers, in a sense are a child's provider outside of the child's home. The teacher has a very important role

in the facilitation of socialisation in a child's life. The teacher student relationship is very important for children. Children spend approximately 5 to 7 hours a day with a teacher for almost 10 months. A positive relationship between the student and the teacher is difficult to establish, but can be found for both individuals at either end. The qualities for a positive relationship can vary to set a learning experience approachable and inviting the students to learn.

5.4.6.1. Role of Schooling in Developing Values

Teaching values is important for building the character of a child. Following is the list of values which a teacher must instill in a child:

1) **Develop National Values:** National values are those principles, which encourage a person to imbibe the feelings of patriotism and national integration.

2) **Develop Secular Values:** India is a country with various religions and cultures, which requires a perfect structure for secularism. The word secularism stresses upon the equal freedom for all the religions, i.e., equal treatment of all religions by the state. **Article 25(1)** of the Indian Constitution speaks about the rights and freedom of the citizens about following, practicing and promoting any of the religions of their choice. Secularism, not only favours the betterment of lifestyle by raising tolerance level regarding religions, but also boosts growth of science and technology. Social values and beliefs, humanistic outlook, etc., are some characteristics of secularism.

Humanistic outlook towards life and aim of driving our nation to make it a modern welfare country are the main causes of promoting secularism. Educational efforts are also made to make it happen. The reason for emphasising on science at every level of schooling in our country is that the scientific attitude towards life is a key to promote secularism. It also helps in the development of values and beliefs among the learners.

i) **Religious Values:** The essential teachings of great religions like Hinduism, Sikhism, Buddhism, Jainism, Islam, Christianity, etc., in school curriculum help in development of religious values among the students.

ii) **Social Values:** Morning assembly, Brief speeches by the students, Girl Guiding, NCC, NSS, Co-operative canteen-store, etc., Drama, celebration of days like 15th August, 26th January, Birthdays of great people, festival celebrations help in enhancement of social values. Students learn to cooperate and work together.

3) **Develop Humanistic Values:** Humanistic values are those principles and ideologies that is basic to human nature to make their life smooth and happy. Schooling must develop:

i) **Respect for Elders:** Respect is one of the greatest of virtues as considered by Indian culture. A child needs to be taught how to give the proper respect to the elders, including parents and relatives. Later in life, they will be more likely to be considerate of others when faced with difficult situations.

- ii) **Love for Family:** It is often said that a loving family is the birth right of every child. However, it is quite common to see children growing up and having a dysfunctional family of their own.

This is simply because they were unable to learn how to love and care for a family. Try and inculcate within your children a love for the family by showing them the joys it brings.

- iii) **Ability to Sacrifice:** Life is fraught with hardships. There will be many occasions where a sacrifice is necessary in order to make the best of a difficult situation. A child needs to understand the value of sacrifice. After all, it is not possible to have the cake and eat it too.
- iv) **Charity:** It is another unsung virtue which children can benefit from when they pick it up at an early age. Children can seem selfish at times which is why you should slowly introduce them to charity.
- v) **Honesty:** It can be shocking to hear children lying from a young age. It is simply because they do not yet know the harm in lying or they may lie out of fear. That is why you have to make your children understand that honesty is truly the best policy.
- vi) **Self-Discipline:** A lack of self-discipline can lead to innumerable problems later in life. With it, your children can overcome almost every obstacle that life chooses to place in their way. The future of your children is heavily dependent on what values you choose to inculcate in them now. Teaching them the right ones will help them to lead a better life and a positive future.
- vii) **Co-operation:** To achieve a common goal, it is necessary for all people to work together. If this is not done, a few people may profit, but the end result for everyone will be a failure. I still believe in the motto, "united we stand and divided we fall".
- viii) **Compassion:** It is defined as being sensitive to the needs of people. If there were more compassion in the world, there would be less homeless, hunger, wars, and unhappiness.
- ix) **Forgiveness:** Jesus Christ taught us to forgive our enemies or people who hurt us. Anger in most cases is caused by unwillingness to forgive. There would be less violence and fighting in school if students could learn this moral virtue.
- x) **Strength to Persevere:** Children will have to face hardships on their own when they grow up. They need to have the strength to persevere even through the most difficult times. If they do not have it, they will end up giving up in every difficult situation. They will never be able to face criticism or hardships.

5.5. UNDERSTANDING INTERFACE BETWEEN HOME, COMMUNITY AND SCHOOL

5.5.1. Interface between Home and Community

Family is a basic unit of any community and society which acts as joining institution between individual and society. It has almost universal existence across the world. It discharges many functions to society and individual from regulating marital bond, legitimate reproduction, care for young, controls human behaviour and functioning as an economic unit atleast for consumption. It discharges this role with other associated institutions, like marriage and kinship. Family exist almost all human society, however, varies in terms of structure and function from society to society and time to time.

Since community is a relatively larger social unit as compared to the family, the functions of the community are the continuation and furtherance of the functions of family. However, in addition to that community also make arrangements for the formal education of the child. Like home it is a social institutions which takes the responsibility of establishing of educational institutions with a view to realise the functions in a more functional and systematic way. Obviously it functions in a more generalised way than the family and less generalised than society. The variation in the local communities may exist because of:

- 1) Population (e.g. village community, town community or a city community),
- 2) Language,
- 3) Religion,
- 4) Social composition, and
- 5) Overall economic conditions of the population and cultural way of life.

In India the village communities are divided predominantly on the basis of caste, creed, and religion. But in cities the social division is on the basis of socio-economic status of individuals that comprise the community. People belonging to higher socio-economic status/class are normally more educationally conscious and have better and good quality of educational institutions for themselves. Being economically in a better position, they can afford to provide better educational facilities in their institutions. On the other hand the village and tribal communities and slum dwellers in cities being economically weaker are unable to establish educational institutions to suit their needs. There are number of informal ways, i.e., celebrations and community functions like marriage, festivals, religious functions, etc., through which community transmits its understanding, its social, culture (way of life), customs, and traditions to its members, which the child imbibes.

5.5.2. Interface between Home and School

Parents involvement in children's education has long been recognised as an important element in effective schooling. There appears to be a high positive correlation between parent knowledge, beliefs, and interactive styles, with children's school achievement. Differences in language and literacy experiences in the home and community appear to have a strong relationship to student achievement in school literacy. In fact, it has been suggested by some, that specific

home literacy practices, such as parents help with reading, are better predictors of success than other factors such as intelligence. Many researchers and teachers have attempted to explore the links between home and school achievement:

- 1) Students whose families are involved in their learning learn in better way.
- 2) Children do best when parents can take on various roles in their learning, helping at home, participating in school events and activities, guiding their children through the system, and taking part in key decisions about the school programme.
- 3) When families actively support learning, students have more positive attitudes towards school, attend more regularly, and behave better.
- 4) Children from diverse backgrounds tend to do better when families and school staff collaborate to bridge the differences between home and school cultures.
- 5) Middle and high school students whose families remain involved in make better transitions to their new schools, maintain the quality of their work, develop realistic plans for the future, and are less likely to drop out.

School improvement efforts are far more effective when schools enlist families in the process and when schools link activities for families to what students are learning and doing in class.

Home and school identify the following core values:

- 1) Families and teachers are equally important co-educators. The family is the expert on the child; the teacher is the expert on the curriculum.
- 2) Before teachers can effectively share important information about academics, teachers and parents must establish positive communication.
- 3) Teachers must visit all students and families, because targeting only the challenging students will perpetuate the cycle of mistrust.
- 4) All parents can assist in their children's academic success; effective family involvement can happen in every home.

5.6. EXERCISE

5.6.1. Very Short Answer Type Questions

- 1) What is family?
- 2) What do you mean by community?
- 3) What is school?
- 4) What is neighbourhood?
- 5) Define schooling.

5.6.2. Short Answer Type Questions

- 1) Write a short note on role of family in socialisation.
- 2) Write a short note on role of school in socialisation.
- 3) What is parenting?
- 4) Describe parenting styles.
- 5) Describe interface between home and community.

5.6.3. Long Answer Type Questions

- 1) What is socialisation? Describe factors affecting socialisation.
- 2) Why parenting is needed? Describe impact of parenting styles.
- 3) "School is an agency of socialisation." Discuss and describe in detail.
- 4) What are roles of school and community in developing skills, attitude and knowledge?
- 5) Differentiate between school and family. Discuss role of family in socialisation.