**COURSE
GUIDE**

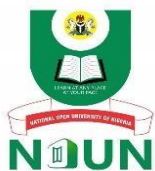**PAD 319
GENDER STUDIES**

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CONTENTS

INTRODUCTION

Welcome to PAD 319: Gender Studies

This is a three-unit credit course and compulsory for students in Public Administration. This course has been structured into distinct but related units of activities. The course guide gives you overview of the course and provides you with the relevant information and requirements for the course. Also, in this Course Guide, you will be intimated on what you need to know about the aims and objectives of the course, components of the course material, arrangement of the study units, assignments, and examinations.

COURSE AIMS

The aim of this course is to give you an in-depth understanding of the issues of gender in development discourse. It is now a well-known fact that sustainable development cannot be achieved without putting into perspective issues related to gender disparities in societies. Hence, this course will enable you to critically explore the impact of gender disparities in development, especially as gender equality touches all areas of development such as education, economy, politics, health, agriculture, communities, labour, organizations/workplace, poverty, etc. The course material will familiarise you with analytic debates in the field of gender and development and help you understand the concepts and theories, as well as practical skills in gender and development, which can lead to a career as a gender specialist or programmer in organisations and projects.

To ensure that the overall and specific aims of this course are achieved, some important background information will be provided and discussed. This information, to an extent, wraps up the entire framework of gender discourse in development. They are as follows:

i.   Understanding the genesis of gender topics in development discourse
ii.   Theorizing and conceptualizing gender, gender differences, gender inequity, and gender mainstreaming
iii.   Theories and ideologies of gender development
iv.   Gendering socioeconomic issues facing women in society
v.   Right-based issues in gender and development discourse
vi.   Gender, violence, and security issues face women and girls in society.
vii.   Gender issues in social change
viii.   Gender and poverty are facing women in developing countries.
ix.   Gender policies and issues facing the successful implementation of gender policies in Nigeria.

x.   Gender and women's engagement in agriculture
xi.   Gender and women's participation in politics
xii.   Men in gender and development discourse

COURSE OBJECTIVES

To achieve the aims of this course, there are overall objectives that the course is set out to achieve. There are also set out objectives for each unit. The unit objectives are included at the beginning of each unit; you should read them before you start working through the unit. You may want to refer to them during your study of the unit to check on your progress. You should always look at the unit objectives after completing a unit. This is to assist the students in accomplishing the tasks entailed in this course. In this way, you can be sure you have done what was required of you by the unit. The objectives serve as study guides, so a student could know if he is able to grasp the knowledge of each unit through the sets of objectives in each one.

By the end of the course period, you will be to:

i.   get acquainted with key analytic debates in the field of gender and development.
ii.   develop the ability to comprehend and manipulate complex analytical arguments in global discourses on gender and development.
iii.   have an understanding of how to relate these debates and analytical arguments to development theory, policy and practice.
iv.   develop the ability to evaluate the impact of development interventions (such as gender policies, international organizations' and government intervention projects, and development blueprints, as well as institutional reforms and theories of change) on gender equity and empowerment issues.
v.   get familiarized and be able to apply practical skills and techniques in gender and development analysis, which can lead to a career as a Gender Analyst or programmer in organizations or projects.

WORKING THROUGH THE COURSE

To successfully complete this course, you are required to read the study units, referenced books, and other course materials. Each unit contains self-assessment exercises called Student Assessment Exercises (SAE). At some points in the course, you will be required to submit assignments for assessment purposes. At the end of the course, there is a final examination. This course should take about 15 weeks to complete, and

some components of the course are outlined under the course material subsection.

COURSE MATERIAL

The course materials needed for this course are listed as follows:

1. Course guide
2. Study units
3. Relevant textbooks, including the ones listed under each unit
4. Assignment file
5. Tutorials
6. Presentation schedule

STUDY UNITS

There are five (5) modules and twenty-one (25) units in total for this course. They should be studied carefully and diligently. The modules and units are listed as follows:

MODULE 1 UNDERSTANDING GENDER ISSUES IN DEVELOPMENT

UNIT 1   the concept of gender in development

UNIT 2   Understanding Gender Inequality and Gender Mainstreaming

UNIT 3   Gender mainstreaming in development

UNIT 4   Implementation of gender policies in Nigeria – issues, prospects and constraints

UNIT 5   Women and Political participation in Nigeria

MODULE 2 CONCEPTUALIZING GENDER

UNIT 1   Understanding Gender Related Concepts

UNIT 2   Gender and Sexualities

UNIT 3   Gender and Sexualities II

UNIT 4   Masculinities

UNIT 5   Gender in Everyday Life

MODULE 3 GENDER AND WORK

UNIT 1   Family, Love and Power

UNIT 2   Marriages

UNIT 3   Gendering Works

UNIT 4   Genders and Employment

UNIT 5   Gender Issues in Work and Labour Market

MODULE 4   GENDER AND SOCIAL CHANGE

MODULE 5   GENDER AND DISABILITY

MODULE 1

MODULE 2

MODULE 3

MODULE 4

MODULE 5

MODULE 1   UNDERSTANDING GENDER ISSUES IN DEVELOPMENT

Unit 1   The Concept of Gender in Development
Unit 2   Understanding Gender Inequality and Gender Mainstreaming
Unit 3   Gender mainstreaming in development
Unit 4   Implementation of gender policies in Nigeria – issues, prospects and constraints
Unit 5   Women and Political participation in Nigeria

Unit 1   The Concept of Gender in Development

Unit Structure

1.1   Introduction
1.2   Learning Outcomes
1.3   The Concept of Gender in Development
     1.3.1   The meaning and definitions of gender
     1.3.2   Differentiating the concepts of gender and sex
     1.3.3   The emergence of gender in development discourse
     1.3.4   Understanding Human Development in Gender context
     1.3.5   Gender Theories in Development
     1.3.6   Gender Differentiation
1.4   Summary
1.5   References/Further Readings and Web Resources
1.6   Possible Answers to Self-Assessment Exercise(s)

1.1   Introduction

This unit is the first part of the discussion on the broad framework of gender and development. This unit introduces you to the background knowledge of the issues in gender and development and allows you to gain insight into the meaning of the concepts of "gender" and "development," the theories of gender, the link between gender and development, the conceptualization of gender role differentiation, and the gendering of development theories. The unit is expected to give you an understanding of the grounded concepts and theories in gender and development, establish a link between gender and development, and teach you how and why the topic of gender is rationally relevant in development. In the other units of module one, we will talk about other topics related to the study of gender and development.

1.2   Learning Outcomes

By the end of this unit, you will be able to:

- describe the key issues of gender in development discourse.
- explain the specific theories of gender and development and the link between gender and development.
- state the meaning of gender role differentiation and how it is conceptualized in advanced and traditional societies.
- explain gendering of development.

1.3   The Concept of Gender in Development

1.3.1   The meaning and definition of Gender

According to the UNICEF Gender Mainstreaming Framework (2014), the term "gender" refers "to the roles and responsibilities of men and women that are created in our families, our societies, and our culture. It can also include the expectations held about the characteristics, aptitudes, and likely behaviours of both women and men in terms of their nature, i.e., being either "feminine or masculine".

Gender is defined by FAO as "the relations between men and women, both perceptual and material. Gender is not based on either women's or men's sexual traits. Instead, it is a social construction that is based on how people behave. It is a central organizing principle of societies and often governs the processes of production and reproduction, consumption, and distribution (FAO, 1997). Despite this definition, gender is often misunderstood as being the promotion of women only. However, as we see from the FAO definition, gender issues focus on women and on the relationship between men and women, their roles, access to and control over resources, division of labour, interests and needs. (Bravo-Baumann, 2000) says that gender relations affect household security, family well-being, planning, production, and a lot of other things in life.

Using the World Health Organization (WHO) Gender Policy (2002), "gender is used to describe socially constructed characteristics of men and women, but when used in the context of sex, it defines the biological constitution of individuals. "This is to explain that people are born either female or male, learn to be girls or boys, who grow up into women or men". The learned behaviors constitute the gender identity, which eventually determines the roles assigned to each gender.

Mosse (1993), "Gender is a set of roles which communicate to people that we are female or male, feminine or masculine in society"

Miller and Razavi (1998), "Gender refers to the socioeconomic, cultural, and opportunities associated with being male or female in society. It applies to women and men, as well as their relations with one another and to their environment. "

"Gender is a sociocultural expression of particular characteristics and roles that are associated with men and women in society (Robyne, 2003).

From the above definitions we can see that gender is a socially constructed phenomenon that differentiates women from men, and thereby create a system through which roles and certain features (feminine or masculine), attributes (weak or strong) and expectations are assigned to women and men in society. For instance, in several African cultures, when a child is born a male there is often celebrations that amount to killing of animals and performance of other rituals in order to welcome the male child. However, in some cases, this may not apply at the birth of a female child born into the same culture. This differential in the act of welcoming the babies is in itself an example of a social construction of gender, and describes differences, disparities and roles people (female and male) are welcomed into even at birth. This is to say that gender roles, attributes and expectations are all socially learned; but is noteworthy to know that this changes over time and would vary within and across cultures and societies.

Moreover, systems of social differentiation in terms of social and economic class, political status, age, occupation, etc. are said to change over time but continue to ascertain gender roles in society. The concept of gender is therefore very essential because when applied to social analysis and evaluation of these systems of social differentiation, it reveals concrete evidence of women's subordination (or men's domination), gender disparity, and how they are constructed by society.

1.3.2   Differentiating the concepts of gender and sex

Gender is not biologically predetermined, nor is it fixed since it varies in societies. Sex is defined as the biological features (genitals, reproductive organs, and mammary gland) that determine whether someone is either female or male. Therefore, whereas gender is socially constructed, sex basically identifies our biological and physical features and makeup. It is critical to differentiate sex from gender when applying gender in development issues because the biological makeup of people has few contributions to make in the conceptualization of gender in development when compared to the use of gender in development (West and Zimmerman, 1991). This is why theorists have made judicious efforts to

differentiate the two concepts and reconceptualize gender as a social construct instead of the biological make-up of the sexes. This is because the meaning people glean from the two words is bound to influence both their understanding and subsequent communication. Mayoux (2006) gave the following four characteristics of gender to help explain what gender means in terms of development:

1. *Gender is a social construct;* according to Mayoux, biological differences are almost limited and unimportant in terms of determining gender equality in development discourse.
2. *Gender inequality will necessarily change over time* since gender inequalities are socially determined, so as society changes, they will change as well.
3. *Gender entails both women and men: this* means that gender discrimination necessarily affects both men and women. Thus, this calls for the engagement of both in challenging existing structures and practices that cause and hegemonize gender disparity in societies.
4. *But gender also means putting the needs of women, who are currently the most disadvantaged sex, first.* In the world as it is now, women are worse off than men. Because of this, women should be the top priority when it comes to gender issues and development. This means that strategies should be made to get men involved in promoting gender equality in male-dominated societies.

Self-Assessment Exercise 1

1a. Give a definition of gender,
1b. Explain why gender is a social construct

1.3.3 The emergence of gender in development discourse

The conceptualization of women's issues in development before the 1970s

In the past, specifically before to the late 1960s, women's issues were not accorded any kind of priority in the development plans and programs that were in place. The economic accomplishments of women and the contributions they made were entirely disregarded and underestimated (Mosse, 1993). Theorists and planners of development traditionally believed that men were the primary agents and actors of development. This is due to the fact that men were typically the primary providers for their families; hence, ensuring their growth and support was of the utmost importance.

Therefore, the only people who are expected to benefit from development assistance in the form of financial help for the continuation and expansion of the economy are men. As a result, the circumstances of women were interpreted as the concern of the men in their lives (husband, father, brother, etc.). As a result, the care for them was to come from the assistance that was provided to their men. However, the welfare strategy targeted women with the assumption that their role as mothers and carers required aid. This led to women being disproportionately represented in welfare programs. Nevertheless, in the course of this process, other aspects of their lives were disregarded. The mother-child health programs, feeding schemes, family planning services, family food aid, and other types of programs are all examples of interventions that fall under the purview of the welfare approach. These programs are aimed specifically at women (Moser, 1993; Monsen, 2003). These initiatives for the development of welfare did not involve the independence, freedom, or self-reliance of women; rather, they encouraged increasing dependence on women.

The conceptualization of women's issues in development in the 1970s

Thus, by the 1970s, it was becoming clear that the development policies that were based on welfarism were ineffectual in eradicating women's sufferings, insubordinations to men, and cultural hegemonies, in addition to the abject poverty that contributed to them. The decade of the 1970s, as a result, gave rise to a number of problems regarding the circumstances of women, particularly in the economically disadvantaged south, as well as initiatives aimed at freeing these women from the constraints of male dominance and social isolation. Women's traditional work, in which they engaged themselves in the production of goods and services, was not recognized as a component of the national economy during the same time period (the 1970s), according to the arguments of some academics who had come to study the role of women in the national economy. These arguments were made during the same decade. From the very beginning of this concept, it was said that women ought to be a part of the development process or at the at least the market economy. This demonstrates how crucial women are to the process of progress.

Because of the contribution of their economic activities to the nation's gross domestic product (GDP), this ideology made it possible for women to be conceived of as important actors in economic development. This ideology also made it possible for women to be independent, self-sufficient, and agents of development. After that, other concerns relating to their growth started coming to the surface, such as schooling, as well as vocational and technical training, which were

regarded relevant during the process. Additionally, this was the beginning of the movement to empower women. However, as time went on, it became abundantly clear that the short-term efforts to empower women were not sufficient. This was especially the case given that the majority of women in the south were still affected by male-dominated structures. In contrast, their counterparts in the north were living in a region where women's liberation efforts were already underway and fought for equal rights for men and women.

The following step was to implement the gender equality agenda, which would involve integrating women, particularly those living in the south, into the existing system of development. This would provide women the opportunity to compete on an equal footing with men. According to Mose (1993), this concept did not produce the desired outcome since the system (the western ideology of equality) into which they were to be absorbed was not the appropriate one. Consequently, the concept was unsuccessful. As a result, in order to circumvent these restrictions, it was decided that women, regardless of where they lived in the country, should have a voice in the initiatives and decisions that concern them, and that they should take part in any endeavor that is geared toward improving their quality of life. As a consequence of this, a variety of opportunities emerged for women to get together and have conversations about the factors that influence their health. This event marked the beginning of the women's movement as well as the beginning of summits and conferences for women that were aimed at making their lives better, in particular in countries in which males are dominant and women are expected to be obedient.

The emancipation of women is currently the focus of a growing number of initiatives, agendas, activities, and strategies being developed and implemented on a global scale. The following are examples of some of these actions:

The First Conference on Women – Mexico City 1975
The Commission on the Status of Women called for the organization of the first world conference on women to coincide with the International Women's Year. Subsequently, this conference on women took place in Mexico City and had in attendance 133 governments, while 6, 000 NGO representatives had a parallel forum called the International Women's Year Tribune. The conference was set to define the World Plan of Action for the Implementation of the Objectives of Women's Year and give comprehensive guidance for the advancement of women for the next 10 years (1975–1985).

The 1975 UN Equality Agenda - "Equality, Peace and Development" (agenda from 1985 convention)

In 1975, the UN launched the International Women's Year, followed by the International Decade for Women (1976-1985) under the subtlety of the theme "equality, development, and peace". This was done to show that the idea of "equality" is a necessary part of peace and progress. At the same time, feminist movements in the North pushed for changes in the law that would make it easier for women to work in the national economy. These women's movements in the North increased the impetus to push harder for the emancipation of women from male dominance structures through the equality agenda.

According to Mosse (1993), the UN equality agenda possessed these key issues as follows:

1. Because of women's economic productive and reproductive roles, they should be considered in development processes. The basic assumption is that economic strategies have impacted negatively on women, and that they should be engaged in development processes through access to employment and a market economy.
2. However, this equality approach would be affected by the continual impact of male dominant factors and raises concerns about the fundamental issues affecting women's equality with men in terms of access to resources and other societal benefits enjoyed by men but alienated from women.
3. The approach identified the origins of women's subordination as lying not just in the context of the family but also in the relationship between men and women in the market economy.
4. The recognition of the economic value of women's paid and unpaid work (which according to Mosse (1993) amounted to 4,000 million dollars in 1985)
5. Recognition of how development has affected women and yet they have been excluded in development processes all over the world.
6. The pursuit of equality in the home and market will give women more opportunities to achieve a better life.

Challenges of the UN Equality Agenda (1975) in Development
The equality approach has been found wanting, especially by scholars and third world governments. These challenges are as follows:

1. In the part of the third world government, they criticized the approach based on the fact that it concerned the implementation of such an agenda by a government and most of these governments were dominated by men. For instance, the initiative

7

recommended that third world governments enforce the awareness of women's rights; equal pay for work of equal value; recognition of the worth of women's unpaid work; equality in economic decision making; and increase awareness of women's wellbeing through all forms of media. Despite signing the "Nairobi Forward-looking Strategies for the Advancement of Women," third-world governments felt the approach only legitimized western feminist ideology on African soil.

2.   Some development unfortunately, most of these recommendations alienated the input of women; it didn't allow women to be part of this decision-making.

3.   Some scholars believed that the westernized version of this agenda would not work for women in the South, where male dominance structures were stronger and rendered any ideology of gender equality of non-effect

The First World Convention on Women (CEDAW, 1979) – New York

Another initiative was set up in 1979 by the UN General Assembly, which was called the Convention on the Elimination of all forms of Discrimination against Women (CEDAW). This convention has been described as the International Bill of Rights for Women. The convention also birthed the right-based approach to addressing women's discrimination all over the world. The convention released 30 articles which explicitly defined what discrimination against women entailed and set up an agenda for national action to eliminate gender discrimination against women. In these articles, CEDAW (http://www.un.org/womenwatch/daw/cedaw/) defined discrimination of women as "any distinction, exclusion, or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment, or exercise by women, irrespective of their marital status, or on the basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, or any other field". The convention principally targeted culture as a contingent factor that creates boundaries and structures that shape gender roles and family relations and enhances discrimination against women. The convention was also the first human rights treaty to recognize the reproductive rights of women. Participating countries bind themselves to ensure the elimination of gender discrimination structures by engendering the ideology in their legal systems and abolishing discriminatory laws.

Second World Conference on Women in Copenhagen 1980

The Second World Conference on Women was held in Copenhagen in 1980. The programme of action called for stronger national measures to ensure women's ownership and control of property, as well as the improvement of women's entitlement to inheritance, child custody, and loss of nationality when they marry outside their countries.

The Third World Conference on Women—Nairobi (1985)

In 1985, a third world conference on women was carried out. The purpose of this conference was to appraise the achievement of the UN Decade for Women – "Equality, Peace, and Development", initially developed in the 1975 convention of women. The conference took place in Nairobi, Kenya and in attendance were 157 governments and about 15,000 representatives of NGOs. They participated in a parallel forum. This conference is said to have birthed "global feminism". The 157 country representatives that participated in the forum adopted the Nairobi Forward Looking Strategies to the year 2000, which focused on realizing that the previous goals were not adequately achieved and, therefore, another five-year plan was agreed upon. It became the first conference that declared all issues affecting women should henceforth be discussed in subsequent conferences.

A key issue that arose in the conference was the challenge of the westernized ideology of feminist global sisterhood ideology by women from developing countries. The women from the developing south argued that the ideology did not take cognizance of the distinct nature of hardship and discrimination faced by women in developing countries and the cultural factors responsible for them. Women from the south criticized the hegemonic vision of the western feminist ideology and agenda and the ways third-world women are wrongfully constructed and represented by feminist scholars. Third world women argued that women in the South should be viewed differently from their counterparts in the North and that international strategies should be able to identify with the distinct situation of women in the South and represent them accordingly.

The Fourth Women's Conference in Beijing, 1995

This year's women's convention marked a significant turning point for the global agenda for gender equality. More than 17,000 participants attended the conference, which included NGO representatives, representatives from the media houses, and hosts of international civil servants, and a parallel NGO forum held in Huairou, very close to the city of Beijing, also drew some 30,000 participants.

During the summit, the Beijing Declaration and the Platform for Action were adopted by the 189 countries that attended. The Agenda focused on women's empowerment and further advancement of gender equality that would ensure successful implementation of the agenda. The document set strategic objectives and actions for the advancement of women and gender equality in 12 critical areas of concern as follows:

a.   Women and poverty
b.   Education and women trainings
c.   Women and health
d.   Violence against women
e.   Women and armed conflict
f.   Women and economy
g.   Women in power and decision making
h.   Institutional mechanism for advancement of women
i.   Human rights of women and girls
j.   Women and environment
k.   Women and the media
l.   The girl child

The Beijing conference targeted political agreement reached at the three previous international conferences on women and went ahead to consolidate another five decades of legal advances, which will focus on securing the equality of women with men in law and in practice.

After Beijing
Long after the Beijing Conference, there have been other strategies (2000, 2005, 2010) developed for ensuring the facilitation of women's issues in development. A strategic one took place in 2015. In 2015, there was a review and appraisal of the Beijing Declaration and Platform of Action documents to know the accomplishments so far reached. A post-2015 development agenda was reached and this document addressed the various opportunities for achieving gender equality and women's empowerment in the next 10-year plan. Member states adopted a Political Declaration which commended the progress made towards gender equality, provided the basis for the acceleration of the implementation of the commitments made in Beijing and emphasized the important role gender equality and women's empowerment play in the post 2015 development agenda.

1.3.4 Understanding Human Development in Gender context

The Meaning of Human Development
When discussing development in relation to gender issues, it is pertinent to clarify the type of development we may be looking at. It is important to clarify this because there are various variants of development, such as economic development, social development, community development,

national development, etc., which all have content of development discourse. Therefore, in the context of gender, development is viewed as human development. While finding the context for explaining human development in the pool of development debate, Dudley Seer (1969) suggested that while there can be value judgements on what development is and is not, the universal aim of development rests on the realizations of the strategies that aim at improving the condition of people (especially women) in society. Thus, human development will be channeled toward improving poor people's conditions to enable them to attain their potential in life. Going forward, Seer outlined several conditions that can be met for the achievement of human development:

i.   The capacity to obtain physical necessities, especially food, clothing, water, shelter,
ii.   The ability to generate a sustainable source of income through any occupation
iii.   Capability to enjoy equal rights and be equally represented in opportunities where necessary
iv.   Having autonomy and free will
v.   Capability to take part in political and other decision-making processes
vi.   Living in a country that is politically and economically independent
vii.   Having an adequate education

In this human-scale development, people (men, women, youths, and children) are held to be the principal actors and receptors; that is, they must be involved and be benefactors of the dividends of their participation.

Moreover, the human development initiative respects the diversity of people as well as the value of autonomy and human agency in achieving a reasonable development of people.

Empowerment of people takes development much ahead of mere amelioration of poverty, but provision of necessary capabilities and sustainable measures for ensuring that people overcome poverty in the present and long term.

Human development critically looks at how people will achieve basic capabilities and freedoms and exploit their agencies in the process of development.

Gendering Human Development
Because men don't have as much access to resources and other benefits as women do, development strategies have to focus on figuring out how

women have been marginalized and left out of all kinds of decision making in society. The unsuccessful representation of women is a resultant effect of the unsuccessful implementation of gender policies by most third-world governments. Therefore, human development initiatives focus on women's self-reliance and autonomy. This focus on self-reliance and autonomy was engendered by the "human-centered development" and "integrated" ideologies, which call for more inclusiveness of women in development and involve sensitive approaches in addressing fundamental social, economic, and political issues facing women in society. It relates to all aspects of women's lives, their collective and individual efforts, their history and consciousness, and their relations with other actors in the processes of their empowerment in order to make a balanced advancement in the lives of women.

The Components of Human development
The UNDP developed four components of human development as follows:
1.   The creation of human capabilities
       Human development incorporates the important notion of capabilities, which is a perspective that focuses on creating an enabling environment for people to identify and make use of opportunities and choices that their environment can provide for them. These abilities include having access to better health care, economic opportunities and ways to make money, freedom of choice, participation in making decisions, and access to resources in society.

2.   Elimination of barriers to economic and political opportunities
       The modern idea of development that is characteristic of the UNDP has tried to go beyond the GDP to arrive at a more pragmatic balance between the growth of income, human sustainability, and people's needs to be full participants in the lives of their society. To achieve this, there is a need to eliminate every barrier, political, social, and economic, that may affect the achievement of this goal. This also involves providing ways for women and men to have equal access to resources and opportunities.

3.   Participation of people in decision making processes
       The human scale of development calls for a direct and participatory democracy where the state gives up its traditional paternalistic and welfarist role (top-down approach) in favour of a bottom-up approach in development with the people as its major targets. Development of the variety we have come to know is, at best, a top-down approach with little participation of people

in all levels of decision making. Human development favors more of a bottom-top approach, which involves the engagement of people in all levels of decision making that concerns them.

4.   Intergenerational sustainability of the development process
        Through its various strategies, e.g., MDGs, SDGs, and the Human Development Index (HDI) (a composite index measuring strategy), the UNDP has endeavored to ensure the sustainability of the goals of human development. These sustainability measures ensure that present development activities do not impede the development of future generations. Unfortunately, some of these strategies have not yielded the expected outcomes.

1.3.5 Gender Theories in Development

Sex or Biological Theory of Gender
In the sex or biological theory, gender is conceptualized in terms of women's differences from men based on their distinct reproductive systems. The theory suggests that the anatomical and physical variations between women and men are the basis upon which individuals are allocated to a particular sex or gender. The concept of woman in this theory is developed by virtue of a woman's possession of a womb. Hence, she is conceptualized as a "man with a womb." Furthermore, the theory contends that men and women must think and feel differently due to differences in how their hormones and brains function. The biological view of gender is supported by various cross-cultural studies that have found common features of gender. For instance, men are found to be more aggressive and stronger than women, which suggest innate biological differences.

However, this theory has been critiqued in the sense that the reproductive characteristics of both genders represent only a part of the complex set of criteria by which society comes to distinguish femaleness from maleness, and equally important is the role of society/culture in assigning the role of being either a female or a male. The apparent differences between the sexes are defined beyond physical features but are conditioned by how society comes to assign roles and differences to being female or male. For instance, women are given a certain type of job or work to do because of their biological features. These biological features of women in most societies are classified as "weak", which subjects women as the weaker sex and thereby subordinates them to the male, who is seen as the much stronger gender because of her stronger masculine features. Hence, this leads us to the next theory, which argues that gender is socially constructed and can be potentially changed in ways that biological characteristics cannot.

The Social Role Theory
In reality, it could be said that gender differences are socially constructed and are subject to change. The social role theory states that men and women become masculine or feminine as a result of social conditioning, which is learned and internalized from childhood to the end of life. A child comes to learn the gender role that is related to her biological sex through interactions with social structures such as the school, church, mosque, media, and networks in a process called gender role socialization. Theorists have used the social role theory to define gender conditioning by society. For example, Eagly (1987) used the social role theory to say that the way society divides work between men and women leads to widespread discrimination against women. This way of dividing up work is a result of the roles that society gives to men and women. In most traditional societies, this leads to inequality, women being left out, and men being in charge. Using social role theory, they developed three categories of social constructions of gender:

1.   Gender polarization: men and women are different, and these differences account for the organization of social life, of which the division of labor by gender is the most outstanding.
2.   Androcentrism is the belief that men are better than women and that their experiences are more important. This is the norm in most societies.
3.   The first two assumptions are a result of biological differences between men and women.

The social role theory has been criticized for some of its inadequacies as follows:

1.   It does not account for different forms of femininity and masculinity.
2.   It didn't take cognizance of changes that occur with time within the lives of men and women, which can affect the roles and differences assigned to them.
3.   It does not explain the processes that are involved in taking on gender roles.
4.   It does not explain how resistance can occur through feminist movements.

Materialistic Feminism
Materialistic feminist theory is a subset of traditional feminist theory that looks at how the social construction of gender creates societal hierarchy and divisions of labor, which leads to gender inequality. The theory states that the social construction of gender is what leads to the differentiation of the two genders, and that without this differentiation of gender; biological differences will not be significant. These social differences by gender also determine hierarchy and divisions of labor,

which are conditioned by it. In this way, women and men are defined as different types of beings and each assigned their own opportunities, roles, and responsibilities.

This theory also suggests that social structures are systems of power and control and produce sets of social relations in which women are treated as inferior, subordinate, and unequal to men. This is because gender differentiation leads to gender division of labour. This division of roles along gender lines places women in underprivileged positions in terms of power, wealth, control, prestige, and access to resources. The gender division of labour in society therefore exploits women and denies them equal access to societal resources as men. In this social milieu, women are dominated by men and subordinate to them, thereby creating gender inequality. Women are exploited because of the social classification assigned to their gender as the weaker sex. However, it is noteworthy that these gender inequalities can be deconstructed since they are socially constructed. Alsop et al. (2002) said that since society and its values change over time, we can change the way men and women are treated differently if men and women are seen as men and women by society.

1.3.6   Gender Differentiation

Gender role differentiation is defined as the process in which biological differences between women and men are assigned social significance and used as a social classification. Globally, the anatomical sex is used as the basis for gender differentiation. However, when we discuss gender differentiation in development, we go beyond the anatomy to understand social structures that use gender differences to determine types of social relations and classification of gender. Gender differentiation can be further analyzed under the framework of the gender socialization model, which is a strand of social learning theory. It is a widely held cultural assumption that in most parts of the world, the male child is given more preference than the female child. People (family and communities) internalize this assumption through systems of gender socialization, and this is maintained by the prevailing cultural system. Through gender socialization mechanisms, specific messages and traditional practices about roles and attributes for different genders are passed through generations (Steinbacher and Holmes 1987).

Gender role socialization according to Oakley (1974) emphasizes that there are distinct gender roles for men and women, which are derivatives of culture rather than biology. Gender role differentiation, in as much as it varies in societies, creates room for disparities between genders and leads to subservience of the much weaker sex by classification—women. This gender inequality is equally learned and internalized

through socialization and transferred through agents of socialization. Gender role differentiation gives equal weight to the roles played by both genders, despite the fact that the female role is frequently regarded as inferior to the male.

Self-Assessment Exercises 2

> 2. Discuss the genesis of women issues in development
> 3. List and discuss the components of human development

 1.4   Summary

In this unit, we saw various definitions of gender by scholars and the UN, and the definitions showed that gender is a social construct which determines the level of significance assigned to each gender. We also saw the genesis of gender in development and how each epoch of women's conferences and summits gradually brought the condition of women to the forefront of international development discourses. We understood from the unit the context in which development is discussed in relation to gender issues. The unit was able to give us an understanding of the gender theories and some of the critiques of the theories. The last part of this unit showed us how gender differentiation is a social construct that creates a gender line at which women and men are assigned social significance, and along this gender line, women are mostly dominated, subordinated, and treated unequally with men.

From the discussion in this unit, we can see that gender is a socially constructed phenomenon and has been used to assign or allocate differences, roles, and functions to women and men in society, which leads to gender inequality. This unit especially intimated us to what it means to be a woman in a world that is structured along gender lines that enshrine male dominance and gender inequality; and why women's issues (i.e., women's fate and condition, wellbeing, and emancipation) are considered significant and relevant in gender and development discourses.

1.5   References/Further Reading and Web Resources

Khulti Partein, (2010) *Yaunikta aur Hum, Nirantar Trust*, New Delhi Vol 1 and 2,

Sharma Jaya, (2010) *Bringing Together Pleasure and Politics*: Sexuality Workshops in Rural India, Nirantar, Centre for Gender and Education, Institute of Development Studies Practice Paper, UK

Vance, C. S. (1984) *"Pleasure and Danger: Toward a Politics of Sexuality."* In Pleasure and Danger: Exploring Female Sexuality, edited by Carole S. Vance. Boston: Routledge & Kegan Paul

1.6   Possible Answers to Self-Assessment Exercise(s) within the content

SAEs 1a
According to Mosse (1993), "Gender is a set of roles which communicate to people that we are female or male, feminine or masculine in society"
Miller and Razavi (1998), "Gender refers to the socioeconomic, cultural, and opportunities associated with being male or female in society. It applies to women and men, as well as their relations with one another and to their environment. "
"Gender is a sociocultural expression of particular characteristics and roles that are associated with men and women in society (Robyne, 2003).

SAEs 1b
From the above definitions we can see that gender is a socially constructed phenomenon that differentiates women from men, and thereby create a system through which roles and certain features (feminine or masculine), attributes (weak or strong) and expectations are assigned to women and men in society. For instance, in several African cultures, when a child is born a male there is often celebrations that amount to killing of animals and performance of other rituals in order to welcome the male child. However, in some cases, this may not apply at the birth of a female child born into the same culture.

SAEs 2
When discussing development in relation to gender issues, it is pertinent to clarify the type of development we may be looking at. It is important to clarify this because there are various variants of development, such as

economic development, social development, community development, national development, etc., which all have content of development discourse. Therefore, in the context of gender, development is viewed as human development. While finding the context for explaining human development in the pool of development debate, Dudley Seer (1969) suggested that while there can be value judgements on what development is and is not, the universal aim of development rests on the realizations of the strategies that aim at improving the condition of people (especially women) in society. Thus, human development will be channeled toward improving poor people's conditions to enable them to attain their potential in life. Going forward, Seer outlined several conditions that can be met for the achievement of human development:

i.   The capacity to obtain physical necessities, especially food, clothing, water, shelter,

ii.   The ability to generate a sustainable source of income through any occupation

iii.   Capability to enjoy equal rights and be equally represented in opportunities where necessary

iv.   Having autonomy and free will

v.   Capability to take part in political and other decision-making processes

vi.   Living in a country that is politically and economically independent

vii.   Having an adequate education

SAEs 3

The UNDP developed four components of human development as follows:

1.   The creation of human capabilities

       Human development incorporates the important notion of capabilities, which is a perspective that focuses on creating an enabling environment for people to identify and make use of opportunities and choices that their environment can provide for them. These abilities include having access to better health care, economic opportunities and ways to make money, freedom of choice, participation in making decisions, and access to resources in society.

2.   Elimination of barriers to economic and political opportunities

       The modern idea of development that is characteristic of the UNDP has tried to go beyond the GDP to arrive at a more pragmatic balance between the growth of income, human sustainability, and people's needs to be full participants in the lives of their society. To achieve this, there is a need to eliminate every barrier, political, social, and economic, that may affect the achievement of this goal. This also involves providing ways for

women and men to have equal access to resources and opportunities.

3.   Participation of people in decision making processes

The human scale of development calls for a direct and participatory democracy where the state gives up its traditional paternalistic and welfarist role (top-down approach) in favour of a bottom-up approach in development with the people as its major targets. Development of the variety we have come to know is, at best, a top-down approach with little participation of people in all levels of decision making. Human development favors more of a bottom-top approach, which involves the engagement of people in all levels of decision making that concerns them.

4.   Intergenerational sustainability of the development process

Through its various strategies, e.g., MDGs, SDGs, and the Human Development Index (HDI) (a composite index measuring strategy), the UNDP has endeavored to ensure the sustainability of the goals of human development. These sustainability measures ensure that present development activities do not impede the development of future generations. Unfortunately, some of these strategies have not yielded the expected outcomes.

Unit 2   Understanding Gender Inequality and Gender Mainstreaming

Unit Structure

2.1   Introduction

2.2   Learning Outcomes

2.3   Understanding Gender Inequality and Gender Mainstreaming

       2.3.1   What is gender inequality?

       2.3.2   Gender inequality issues in development

       2.3.3   Determinants of Gender Inequality

       2.3.4   The effects of gender inequality on women

2.4   Summary

2.5   References/Further Readings and Web Resources

2.6   Possible Answers to Self-Assessment Exercise(s)

 2.1   Introduction

Gender inequalities have come to occupy a unique space in the discussion of women's issues in development. The cultural determination of gender differences in most societies has created polarization and division of labour that have come to affect women, who are mostly classified as the weaker and inferior gender.

Gender inequality is particularly worrisome for women because it tends to undermine many development initiatives and policies mapped out to ensure the wellbeing of women all over the world. Male-dominated cultures and societies tend to maintain inequalities between men and women, which affect women's socioeconomic wellbeing. Therefore, it is necessary to understand the structure of gender inequality and the various issues pertaining to gender inequality at local and global levels.

2.2   Learning Outcomes

By the end of this unit, you will be able to:
- defined Gender inequality
- explain the various issues of gender inequality.
- state the determinants of gender inequality and the various strategies (WID, WAD, and GAD) designed by development experts for addressing gender inequalities in societies.

2.3   Understanding Gender Inequality and Gender Mainstreaming

2.3.1. What is Gender Inequality

There are various definitions of gender inequality, but all of these definitions point to the inequality that exists between women and men, which is hegemonized by societal gender role differentiation that creates division of labour, access to power, and control over societal resources. Some of the definitions of gender inequality are as follows:

The World Health Organization (2011) defined gender inequality *as "inequality between men and women in the use of available resources, opportunities, and power in social institutions."*
The Oxford Dictionary of Medicine and Science (8th Edition, 2019) defined gender inequality as *"a social process by which people are treated differently and disadvantageously under similar circumstances on the basis of gender."*

Gender inequality is the social phenomenon in which men and women are not treated equally. The treatment may arise from distinctions regarding biology, psychology, or cultural norms prevalent in society. Some of these distinctions are empirically grounded, while others appear to be social constructs. Studies show the different experiences of genders across many domains, including education, life expectancy, personality, interests, family life, careers, and political affiliation. Gender inequality is experienced differently across different cultures and also affects non-binary people.

In a broader sense, gender inequality arises from differentials and unequal treatment of women and men, which is articulated through economic, social, and political institutions that systematically reinforce inequities in roles, decision-making rights, and opportunities in society (Hawkes et al., 2013). In most societies, structural inequalities cause disadvantages and under privileges for women relative to men, who

generally are more favoured by the prevailing cultural system and exercise more power, control and access to opportunities. Inequality in gender shows how certain genders can have an advantage over others in relation to access to societal resources.

Most importantly, the concept of gender inequality possesses these common elements:

1.   That power and access to resources are different for men and women.
2.   These differences tend to maintain an imbalance between the sexes in gender-biased societies.
3.   Gender inequality is prefaced by discriminatory laws and social norms that remain pervasive in a given society.
4.   Inequalities between women and men reflect biological factors, which are fixed, and gender differences, which are socially constructed but open to change.
5.   Gender inequality is a social justice and equity issue which continues to limit women's rights in societies.

2.3.2   Gender inequality issues in development

When we are discussing gender inequality in development studies, it is necessary to identify the gender (which can either be female or male) that is marginalized or suppressed within the prevailing social milieu. This particular issue has raised pragmatic questions, such as why should gender issues be directed only towards women and not towards men? Why are women considered more relevant to topical issues relating to gender in development? This is because, throughout the whole world, women have been considered generally as the weaker and inferior sex and have been marginalized more than men because of this notion. Moreover, throughout history, women have faced intense discrimination—from lack of legal rights and very little independence from their husbands, to being marginalized in terms of access to social justice, equality with males, and restrictions on some rights and resources in society. Thus, this is why women are usually considered the more vulnerable sex when we discuss gender inequality.

A glance through gender literature shows us that gender inequality reflects insurmountable processes of sex differences and often undermines certain needs of people. However, what is clear is that we know what engenders or causes gender inequality in societies. This suggests that: Firstly, we could find an analysis of biological differences in the origin of gender inequality that does not conflict with the idea of gender inequality. Secondly, we could see the hegemony of religion, culture, and social norms as playing a huge role in maintaining the

hegemony of gender inequality in society, and lastly, gender role socialization sustained through family and social systems continues to regenerate gender inequality.

In development, gender-integrated approaches treat women and men's relative social, political, economic, educational, and health status as interrelated, intersectional, and interdependent but also changeable (cited in WHO, 2011). Sustainable Development Goal 5 emphasized the importance of ensuring gender equality in development options where women should be given precedence in development projects because of the hardship they endure due to gender inequality in societies. According to the WHO (2011) report on Gender and Health, the gender equality framework in development posits interrelated pathways to achieving improved wellbeing for women and girls through the following measures:

i.   Reduced inequalities between men and women in access to and control over social and economic assets and resources.
ii.   Reduced inequality in access to health for women
iii.   Increased women's ability to make decisions without coercion or the threat of violence
iv.   Increased adoption of gender norms that value men and women equally in all aspects of life and social institutions.
v.   More equal participation of women and men as decision-makers and shapers of their societies
vi.   Reduced gender-based disparities in men's and women's rights and status
vii.   Women should have unlimited access to education, vocational skills, and financial assets to support their livelihoods.

2.3.3 Determinants of Gender Inequality

As aforementioned, Sustainable Development Goal 5 emphasized the importance of engendering gender equality in development initiatives and projects, where women's general well-being should be paramount and given more precedence because of the challenges they face in society due to gender inequality. This SDG 5 is set to deal with some determinants of gender inequality in society, which is as follows:

1.   Gender disparities in household responsibility are examined at the micro level.
2.   Gender inequality in access to resources (financial and material)
3.   Gender inequality in health (which includes maternal health, reproductive health, access to water and sanitation)
4.   Gender inequality in education
5.   Inequality in freedom of choice

6.   Gender inequality in decision making and women's participation in the political sphere
7.   Gender inequality in education and economic sustainability
8.   Gender-biased culture, norms, practices and religion
9.   Social rights of women in male dominant or patriarchal societies
10.   Gender inequality in the workplace and organizations On the "major roots of gender inequality in developing societies"

Self-Assessment Exercise 1

1. Define gender inequality and discuss the determinants of gender inequality in society

2.3.4 The effects of gender inequality on women

There are various consequences of unchallenged gender inequality in society. These include:

1.   *Gender inequality leads to the poverty facing women*
        There is a growing and compelling body of evidence and knowledge that has shown a relationship between gender inequality and the poverty experienced by women. When women are denied several rights, needs, autonomy, and access to resources that are pertinent to their livelihood and wellbeing, they easily fall short of other support and face poverty. Women bear the brunt of poverty, and this is why development aid and empowerment are central preconditions for the elimination of poverty facing women.

2.   *Gender inequality leads to violence against women and girls*
        Rigid norms related to gender and power differentials between genders often relegate women to various forms of derission and violence, including domestic violence and rape. Recent interventions by development organizations towards the reduction of violence against women and children have started to engage men and boys in campaigns against all forms of violence towards women.

3.   *Gender inequality leads to social exclusion of women*
        Male-dominated cultures lead not just to subordination of women but cause all forms of exclusion of women, such as exclusion from decision making (even those that affect them), exclusion from opportunities, educational and health needs, and access to needed resources and entitlements (e.g., land and property), exclusion from control and equal power relations with men in the

workplace. These exclusions sideline women from effectively achieving their potential.

4.   *Gender inequality deprives women of rights and recognition in society*

Gender equality is at the very heart of human rights and the UN Charter, which describes gender relations in social rights as social justice, which demands that women and men should have equal rights in society. However, in most societies, women still face discriminatory laws, norms, and practices (reinforced by male dominant cultures) that affect their rights. Eventually, such male-dominated cultures limit women's rights and expose them to various injustices in society.

2.3.5   Addressing gender inequality in developing societies

It is abundantly obvious that inequalities between women and men have led to the value of "what is male" over "what is female," which has, in turn, resulted in a variety of injustices being perpetrated against women in society. If this subversive value is not downplayed and addressed, women will continue to live in poverty, be denied access to necessary resources and their rights, and be subjected to ongoing marginalization. In light of this fact, the United Nations and its subsidiary organizations have come up with a number of different approaches to the problem of global development. There are basically three different strategies that have been developed so far to address gender inequalities that affect women. These gender inequalities are especially prevalent in developing countries, where cultural practices that are still dominated by men continue to have an effect on intervention projects that aim to empower women and improve their conditions. The Women in Development (WID), Women and Development (WAD), and Gender and Development (GAD) initiatives are all included in these strategies.

Women in Development (WID)
The Women in Development (WID) approach emerged during the first UN women's conference in Mexico City in 1975. The term was coined by the Women's Committee of the Washington DC Chapter of the Society for International Development. The approach was based on the realization of the important role women play in the national economy and development process. It was designed to facilitate women's role in extending development. It therefore called for more recognition of women in development processes and that they should be given more opportunities to achieve their potential in the process. Some of the characteristics of the WID with specificity to the development of women include:

a. WID represents a merging of modernization and liberal feminist theories.
b. The proponents of the WID believe that development works pari-pasu with the adoption of western technologies, ideologies, and values, and these can ease women's workload.
c. WID specifically argued against women's exclusion from development programmes in the past and the importance of representing them in development processes since they contribute through unpaid work and socio-economic activities (agriculture), which account for several millions of dollars in the national GDP.
d. It championed the strategy of "integration of women into development."
e. It specified that proper development cannot be achieved with the absence of women's representation.
f. Women were seen as underutilized resources and valued in the development processes.

Some Limitations of WID
i. The strategy put more emphasis on women's contributions to development, thereby relegating issues of gender inequality to the background.
ii. It overemphasized the value of women's economic worth at the expense of their reproductive rights.
iii. WID did not recognize the diverse and heterogenous conditions of women (since there are class structures, ethnicity, race, and culture) and ultimately categorized women as separate and homogenous entities.
iv. WID could not address existing structures that reinforced gender inequalities and women's subordination across cultures. It used the western experience to assess all women, and as such, women in developing society were critically affected.

Although it had some limitations, the WID is credited as the first development strategy that brought women's issues to the forefront of the international development community and recognized the value of women in development processes.

Women and Development strategy (WAD)
As a direct response to the deficiencies that were discovered in the WID, the Women and Development Initiative was conceived. The WID seemed to disregard developing women, therefore a group of activists and theorists from developing nations, as well as a few from western countries, came up with the idea for the WAD to advocate on their behalf. The individuals who advocated for this strategy contended that development initiatives aimed at women living in developing nations would continue to be unsuccessful so long as patriarchy and other

cultural norms that contribute to inequality and restrict women's rights in these nations are not abolished. The advocates made their case for the equitable distribution of resources, which acknowledges the negative effects that inequality has on women in developing nations. This effort gave a more critical assessment of the precarious situations that women face in the developing countries. Additionally, it placed a greater emphasis on gender inequality as a development focus on women.

It was contended by WAD projects that the WID approach lacked empathy towards women living in underdeveloped countries. The theory stated that dominant global disparities like as colonialism equally decrease developing women's freedom, and it urged for methods to eliminate the effects of colonialism, particularly with reference to the apartheid system that was in place in South Africa at the time. They recognize that tackling issues of poverty and colonialism in the south will contribute to the liberation of women there as well as to their overall health. Additionally, the project argued against WID's perspective of women as resources that have been neglected. Instead, it stated that women should be considered to have excessive workloads and be discounted as a result of this. Therefore, according to these proponents, what should be of the utmost importance is a reevaluation of the processes of development in order to assure the redistribution of the advantages and costs of progress between men and women.

Limitations of WAD
1.   As with WID, WAD's focus on a fair society as a way to help women did not explain how this could be done.
2.   The approach was rather race-specific and received much criticism from women in the North who felt undermined.
On the other hand, the Women's International Development (WID) Campaign deserves credit for its promotion of gender equality in developing countries and for its ability to draw attention to some of the program's shortcomings. As a result, another program, titled Gender and Development, was subsequently developed (GAD).

Gender and Development strategy (GAD)
Gender and Development emerged in the 1980s as an alternative to the WID and WAD. Central to this approach was the recognition that women are marginalized and the gender inequalities they face in the south. As a result, women are excluded from mainstream economic and social life, and as a result, they are likely to receive fewer benefits than men from development processes. The initiative recognized that heavy burdens and double work as caregivers and sometimes breadwinners of their families, coupled with devasted economies in the south, affected women's livelihood and wellbeing. The feminization of poverty was observed as a significant indicator for the relevance of ensuring the

economic security of women who are faced with economic risks and shocks due to the global economic crisis and national GPD crippling. The solutions advocated in this approach include increasing women's access to social services, education, health, credit facilities, and other resources that might enhance their well-being and maximize their contribution to the wider community. The initiative recognized that development processes can be affected by gender inequality; hence, the necessity of enshrining gender equity in all development initiatives.

In addressing gender inequalities and differences that affect women, and assigning rewarding strategies to mitigate them, the GAD initiative required that three distinct questions be asked: (1) - Who is responsible for what and with what resources? Who has access to resources, benefits, and opportunities? (3) Who controls the resources and opportunities?

- *Who does what? and with what resources* – This question seeks to find out how resources are distributed and the level of discrimination that may affect women in terms of access to resources. It also addresses the extent of available resources in the first place.

-*Who has access*? – This question assesses how many people will use the resources and opportunities that will be generated (e.g., of resources include: land, credit facilities, training, etc.).

-*Who controls resources?* – This question assesses how many people (men and women) can have these resources and know how to use them.

Contrasting GAD, WID and WAD

i.   In contrast to WD and WAD, GAD recognizes gender inequality as a result of social construction of gender.

ii.   It did not advocate for WID to add women into the development process; rather, it advocated for the rethinking of development concepts and practice through a gender lens.

iii.   Much like the WAD and unlike the WID, GAD sees women as belonging to heterogeneous groups and must be treated likewise in project development.

iv.   Unlike the other two models, GAD is critical of the economic growth model of development but champions the essentialities of removing barriers to women's economic growth through socioeconomic empowerment

Self-Assessment Exercises 2

> 2. Identify the issues and differences in GAD, WID and WAD
> 3. State the various consequences of unchallenged gender inequality in society

2.5   Summary

In this unit, we have come to have an understanding of what gender inequality entails. The unit dealt with many issues of gender inequality in development. We understood that gender inequality is socially constructed and maintained by societal structures such as norms, patriarchal cultures, and reliefs, and addressing these structures required well-structured techniques. In the unit, we saw various strategies that have been put in place to address the effects of gender inequality on women, and how to put them in use, which is a practical aspect of this course.

This unit looked at the meaning of gender inequalities, the various issues and how these issues are relevant in understanding the condition of women and men in gender-biased societies. In the unit, various tools for gender inequalities were discussed and we saw the various ways they are applied to achieve the objective of ensuring gender equality in terms of ensuring that women and men have equal access to resource distribution and information, equal power and control over resources, and participation in decision making in society.

2.6   References/Further Readings and Web Resources

Khulti Partein, (2010) *Yaunikta aur Hum, Nirantar Trust*, New Delhi Vol 1 and 2,

Sharma Jaya, (2010) *Bringing Together Pleasure and Politics*: Sexuality Workshops in Rural India, Nirantar, Centre for Gender and Education, Institute of Development Studies Practice Paper, UK

Vance, C. S. (1984) *"Pleasure and Danger: Toward a Politics of Sexuality."* In Pleasure and Danger: Exploring Female Sexuality, edited by Carole S. Vance. Boston: Routledge & Kegan Paul

 2.7   Possible Answers to Self-Assessment Exercise(s)

SAEs 1

Gender inequality is the social phenomenon in which <u>men</u> and <u>women</u> are not treated equally. The treatment may arise from distinctions regarding biology, psychology, or cultural norms prevalent in society. Some of these distinctions are empirically grounded, while others appear to be social constructs. Studies show the different experiences of genders across many domains, including education, life expectancy, personality, interests, family life, careers, and political affiliation. Gender inequality is experienced differently across different cultures and also affects <u>non-binary</u> people

This SDG 5 is set to deal with some determinants of gender inequality in society, which is as follows:

1.   Gender disparities in household responsibility are examined at the micro level.
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6.   Gender inequality in decision making and women's participation in the political sphere
7.   Gender inequality in education and economic sustainability
8.   Gender-biased culture, norms, practices and religion
9.   Social rights of women in male dominant or patriarchal societies
10.   Gender inequality in the workplace and organizations On the "major roots of gender inequality in developing societies

SAEs 2

Contrasting GAD, WID and WAD
1.   In contrast to WD and WAD, GAD recognizes gender inequality as a result of social construction of gender.
2.   It did not advocate for WID to add women into the development process; rather, it advocated for the rethinking of development concepts and practice through a gender lens.
3.   Much like the WAD and unlike the WID, GAD sees women as belonging to heterogeneous groups and must be treated likewise in project development.
4.   Unlike the other two models, GAD is critical of the economic growth model of development but champions the essentialities of

removing barriers to women's economic growth through socioeconomic empowerment.

SAE 3 State the various consequences of unchallenged gender inequality in society

1. *Gender inequality leads to the poverty facing women;* There is a growing and compelling body of evidence and knowledge that has shown a relationship between gender inequality and the poverty experienced by women. When women are denied several rights, needs, autonomy, and access to resources that are pertinent to their livelihood and wellbeing, they easily fall short of other support and face poverty. Women bear the brunt of poverty, and this is why development aid and empowerment are central preconditions for the elimination of poverty facing women.

2. *Gender inequality leads to violence against women and girls:* Rigid norms related to gender and power differentials between genders often relegate women to various forms of derission and violence, including domestic violence and rape. Recent interventions by development organizations towards the reduction of violence against women and children have started to engage men and boys in campaigns against all forms of violence towards women.

3. *Gender inequality leads to social exclusion of women:* Male-dominated cultures lead not just to subordination of women but cause all forms of exclusion of women, such as exclusion from decision making (even those that affect them), exclusion from opportunities, educational and health needs, and access to needed resources and entitlements (e.g., land and property), exclusion from control and equal power relations with men in the workplace. These exclusions sideline women from effectively achieving their potential.

4. *Gender inequality deprives women of rights and recognition in society:* Gender equality is at the very heart of human rights and the UN Charter, which describes gender relations in social rights as social justice, which demands that women and men should have equal rights in society. However, in most societies, women still face discriminatory laws, norms, and practices (reinforced by male dominant cultures) that affect their rights. Eventually, such male-dominated cultures limit women's rights and expose them to various injustices in society.

Unit 3   Gender Mainstreaming in Development

Unit Structure

3.1   Introduction
3.2   Learning Outcomes
3.3   Gender mainstreaming in development
    3.3.1   What is gender mainstreaming?
    3.3.2   Issues in gender mainstreaming
    3.3.3   Analytic tools for gender mainstreaming
3.4   Summary
3.5   References/Further Readings/Web Resources
3.6   Possible Answers to Self-Assessment Exercise(s)

3.1   Introduction

Gender mainstreaming has come to occupy a unique space in the discussion of women's issues in development. The cultural determination of gender differences in most societies has created polarization and division of labour that have come to affect women, who are mostly classified as the weaker and inferior gender.

Gender mainstreaming, on the other hand, is a development ideology that was created as a way of addressing gender inequality vectors in societies. Gender mainstreaming particularly underscores the essence of institutionalizing gender issues in most development strategies, especially in ensuring equal distribution of resources and opportunity to women and men. Due to the foregoing inequalities women face in male-dominated societies, mainstreaming of gender in various development projects and initiatives will create more opportunities for ensuring the wellbeing of women, especially where they are marginalized. To ensure proper gender mainstreaming in various development initiatives, international bodies (e.g., the UN, WHO, and others), local development organizations, and governments have collaborated to create systematic tools that development organizations can use to ensure equitable representation of women in all development programs.

 3.2   Learning Outcomes

By the end of this unit, will be able to:

- defined Gender mainstreaming
- explain the various issues of gender mainstreaming.
- State the various strategies and tools for gender mainstreaming and their application in development projects

 3.3   Gender Mainstreaming in Development

3.3.1 What is Gender Mainstreaming?

Gender mainstreaming has been defined by UNESCO as " a strategy for making women as well as men's concerns and experiences an integral dimension of the design, implementation , monitoring and evaluation of the policies and programmes in all political, economic, and societal spheres so that women and men can benefit equally and inequality is not encouraged". Gender mainstreaming allows development organizations to align the objectives of development initiatives with the concerns of women and men. This means that end user concern is seen as important in all aspects of development, sectors and areas of activity and as a fundamental part of the planning process. It also ensures that gender policies are executed across organizational structures and maintained.

3.3.2 Issues in Gender Mainstreaming

Gender mainstreaming emerged from the experiences gained from the approaches in the WAD and GAD in the 1980s. It was discovered from the experiences of the WAD and GAD that gender issues affecting women have not been achieved at the policy level. Hence, many development organizations began to adopt the strategy of integrating women's issues as mainstream projects in various programs, instead of establishing separate women's projects. Therefore, it can be said that gender mainstreaming is a strategy that recognizes the benefit of ensuring that both women and men benefit equally from all organizational policies, programmes, and practices. In its paper on gender mainstreaming, UNESCO lists the following important aspects of the practice:

1.   Gender mainstreaming is a globally accepted strategy for promoting gender equality. Mainstreaming is therefore not an end, but an approach to achieve gender equality.

2.   In gender mainstreaming, the independent and complementary roles of women and men are recognized.

3.   Gender issues are not confined to one sector but cut across various sectors of development and aim at transforming unequal relations within as well as the structures that maintain inequalities. Gender mainstreaming should be addressed as part of normal institutional mainstreaming and shouldn't only be in the purview of women's experts or institutions, but it is the responsibility of the entire organization and cannot be carried out in a single sector.

4.   Gender perspectives and attention to the goal of gender equality are central to all activities and must take place in policy development, implementation of programmes, advocacy activities, service delivery, legislation, resource allocation, dialogue, lobbying, and at all levels of the project cycle (project planning, monitoring, and evaluation).

3.3.3 Analytic tools for gender mainstreaming

Gender Analysis: Gender analysis, as defined by USAID (2013), is "an analytic, social science tool which is used for identifying, understanding, and explaining gaps between men and women that exist in the contexts of family, community, and countries, and the role of gender norms and power relations in each context." The analysis normally involves examining differences in the status of women and men; differences in access to assets, resources, and opportunities; the influence of gender norms and laws in creating gender divisions of labour between paid and unpaid employment and volunteer activities; constraints and opportunities in narrowing existing gender gaps; and potential differential impacts of development policies and programmes on women and men.

The Gender Analysis Framework (GAF)
The gender analysis framework (GAF) provides a structure for organizing and systematizing information about gender roles, differences, and relations and examines how they affect the potential of carrying out programs that will affect the lives of women, men, boys, and girls in society. There are five domains in the framework; they are :

1.   *Access to assets or resources in society*
      This assesses how gender differences affect access to resources (tangible e.g., land, capital, tools, etc., and intangible resources e.g., education, policy, information) by women and men and their various determinants.

34

2.   *Beliefs and perceptions*
       This identifies those cultural belief systems or norms that perpetuate gender inequality and differences and affect women's and men's behaviour, acceptance, participation, and decision-making. They also limit men and women's access to needed resources (tangible and intangible) in communities.

3.   *level of participation in decision making*
       This aspect of GAF assesses norms and traditions that may condition or affect the way men and women may participate in decision-making activities in their community. It assesses the extent of information and engagement women and men may have with
       Political and socioeconomic decision making, as well as their ability to participate in decision making in these sectors in their community

4.   *Power relations and distribution*
       One determinant of gender inequality is the level of power relations and control of power between women and men. Power certainly prevails in all domains of life, and the GAF initiative sees it as central to all gender relations. GAF will examine how power relations and distribution affect the level of engagement of men and women, their access to assets, and their ability to exercise their rights, associate with others, and enter into legal contracts in society.

5.   *Institutions, laws, and policies*
       This dimension focuses on the extent to which women and men have both formal and informal rights and how they are affected differently by policies and rules governing social institutions, e.g., health services, education, legislation, and government institutions of support, etc.

Dimensions of Gender Analysis
In development initiatives, gender analysis is conducted in three ways:

   1. Gender Audit
   2. Gender planning
   3. Gender review

Gender Audit: A gender audit is an analytical tool for assessing and checking the institutionalization of gender equality in an organization in terms of its policies, programmes, projects, and provision of support services and budgeting. As a method of gender mainstreaming, it helps assess the extent to which organizations are able to integrate gender concerns into their organizational culture, policies, programmes,

structures, and processes, and it helps organizations assess the level of performance in the tasks of gender mainstreaming and achieving gender equity in all processes.

The Tasks of Gender Auditing
The tasks in gender auditing include
Desk review and analysis of organizations' main documents
Consultation through interviews, focus group discussions, self-assessments, and surveys to access more information about the level of impact

Tabulation and analysis of all collected data: collected data is analyzed using different types of gender methodologies.
Sharing and discussing findings-this entails that findings will be shared and discussed with all that participated in the process.

Drafting gender plan and creation of gender committee: the gender committee (including all stakeholders, internal and external—e.g., men, women, organizations, community) created is expected to ensure that the drafted plan is used as a working document.

The European Commission defined gender planning as "an active approach to planning which takes gender as the key variable or criterion and which seeks to incorporate an explicit gender dimension into policy or action." Gender planning is a method that emerged due to the inability of existing development initiatives to meet the goal of gender equality. The analytic was developed as a tool for assessing the extent to which policy and programme planning are aligned with the concerns of women and men, especially in ensuring the transformation of unequal gender relations in different policy areas. It paid attention to gender relations and structural inequalities that limit both women and men in their society. As an economic development tool, gender planning aims to maximize economic growth and increase productivity and industrialization, which in turn will yield a dividend in boosting the economic activities of people, especially in countries where poverty and economic downgrade affect the lives of women and men.

How gender planning works:
Step 1: Identifying the Issue
At this stage of the planning, the agenda and intervention problems are defined. These include the needs, roles, resources, and opportunities available to women and men, and any constraints to them.

Step 2: Establishing the Policy/Program/Project
This step includes the framing of the intervention approach based on the problem analysis and with the aim of identifying alternative solutions to

it. The step involves deciding on which gender approach is to be used for dealing with identified problems. The step involves carrying out an impact assessment of the various approaches to know the best approach to use.

Step 3: Legitimacy and Operations Planning

At this stage, the intervention and its organizational and delivery design are formulated. The decision makers will identify the outcomes of the intervention, the actions to be taken, the partners and their roles, the necessary budgets, the delivery method, time frame, and structure of the organization. At this stage, decision makers are specific about the outcome and indicators for ensuring the outcome of the intervention projects. The interventions address how gender intersects with age, ethnicity, education, country of birth, disability etc. A gender evaluation and monitoring strategy is planned at this stage to ensure adequate monitoring and evaluation of the effectiveness of intervention in relation to gender specificities.

Step 4: Defining the Budget

This is the last stage and deals with how budgets are streamlined to meet all the gender mainstreaming requirements in the interventions. Adequate resources are allocated to meet gender objectives with a target of achieving these objectives.

Gender Review: Gender review or evaluation is the application of a gender mainstreaming strategy while carrying out a systematic and objective assessment of the design and planning, implementation, and assessment of results and outcomes of development interventions targeted to women and men in relation to gender inequality and its variables. It can take place upon completion of the intervention when focus is placed on the impact of the project in promoting gender equality. The gender review is used to review project interventions to ascertain their capacity for impact. Reviewed projects that are certified are then executed.

How is Gender Review carried out?

Widely used evaluation criteria are: relevance, efficiency, effectiveness, impact, and sustainability.

1. *Relevance:* This criterion involves assessment of the degree of importance of the project in terms of reaching the objectives of gender mainstreaming and achieving gender equality.
2. *Efficiency:* This criterion involves an assessment of how the gender policies in programmes meet the objective of gender mainstreaming and achieving gender equality. It addresses several questions, such as: have the lives of women and men

benefiting from the interventions been transformed? Are the means and resources efficiently used to achieve the results? Were results achieved at a reasonable cost? Have cost benefits been equitably allocated?

3.   *Effectiveness:* This criterion addresses the effectiveness of achieving gender equality. The questions that are asked here include: Have the results contributed to the achievement of planned results and outcomes? Did the result meet the needs of men and women? Did the stakeholders also benefit from the intervention in terms of capacity building, awareness etc.?

4.   *Impact:* The review criterion assesses how the outcome of interventions meets wider policies, processes, and programmes that are vital in enhancing gender equality, especially in the area of women's unpaid labour and the situation and constraints to their economic livelihood throughout the globe. The question it asks is: Did the intervention contribute to a balance in resource allocation? Did it reduce discrimination and marginalization against women? A gender-specific evaluation will show the gap in the supposed impact, exposing strengths and weaknesses wherever possible.

5.   *Sustainability:* This criterion checks how interventions are sustained over time. When the project timeline is reached, a sustainability check involves determining the extent to which intervention projects will impact on beneficiaries in the long term, after the project deadline is reached. The question asked here is: to what extent have strategic gender needs of women and men been addressed in the project, and has it resulted in sustainable improvement of women's rights, equality, and wellbeing in the long term?

Self-Assessment Exercises 1

1. Discuss one of the measures in addressing gender inequality in development initiatives
2. List and discuss the characteristics of gender mainstreaming

 3.4   **Summary**

The unit dealt with many issues of gender mainstreaming development. We understood that gender mainstreaming is socially constructed and maintained by societal structures such as norms, patriarchal cultures, and reliefs, and addressing these structures required well-structured techniques. One of these techniques is gender mainstreaming, which focuses on ensuring that gender issues affecting women and men in society are enshrined or integrated into development policies,

programmes and interventions targeted towards achieving gender equality. In the unit, we saw various strategies that have been put in place to address the effects of gender inequality on women, as well as tools for gender mainstreaming and how to put them in use, which is a practical aspect of this course.

We also understand that gender mainstreaming is an important aspect of women's development because, through it, gender inequalities facing women in society can be identified and adequate responses targeted towards solving them.

The unit gave us the meaning of gender mainstreaming and its importance and role in development initiatives. Gender mainstreaming is not an end to the problem of gender inequality but a strategy towards ensuring that development initiatives meet the objectives of gender equality. In the unit, various tools for gender mainstreaming were discussed and we saw the various ways they are applied to achieve the objective of ensuring gender equality in terms of ensuring that women and men have equal access to resource distribution and information, equal power and control over resources, and participation in decision making in society.

3.6   References/Further Readings and Web Resources

Khulti Partein, (2010) *Yaunikta aur Hum, Nirantar Trust*, New Delhi Vol 1 and 2,

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3.7   Possible Answers to Self-Assessment Exercise(s)

SAEs 1

It is abundantly obvious that inequalities between women and men have led to the value of "what is male" over "what is female," which has, in turn, resulted in a variety of injustices being perpetrated against women in society. If this subversive value is not downplayed and addressed, women will continue to live in poverty, be denied access to necessary resources and their rights, and be subjected to ongoing marginalization. In light of this fact, the United Nations and its subsidiary organizations have come up with a number of different approaches to the problem of global development. There are basically three different strategies that have been developed so far to address gender inequalities that affect women. These gender inequalities are especially prevalent in developing countries, where cultural practices that are still dominated by men continue to have an effect on intervention projects that aim to empower women and improve their conditions. The Women in Development (WID), Women and Development (WAD), and Gender and Development (GAD) initiatives are all included in these strategies.

SAEs 2

In its paper on gender mainstreaming, UNESCO lists the following important aspects of the practice:

1.   Gender mainstreaming is a globally accepted strategy for promoting gender equality. Mainstreaming is therefore not an end, but an approach to achieve gender equality.
2.   In gender mainstreaming, the independent and complementary roles of women and men are recognized.
3.   Gender issues are not confined to one sector but cut across various sectors of development and aim at transforming unequal relations within as well as the structures that maintain inequalities. Gender mainstreaming should be addressed as part of normal institutional mainstreaming and shouldn't only be in the purview of women's experts or institutions, but it is the responsibility of the entire organization and cannot be carried out in a single sector.
4.   Gender perspectives and attention to the goal of gender equality are central to all activities and must take place in policy development, implementation of programmes, advocacy activities, service delivery, legislation, resource allocation, dialogue, lobbying, and at all levels of the project cycle (project planning, monitoring, and evaluation).

Unit 4   Implementation of Gender Policies in Nigeria

Unit Structure

4.1   Introduction

Addressing gender inequality should be one of the priority areas in the country's policy. International organizations have been baffled at the persistent structures of gender inequality existing in developing countries despite the many interventions that have been carried out on the elimination or at least reducing the effects of gender inequality in the developing world Everyone agrees that one of the problems with institutionalizing or integrating gender into development projects in these countries is that state and local governments don't do a good job of putting gender policies into place.

Nigeria is a developing country and has a population of women, most of whom have continually faced abject poverty, while some face various cultural limitations that affect their lives. Nigeria is also a patriarchal society, meaning that certain patriarchal practices which affect women's rights, autonomy, and access to resource control exist and have not been completely eradicated. Unfortunately, like most of the other African nations, Nigeria has not been able to effectively implement gender policies that will deal with gender inequality structures affecting women, and this is as a result of certain factors which we will look at in this unit. We will also look at how the country can deal with the issue of gender inequality through the effective implementation of gender policies in the country.

4.2   Learning Outcomes

By the end of this unit, students will be able to:

- Explain the meaning of gender policy.
- State the various issues that gender policy in Nigeria is supposed to deal with
- Learn about the various factors that affect the successful implementation of gender policy in Nigeria.
- Describe the various measures to take to ensure effective implementation of gender policy in Nigeria.

4.3   Implementation of Gender Policies in Nigeria

Following years of uncoordinated national response to women's issues, the gender policy in Nigeria was formulated to address issues facing women, especially gender-based discrimination and security issues women are faced with in the country. In the year 2000, the Nigerian government decided to take a bold step to adopt and pass into law the National Policy on Women, which was guided by the global instrument on the Convention of all Forms of Discrimination Against Women (CEDAW), its alternative protocols, and the human rights verdicts in the 1999 constitution of Nigeria.

A critical issue, the National Gender Policy would deal with the overarching need to address gender inequality in the development process, with the aim of making women and men partners in development and, more importantly, dealing with the structures which continue to promote gender-based differences in access to resources, imbalances in power relations between women and men, and equal participation of women and men in decision making. The policy equally draws from the Beijing Platform of Action (BPA) in particular, as this provides a unique opportunity for women to become a critical part of the decision-making process in development that is related to economic, political, and social development of the globe and with a central concern for the alleviation of poverty facing women in societies.

4.3.1 Gender Policy Framework in Nigeria

Nigeria has participated in women's advancement conferences at various times and locations, with a communiqué always issued at the end of every session for "commitment" to improve the status of women in all aspects of life and development. From Mexico in 1975 at the World

Conference of the International Women's Year till date, the message for the advancement of women has been the same. It was carried through to Copenhagen in 1980, Nairobi in 1985, and ten years later, Beijing. The 1995 Beijing Conference was perhaps the most popular, identifying critical areas of concern from its platform for action themed 'Equality, Development, and Peace'. Nigeria was well represented by a high-powered delegation led by Mrs. Maryam Abacha, wife of the then head of state, Gen. Sani Abacha.

The role of women in society has been echoed by governments the world over, with promises to make special provisions in all aspects of development, but action has been very minimal. Nigeria has fairly made a lot of 'paper' contributions to women's empowerment in economic and socio-political facets with no significant commensurate action. Gender disparity in all its aspects continues despite the apparent improvement in the educational status of women. The policies for advancement have been formulated and stifled by the same government with disregard to global principles of shared power between the sexes. The first line of the Beijing Conference's main document stated an agenda for women's empowerment and transmitted it as"... that the principle of shared power and responsibility should be established between women and men at home, in the workplace, and in the wider national and international communities. "Equality between women and men is a matter of human rights and a condition for social justice. It is also a necessary and fundamental pre-requisite for equality, development and peace."

In response to the agitation by the women's movement in Nigeria for a gender policy and to correct the historical gender imbalance, the Federal Ministry of Women's Affairs and Social Development produced a National Gender Policy within a record period of six months. The process of developing the NGP took place from August 2006 to January 2007. The NGP is structured into three parts and has seven chapters. The first part provides the Nigerian demographic situation and background issues to the development of the NGP. The second part presents the policy context and the analysis of gender status in Nigeria. The third part presents the policy framework, guiding principles and priorities, and institutional and operational framework, while Part III is the concluding section (FMWASD, 2006a).

According to the Gender Policy Framework document made by the Federal Ministry of Women Affairs and Social Development in 2006 and taken from the National Gender Policy in Nigeria has four pillars:

1.   Policy reforms with implications for mainstreaming gender concerns at all levels.

2.   Provision of gender education and capacity building to ensure technical expertise and a positive gender culture.
3.   Ensuring gender justice and human rights
4.   Economic reforms that will help enhance productivity and policy efficiency and last a long time for the empowerment of women and vulnerable groups in Nigeria.
      The guiding principles of the policy are listed as:
1.   Making gender analysis an integral part of all policy articulation, implementation, and evaluation
2.   The mandate for gender equity and equality requires all stakeholders, including the government, the private sector, civil society organizations, community-based organizations, development partners, and individual women and men.
3.   Instituting a gender policy that brings about cooperative interaction between women and men and a gender culture that entails cooperation and interdependence rather than separation.
4.   Policy implementation is to depend on a cultural re-orientation that will be supported by policies and programmes of gender education, sensitization, motivation, and responsiveness, rather than only through legislation.
5.   Transformation of the policy environment within which gender equity programmes are to be implemented, thereby providing enabling structures and political will.
6.   Reforming the existing structures of women's development with a view to strengthening their capacity for a more robust mandate.
7.   Women's empowerment is considered integral to the achievement of gender equality.

Generally, the policy adopted existing structures and practices as well as those from the living experiences of women in Nigeria and various international experiences and practices.

4.3.2 Gender Policy Priority and Thematic areas

The policy recognizes that women more than men tend to face challenges in balancing reproductive and productive roles, and this tends to affect their wellbeing and ability to be more productive in developing the nation. Furthermore, as previously stated, gender inequalities in society keep them from being more productive and economically useful in national development. To this end, the policy was designated to deal with more women's issues than men's. To address its priority area, the policy allotted 17 thematic areas that dealt with women's issues in relation to overall national development. The thematic areas are as follows:
1.   National development issues.
2.   Family, culture, and socialization

3.   Gender-based violence
4.   Education
5.   Poverty and economic empowerment
6.   Employment and labour issues
7.   Agriculture and rural development
8.   The environment and natural resources
9.   Health and reproductive services
10.   Gender and HIV/AIDS
11.   Politics and decision-making
12.   Gender, Peace and Conflict Management
13.   Information, communication and media
14.   Other forms of inequalities (vulnerable groups and inequalities in society)
15.   Physical and social services for women
16.   Legal and human rights
17.   National and international partnerships for development

4.3.3 Constraints and Prospects in the Implementation of gender policies in Nigeria

Although Nigeria has a very sound and robust policy on gender, it is unfortunate that the implementation of this policy has undergone several challenges since its formulation in 2000. After a careful look at gender issues and the fact that the national policy wasn't able to deal with the problems of gender inequality, it became clear that the success of the policy strategies depended on the following:

1. Political will
2. Gender as a core value for transforming Nigeria's society was a controversial issue.
3. Patriarchy
4. Coordination, networking, and monitoring impediments.

1.   **Enhancing Political Will**: Formulating and implementing gender policies requires the support of all stakeholders, starting from the highest level of governance to the other tiers of government. However, the extent of acceptance of the contents of the policy by all levels the lack of stakeholders in the country may have led to the unsuccessful implementation of the top levels.
      Accepting Gender Equality as a Core Value for Transforming the Nigerian Society—The Role of Gendered Norms and Practices

2.   Because the Gender Policy Framework is anchored on gender inequality principles, the policy has received several rejections and queries from local groups, especially in fundamentally gender biased societies. In this case, for gender policy

implementation to work, it is necessary that traditional norms and structures that promote inequality between women and men be adequately challenged and combatted. All traditional structures that impede women's participation in decision-making and development processes must also be brought into check and limited to actualizing gender equality for the transformation of Nigerian society.

3.   **Confronting Patriarchy:** A major task for the successful implementation of national gender policy in Nigeria is the patriarchal system that is found in most parts of the country. To achieve a gender equitable and gender sensitive society, women should be recognized as having equal rights to men and share mutual respect with them. Patriarchy is a male-dominated culture and affects women's rights and access when compared to men's.

     According to UNICEF (2011), the benefits that will accrue from dismantling the impact of patriarchy on women's lot in Nigeria include:

1.   Enduring gender role relations as women and men balance their different roles and responsibilities within the private and public spheres of life and the exchange of social skills between women and men is enhanced;

2.   Freedom of choice and power balance in sexuality, reproduction, and reproductive health;

3.   Improved household quality of life, with boys' and girls' talents and potentials properly nurtured and developed;

4.   Improved leadership terrain through the full use of leadership skills and styles of men and women

5.   A more humane social climate as the needs of men and women, old and young, boys and girls, rich and poor, become the focus of policies and development plans become more sustainable.

4.   **Proper Coordination and Networking**
     This issue deals with the extent to which institutions, organizations, and civil society have been able to coordinate and network together to bring about best practices for implementing gender policy in Nigeria. Some of the critical areas these stakeholders can assess include the effectiveness of gender analysis tools, accountability and transparency issues, and budget. This can only be achieved through well-targeted coordination, networking, and monitoring efforts. To this end, UNICEF (2011) justified the following as ways of ensuring better implementation of gender policy and ensuring effective coordination, networking, and monitoring in the process:

1.   A system-wide approach to gender mainstreaming and policy implementation will be reviewed every five years to guide a system-wide approach to gender mainstreaming and policy implementation.

2.   Sectoral Gender Action Plans for public and private institutions must be based on and aligned with the policy.

3.   Creating a gender mainstreaming framework that is well-coordinated within and across public and private institutions

4.   Gender mainstreaming responsibilities are being decentralized through the use of short, medium, and long-term strategies.

5.   Clearly allocate monitoring and evaluation responsibilities within institutions.

6.   Use participatory mechanisms throughout the Gender Management System.

Self-Assessment Exercises

1. What are the pillars of gender policy in Nigeria?
2. What are the reasons why the goal of reducing inequality between men and women in the country has not been met by the gender policy?

 4.4   Summary

The unit presented the rationale for a gender policy in Nigeria and the various issues that were pertinent in the formulation of the policy in Nigeria. We looked at the key pillars of national gender policy in Nigeria as well as the guiding principles. Also, the unit presented the thematic areas of the gender policy and explained why women were the target group in drawing up the thematic areas of the policy. The unit talked about the different things that make it hard to put gender policy into action in Nigeria and then gave ways to deal with these problems.

Gender policy is a strategy for ensuring the enhancement of gender equality at both an international and national level. The concern about gender inequality gave rise to the notion of developing further strategies whereby countries in the world can work out a plan for ensuring gender equity at all levels of human engagement and social relationships. This unit dealt with gender policy initiatives in Nigeria; the various strategies; key issues; principles; thematic and challenges to implementation of the policy; as well as strategies for addressing constraints. We understand that for proper implementation of gender policy to work at both national and grassroots levels, the government and other stakeholders should be able to deal with underlying factors and structures that maintain and sustain gender bias in society.

4.5   References/Further Readings and Web Resources

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4.6   Possible Answers to Self-Assessment Exercise(s)

SAE, 1
National Gender Policy in Nigeria has four pillars:

1. Policy reforms with implications for mainstreaming gender concerns at all levels.
2. Provision of gender education and capacity building to ensure technical expertise and a positive gender culture.
3. Ensuring gender justice and human rights
4. Economic reforms that will help enhance productivity and policy efficiency and last a long time for the empowerment of women and vulnerable groups in Nigeria.

SAE, 2
Although Nigeria has a very sound and robust policy on gender, it is unfortunate that the implementation of this policy has undergone several challenges since its formulation in 2000. After a careful look at gender issues and the fact that the national policy wasn't able to deal with the problems of gender inequality, it became clear that the success of the policy strategies depended on the following:

1. Political will
2. Gender as a core value for transforming Nigeria's society was a controversial issue.
3. Patriarchy
4. Coordination, networking, and monitoring impediments.

Unit 5   Women and Political Participation In Nigeria

Unit Structure

5.1   Introduction
5.2   Learning Outcomes
5.3   Women and Political Participation in Nigeria
        5.3.1   Level of women's political participation in Nigeria
        5.3.2   Factors affecting women's participation in politics in
                Nigeria
        5.3.3   Strategies for improving women's engagement in politics
                in Nigeria
5.4   Summary
5.5   References/Further Readings and Web Resources
5.6   Possible Answers to Self-Assessment Exercise(s)

5.1   Introduction

Equitable participation of women in politics and government is essential
to building and sustaining democracy. Though they comprise 50% of the
world's population, women continue to be underrepresented in political
issues and decision-making. Lack of participation in political issues also
affects the level of information they would have to deal with
marginalization and discrimination that affect them. The patriarchal
system found in most parts of Nigeria challenges the ability to be
represented properly or participate in politics because in patriarchal
societies, women's voices are silent, and decisions are made for them. In
this unit, we will further look at how gender inequality affects the way
women in Nigeria are represented or participate in politics, government,
and decision making.

5.2   Learning Outcomes

By the end of this unit, you will be able to:
•   have a clear understanding of the contending issues in women's
        participation in Nigeria.
•   have an overview of the extent of women's participation in
        politics and decision-making in Nigeria.
•   identify the factors that hinder adequate participation of women
        in politics and decision-making
•   proffer solution on how women's participation in politics and
        decision-making levels can be improved

5.3.   Women and Political Participation in Nigeria

5.3.1 Level of women's political participation in Nigeria

It is not an understatement to say that equitable participation of women in politics and government is a sine-qua-non for building and sustaining democracy. Although women make up about 50% of the world's population, in most parts of the developing world they are still deprived of the right to engage in politics and decision-making at all levels of government. Despite all the efforts made by the international community and national governments, women still face gender-biased structures that maintain differences and subjugation of women under men. These structures have consolidated in people's cultural norms, beliefs, values, and practices, which are often very hard to adjust to in order for women to gain recognition in society.

A critical evaluation of Nigeria's political history shows the great marginalization of women in politics and decision-making at all levels of society. From precolonial to post-colonial times, women in Nigeria have remained under the control of men and subjugated to their rights, including political rights. National politics is often played by men rather than women (Adelakun, 2006). With the gender structure holding that politics is a male purview, women continued to diminish in the political picture of the country and started to grow cold feet in political matters (Aderigbe, 2003). The idea that women's job is to have children, take care of their families, do housework, and do small jobs to make a living put women in the background of any political activity in the country.

Nonetheless, history has shown the impact of the women's movement in changing existing structures, e.g., the Nwaobiara dance and the Aba women's riot, which took place in colonial days. Women's engagement in politics in precolonial days was even more pronounced than in recent times. Queen Amina of Zaria and Moreni of Ile Ife were powerful rulers before colonialism, and Funmilayo Ransom Kuti, Margaret Ekpo, and Hajia Gambo Sawaba were powerful rulers after independence that did great things for their people through politics.

Okafor (1998) says that an awful thing that has happened recently is that Nigerian women find themselves in a hostile political environment that makes them not want to get involved or run for leadership positions in running this country.

5.3.2   Factors affecting women's participation in politics in Nigeria

The inability of women to properly fit into the political arena has affected their empowerment and social recognition. Asase (2003) believes that women's low participation in politics is a determinant of the continued gender inequality they face, since their low representation in decision-making levels Aderibigbe (2004) said that the following things make it hard for women to take part in all parts of national life:

i.   Entrenched cultural practices: Aderigbe argued that the assumption is that politics is the birthright of men in most parts of the country, and women have no business playing political games. Another assumption is that men prefer to be considered the decision-makers at all levels of social life; hence, women are considered followers. According to Orokpo et al. (2017), social conventions, values, and mores combine to maintain the stereotype of Nigerian women as kitchen dwellers who are only gatecrashers into spheres outside of their matrimonial homes.

ii.   Religious Beliefs and Values: Religion equally plays a critical role in diminishing the opportunities of women to engage in politics. Religion creates stereotypical structures that maintain gender inequality and enhance the gender gap between women and men in societies.

iii. Poverty and Illiteracy: Poverty and illiteracy affect women's options for engaging in politics. The political arena is an elite zone in all societies, and being part of this elite class demands certain standards of life, in which wealth, connections, and education play a critical role. Where poverty affects women, the tendency to overlook immediate needs survival for political participation—is very rare.

iv.   Male dominance in politics and the economy: Men's purview in the country has always been in politics and the economy. With their continued dominance over these sectors, which are critical to wellbeing, the level of access and engagement of women in the political arena is highly challenged.

v.   The misconceived role of women in politics: Most assumptions about women in politics are that they are either promiscuous or

insubordinate to men. Wrong and unjust labeling like this can deter women from coming out of their shells to participate in politics.

The violent nature of politics in Nigeria
Women are mostly seen as weaker sexes and do not have the capacity to endure certain ill-played in politics in Nigeria. The violence that eludes just and peaceful political activities has come to affect women's interest in politics in the country. This could also be the reason for women's apathy towards politics in the country.

i.   The repressive nature of socialization and low self-esteem: Women's interest in politics may be influenced by their internalized value of being second-class citizens in the country after men.

ii.   Women's multiple roles and time constraints: Being engaged in both productive and reproductive roles as a mother, wife, caregiver, and sometimes breadwinner for the family denies women ample time to engage in political activities.

iii.   Lack of solidarity among women: This is true when we see the reaction of women towards women in politics and the level of support they give to them during an election or campaign.

5.3.3 Strategies for improving women's engagement in politics in Nigeria

As of the 2015 election, Nigeria had 20 women out of 359 in its lower house (5.6%) and 7 out of 109 in its upper house (6.4%). This put it at 180th in the world (Women in Parliaments: World Classification, "2019). Following the 2019 elections, women make up 7.3% of the Nigerian Senate and 3.1% of the House of Representatives.

These worrisome structures show the dire need for restructuring the existing political situation using a gender lens. According to a paper presented by Oluyemi (2016) on women's level of participation in politics in Nigeria at a gender conference in Finland and for the National Bureau of Statistics, the paper presented the following as ways of improving women's political participation.

1.   Political parties should create a support network for prospective aspirants by pairing them with established female politicians who will be playing key roles as mentors

and should provide capacity building for young or aspiring female politicians so as to enhance and develop them ahead of subsequent elections.

2.   Building a mass coalition of women's support and advocacy groups using NGOs and grassroots women's associations to coordinate support and advocacy for fellow women aspirants.

3.   To create an enabling environment that allows women to engage meaningfully in the decision-making process in a sustainable and effective way that is free from violence and harassment of any kind.

4.   establishment of legal funds to assist women politicians to challenge electoral malpractices of any form at all levels of the political process.

5.   Introducing the quota system as a gender equality measure at all levels of government and Identifying and engaging relevant stakeholders such as the Independent National Electoral Commission and political parties to ensure strict adherence to gender equality measures in all electoral processes

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Self-Assessment Exercises

1. What are factors that limit women's engagement in politics in Nigeria
2. Explain two strategies prescribed by Oluyemi (2016) for improving women's political participation in Nigeria?
3. State some reasons for women's apathy towards politics in the country.

5.4   Summary

The unit dealt with some of the issues surrounding women's participation in politics in Nigeria by showing us the historical background of women's level of engagement in politics. The various factors that impede the adequate participation of women were also explored, and then suggestions were made on how to strategically improve women's participation in Nigeria.

The unit has shown us that women's participation in politics is a dire area for policy address, given the unequal relations between men and women, which are facilitated by existing gendered norms, practice, religion, and male dominance. These structures in turn limit women's options and access to resources, information, and the ability to engage in politics at the same level as their male counterparts. This unit has presented some of the factors that maintain the hegemonic hold of the political field by men in the country, and suggestions were made for improving the engagement of women in politics at all levels of society.

5.5   References/Further Readings and Web Resources

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5.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1
Aderibigbe (2004) said that the following things make it hard for women to take part in all parts of national life:
i.   Entrenched cultural practices: Aderigbe argued that the assumption is that politics is the birthright of men in most parts of the country, and women have no business playing political games. Another assumption is that men prefer to be considered the decision-makers at all levels of social life; hence, women are considered followers. According to Orokpo et al. (2017), social conventions, values, and mores

combine to maintain the stereotype of Nigerian women as kitchen dwellers who are only gatecrashers into spheres outside of their matrimonial homes.

ii.   Religious Beliefs and Values: Religion equally plays a critical role in diminishing the opportunities of women to engage in politics. Religion creates stereotypical structures that maintain gender inequality and enhance the gender gap between women and men in societies.

iii.   Poverty and Illiteracy: Poverty and illiteracy affect women's options for engaging in politics. The political arena is an elite zone in all societies, and being part of this elite class demands certain standards of life, in which wealth, connections, and education play a critical role. Where poverty affects women, the tendency to overlook immediate needs survival for political participation this very rare.

iv.   Male dominance in politics and the economy: Men's purview in the country has always been in politics and the economy. With their continued dominance over these sectors, which are critical to wellbeing, the level of access and engagement of women in the political arena is highly challenged.

v.   The misconceived role of women in politics: Most assumptions about women in politics are that they are either promiscuous or insubordinate to men. Wrong and unjust labeling like this can deter women from coming out of their shells to participate in politics

SAE 2

According to a paper presented by Oluyemi (2016) on women's level of participation in politics in Nigeria at a gender conference in Finland and for the National Bureau of Statistics, the paper presented the following as ways of improving women's political participation.

1.   Political parties should create a support network for prospective aspirants by pairing them with established female politicians who will be playing key roles as mentors and should provide capacity building for young or aspiring female politicians so as to enhance and develop them ahead of subsequent elections.

2.   Building a mass coalition of women's support and advocacy groups using NGOs and grassroots women's associations to coordinate support and advocacy for fellow women aspirants.

SAE 3: State some reasons for women's apathy towards politics in the country.

i.   The repressive nature of socialization and low self-esteem: Women's interest in politics may be influenced by their

internalized value of being second-class citizens in the country after men.

ii.   Women's multiple roles and time constraints: Being engaged in both productive and reproductive roles as a mother, wife, caregiver, and sometimes breadwinner for the family denies women ample time to engage in political activities.

iii.   Lack of solidarity among women: This is true when we see the reaction of women towards women in politics and the level of support they give to them during an election or campaign.

MODULE 2   CONCEPTUALIZING GENDER

Unit 1   Understanding Gender Related Concepts
Unit 2   Gender and Sexualities I
Unit 3   Gender and Sexualities II
Unit 4   Masculinities
Unit 5   Gender in Everyday Life

Unit 1   Understanding Gender Related Concepts

Unit Structure

1.1   Introduction
1.2   Learning Outcomes
1.3   Understanding Gender Related Concepts
       1.3.1 Sex and Gender
       1.3.2 Gender Roles
       1.3.3 Public and Private Distinction
1.4   Summary
1.5   References/Further Readings and Web Resources
1.6   Possible Answers to Self-Assessment Exercise(s)

1.1   Introduction

Distinct ideas are essential to each academic field. For in-depth research, it is necessary for students to master and understand these concepts. This section covers topics from the course "Gender Sensitization: Society, Culture, and Change," thus it is relevant to that study. Women's and Gender Studies, as well as Gender and Development Studies, are fields that can benefit from these ideas, which are not only relevant to the course at hand but also to future academic endeavors in these areas. We have not only defined terms but also provided examples and exercises to help you better understand them. These ideas may not be thoroughly covered in this unit, but the student will receive additional instruction on them in subsequent units. This way, students may go over these ideas thoroughly to get their heads straight before moving on to the next unit. This lesson provides an introduction to the topics of sex, gender, gender roles, masculinity, femininity, patriarchy, violence against women, and sexual harassment.

1.2   Learning Outcomes

By the end of this unit, you will be able to:

- State the difference between Sex and Gender
- Explain the concept of feminism and Masculinity
- State the meaning Stereotyping.

1.3   Understanding Gender Related Concepts

1.3.1 Sex and Gender

Exactly what is sex? In your own words, please define gender. How do we tell one idea apart from the other? For what reasons is it crucial to separate the two ideas in question? Tell us what you know about the meanings of sexuality and gender. Biologically speaking, women and men are differentiated from one another by sex. Although a small percentage of newborns exhibit a more variable anatomical distribution, every human being is innately male or female. The chromosomes (XY in males and XX in females), sex organs, hormones, and other aspects of a person's anatomy represent the biological distinctions between sexes. To undergo a sex transition, we require medical assistance. We must remember that biology, like any other branch of knowledge, is not absolute or immutable when we consider biology and biological variations. The existence of intersex humans demonstrates the dangers of a biological essentialist worldview.

Gender, in contrast to sex, is an artificial construct. Let's watch what happens to this social construction once the baby is delivered. Distinctions based on a child's sex are determined by social structures like families, society, and other socio-cultural practices.
Variations in appearance, demeanor, social status, identity, and duties are all evident. This is how gender norms are established and upheld. Let's take a closer look at the words sex and gender by analyzing their usage in context. Every member of the family is excited when a new baby is born.

How a newborn is celebrated depends on a number of factors, including the baby's gender. As a first step, parents and society use a system of color codes to agree on a uniform wardrobe for their newborn. When shopping for a girl, parents typically go for pink and girly items like dolls and play kitchens. At the same time, parents of boys tend to stock up on blue items like t-shirts, pants, and toys like automobiles and

motorcycles. Children grow up with societal and familial conditioning that reinforces gender stereotypes. Crying is considered as a feminine trait, therefore the adults around them are more likely to tell the girl she's adorable and the boy to be strong and courageous. Gender is thus formed from the moment of a child's birth.

The construction of gender varies greatly across cultural contexts. The roles of women and men are emphasized heavily. These expectations for boys and girls are reinforced early on in life through the socialization process.

Roles in production versus reproduction; paid versus unpaid labor; power dynamics & politics are all distinct. In the next paragraphs, we'll go into greater depth on this topic. Existing male and female roles and relations can be questioned by doing this deconstruction. Men and women are expected to fulfill different functions in society.

In today's society, women are expected to do little more than bear children and work. For instance, societal pressures to bear children and care for others, such as caring and nurturing, fall disproportionately on women. Women in today's society understand that motherhood comes more naturally to them than doing meaningful work or volunteering.
Women confront a variety of obstacles while trying to persuade their loved ones and the larger community to support their career choices. Gender stereotyping refers to the practice of assigning predetermined meanings to individuals based on their gender.

1.3.2 Gender Roles

As was mentioned before, unless there is some sort of medical intervention, biological disparities between the sexes tend not to change. However, women and men have distinct but not innately divergent perspectives on their individual traits, duties, and obligations. It is a social construct that is applied to individuals because of the ways in which society views their differences. The cultural expectations of a society's social system determine how these positions are defined and interpreted (Beede, et al, 2011). Gender norms necessitate that men and women perform distinct tasks because of these differences in perspective. Men and women tend to go into various fields because of these role discrepancies. Gender roles are assigned regardless of an individual's abilities. The System of National Accounts takes into account the contributions of men in a variety of economic fields.
Statistical Niche Accounts (SNA), whereas traditionally women's roles have centered on caregiving and nurturing. Household chores, such as food preparation, laundry, and care for the sick and elderly, may not be

counted toward WSA eligibility. However, males are not permitted to carry out such housework.

Caroline Moser (1989) claims that in most third-world nations, women have three times as much responsibility as males do. They serve in the positions of procreators, producers, community managers, and political leaders. The childbearing, childrearing, senior caregiving, and housekeeping responsibilities that women traditionally take on are all considered reproductive functions. Women not only play the vital job of reproduction, but also contribute to the household economy by bringing in an additional income. Women's work in these areas is not valued economically. Nowhere in the National Accounts does it make an appearance (NSA). Women's economic contributions range from housekeepers and caregivers to wage workers in agriculture and the maintenance of milch animals to participation in the informal economic sectors of metropolitan centers.

Women are also active in community politics and management. It's seen as a natural progression of their regular duties. The duties and responsibilities include supplying and maintaining communal resources. The community as a whole benefits from their involvement in both healthcare and education. Women are not compensated for the contributions they provide to their communities. In contrast to women, males do participate in community politics and activities, but they receive compensation for their time and effort.

Women in many cultures are responsible for productive work like tending to backyard gardens and raising livestock. These activities are frequently not regarded as "work" and are therefore not compensated. Women may undertake a wide variety of tasks, some of which are valued in the formal and informal economies and therefore pay money. But women's contributions to the economy are frequently devalued or ignored, whereas men's contributions are widely celebrated.

Gender norms and expectations can shift over time and between societies. As an illustration, unskilled labor is seen as "women's work" in India but "men's work" in Africa. A growing number of males in the United States and Europe are being recognized for their roles in the home (Belansky, et, al. 1993)

Women's and men's requirements are different since they are based on different spheres of activity and labor. Take this little quiz to see how well you've grasped the material presented so far, and then continue reading with confidence.

Self-Assessment Exercise 1

1. Explain the concepts of sex and gender.

Masculinity

The Latin noun masculinus (male person) and the adjective masculus (male), the term "male sex" has been denoted by this term from at least the 14th century. We use it to describe what it is like to be a man. Power, dominance, manliness, and toughness are all masculine qualities. Scholarly investigations on masculinities in the 1960s and 1970s established that a man's sense of self is shaped by both external and internal factors. Masculine traits like aggression, ambition, analytical ability, and assertiveness may be learned with other cultural norms and values. The social creation of boys' bodies was the subject of a 1979 academic study by Raewyn Connell (Connell, 1983). When boys are young, they place a premium on athletics. They put an emphasis on getting big, strong, and powerful. She continued by stating that teaching men and boys to be strong and confident is crucial to their development as individuals and as members of society.

Femininity

It's the collective of traits, actions, outward manifestations, qualities, attributes, features, characteristics, and stances that society has come to associate with women. It's not organic, but rather artificial and artificially generated by society. That "one is not born but rather becomes, a woman," as the French philosopher Simone de Beauvoir (1949) put it, is a central tenet of her work.

Judith Butler argues that gender and feminine identities are constructed through ritualized acts of performance, which give the appearance of femininity until it is finally internalized and becomes natural. The focus of the research on femininity is on the ways in which social systems like neoliberalism, culture, and caste limit the opportunities available to women and contribute to their oppression and the gap between the sexes. In the European Union, for instance, women have been the primary force in the labor market as of late. There is still a pay disparity between men and women (www.ec.europa.eu; European Commission).

1.3.5 Public and Private Distinction

Due to the public-private divide, women are restricted to staying at home and have fewer freedom of movement options. It reinforces the idea that women should only be housewives and mothers. Consequences

for women's economic autonomy and educational opportunities are profoundly affected by the public-private schism. The fight for women's suffrage and other forms of equality among citizens has been fueled in large part by questions about the boundaries between public and private worlds. Activities conducted inside one's own home are considered private, while those conducted in a public setting are considered public. Feminists view this division as patriarchal and sexist Christie-Mizell, (2006). Because of this inequality, women are often relegated to supporting roles. Women's reproductive responsibilities keep them out of the public eye, while men's work places them in the realms of finance, industry, politics, and the law.

Patriarchy

When men or fathers hold absolute power, this system is called patriarchy. In patriarchal societies, women are consistently relegated to a secondary position to men. Women and girls face discrimination at every level of society due to the pervasiveness of the dominant power relations. There is a link between this type of discrimination and violence against women, which in turn leads to a vicious cycle.

Patriarchy reinforces gender roles by separating public and private spaces, with the latter reserved for women. Patriarchal values permeate many aspects of society, including households, communities, organizations, institutions, and institutions of belief. Wealth is typically passed down through male lineages in patriarchal societies (Igube, 2004). After marriage, women are expected to move in with their husbands in accordance with patriarchal norms and the patrilocal system.

Stereotyping

Reiterating ideas about what is considered feminine or masculine over and over again is the essence of gender stereotyping. Stereotypes based on gender dictate the roles that men and women should and should not play in society. It's malleable and open to alteration throughout time. In any case, progress is sluggish. Here are a few instances of the kinds of gender stereotypes we see. Women are expected to nurture and care for their offspring. In most cultures, women are expected to exhibit the characteristics listed above. Intelligence is a quality that is appreciated equally in both sexes. Women in South Asian cultures are expected to look nice, dress appropriately, and do household tasks effectively (Okunna, 2000).

When it comes to careers, women in Asian culture are often pressured to enter fields closely tied to motherhood, such as teaching and medical. Hence, loving and tender.

The delayed pace of role reversal for men and women, as well as disputes in their performance at many levels, can be attributed to persistent gender preconceptions. Gender stereotypes are reinforced by the media, notably in print and on screen (television and film). The majority of mainstream films and TV shows feature strong, manly male leads. In Hollywood, female characters typically play submissive or stereotypically feminine roles.

Feminism

In this sense, feminism can be seen of as a social movement. It challenges the idea that women are somehow lesser. This movement is calling for gender parity in all areas of society. Furthermore, it is an ideology that seeks to improve the position of women. It's the mind of the group as a whole. Efforts for gender parity and equity, as well as resistance to discrimination, abuse, and exploitation of women, can come from any person or group Okafor, (1998).

In a French medical paper published in 1871, the term "feminist" made its first appearance. Different feminist movements can be categorized according to their emergence dates. Late nineteenth century and early twentieth century was the time of first wave feminism. Women's suffrage was an issue of contention at the time. In the 1960s and 1970s, a new wave of feminism emerged. Specifically, they advocated for women's equality in the spheres of family, career, and sexuality. The 1990s saw the beginning of the third wave of feminism, which is still unfolding today.

Self-Assessment Exercise 2

2	Give two examples of gender stereotyping in men and women
3	Define masculinity and femininity.
4	Identify the Public and Private Distinction

1.4   Summary

An introduction to gender theory is provided in this section. You will be more equipped to deal with the gender biases you encounter in your daily life after reading these ideas. You can use this knowledge to better comprehend the ways in which the rights of vulnerable and

disadvantaged people in our society are denied to those in positions of power.

1.5   References/Further Readings and Web Resources

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1.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1
Biologically speaking, women and men are differentiated from one another by sex. Although a small percentage of newborns exhibit a more variable anatomical distribution, every human being is innately male or female. The chromosomes (XY in males and XX in females), sex organs, hormones, and other aspects of a person's anatomy represent the biological distinctions between sexes. To undergo a sex transition, we require medical assistance. We must remember that biology, like any other branch of knowledge, is not absolute or immutable when we consider biology and biological variations.

SAE 2
The Latin noun masculinus (male person) and the adjective masculus (male), the term "male sex" has been denoted by this term from at least the 14th century. We use it to describe what it is like to be a man. Power, dominance, manliness, and toughness are all masculine qualities. Scholarly investigations on masculinities in the 1960s and 1970s established that a man's sense of self is shaped by both external and internal factors. Masculine traits like aggression, ambition, analytical ability, and assertiveness may be learned with other cultural norms and values

It's the collective of traits, actions, outward manifestations, qualities, attributes, features, characteristics, and stances that society has come to associate with women. It's not organic, but rather artificial and artificially generated by society. That "one is not born but rather becomes, a woman," as the French philosopher Simone de Beauvoir (1949) put it, is a central tenet of her work.

SAE 3
 Identify the Public and Private Distinction
Due to the public-private divide, women are restricted to staying at home and have fewer freedom of movement options. It reinforces the idea that women should only be housewives and mothers. Consequences for women's economic autonomy and educational opportunities are profoundly affected by the public-private schism. The fight for women's suffrage and other forms of equality among citizens has been fueled in large part by questions about the boundaries between public and private worlds

Unit 2   Gender and Sexualities I

Unit Structure

2.1   Introduction

Any engagement with sexuality demands the understanding that sexuality is socially constructed. Notions of what is 'natural' and what is 'unnatural' often come into play while talking about sexuality and sexual desires. These ideas of 'natural' and 'unnatural' are often used to describe sexualities which are not 'normative'.

How does sexuality relate to women's empowerment? If indeed there are such connections, what has been the nature of engagement on the part of the women's groups, in the current context in India, with issues of sexuality and issues of same sex desire?

Towards these goals, the issues addressed in this unit include challenging essentialism related to ideas and identities related to sexuality, how sexuality impact our lives and how marginalization based on sexuality leads to the concept of sexual hierarchy.

An effort has been made in this unit to draw not only upon theoretical work undertaken on the above issues but also on interactions during workshops/life stories/fictionalized accounts. Questions have been asked around these to help deepen the engagement with the issues being discussed.

2.2   Learning Outcomes

By the end of this unit, you will be able to:

- explain how sexuality is shaped by society.
- explain the concept of sexuality in the context of patriarchy
- state the many ways in which sexuality affects individuals.

2.3   Gender and Sexualities I

2.3.1 Sexuality: Concept

Sex, gender identities and roles, sexual orientation, sexual pleasure, intimate relationships, and reproducing are all fundamental to the human experience.

Sexuality is a multifaceted and multifacetedly expressed experience that includes but is not limited to the following: ideas, fantasies, desires, beliefs, attitudes, values, behaviors, roles, and relationships. Even though all of these might be part of one's sexuality, not everyone experiences or expresses every aspect. Multiple factors, including biology, psychology, socioeconomics, politics, culture, ethics, law, history, and religion and spirituality, interact to shape an individual's sexual orientation (World Health Organization, Draft Working Definition, October 2002).

2.3.2 Social Construction of Sexuality

Read and reflect on the following case study.
My name is Anupama. I love food. I'd be hard pressed to say what I liked the most. OK, if I must... My list of favourites is topped by Gol Guppas. For those of you who might not have had the pleasure of eating gol guppas, these are fried round balls of flour, filled with things like boiled chick peas, bits of boiled potato, and spicy, flavoured water. (Apologies to those of you who know and love Gol Guppas for this rather technical description of the thing we love.) And if you were to ask me what I hate most, it would be chicken biryani. It's one of the few things I don't like because of my experiences in Hyderabad. It was here, in fact, that I tasted chicken biryani, or any kind of meat for that matter, two years ago, when I moved to Hyderabad from Ajmer.

As a child, I was never allowed to eat non-vegetarian food. My two brothers and my father ate meat, but my mother did not, and neither did

she let me, even though we are Kshatriyas, and eating meat is not taboo. My mother cooked meat at home, but she did not eat it herself, nor, as I said, did she let me eat it. I've grown up feeling really angry and resentful about this.

When I got a job and moved to Lucknow (I was 25 years old at the time), one of the first things that I did was to start eating meat. I made a friend there, and her name was Pushpa. She cooks amazing food, especially her chicken korma, which is out of this world. However, I realized I don't like Tandoori Chicken. It seems dry and tasteless to me. God knows how many people crave Tandoori Chicken.

We normally eat at each other's houses. However, whenever she makes Tandoori Chicken, I go out and eat Idli, Dosa, Brain Curry, Kebabs, etc. In Lucknow, I discovered the joys of brain curry. I could not bring myself to eat it initially, and it was a bit of an acquired taste, but now I love it. What would my mother think of that? I wonder!
Let us reflect upon the following:

1.   It is commonly held that taste in food is biological, natural, instinctual, and fixed. Having read Anupama's story, would you agree or disagree? Why?
2.   Perhaps in your answer, you might agree that taste in food is strongly influenced by gender, caste, class, religion, and region, i.e., it is socially constructed.
3.   At home, Anupama could not eat meat because of her gender. Her brothers and father could be because they are mates. They might not have been non-vegetarian if they were Brahmins. It was because Anupama shifted to Lucknow that she was exposed to different kinds of cuisine. And she could try out different kinds of food.
4.   Anupama started eating meat at the age of 25. Also, at first, Anupama was reluctant to even try brain curry, and then began loving it.

Therefore, we can say that Anupma
1.   is diverse (what I love, you might hate). There are many things that Anupama loves to eat. Anupama dislikes tandoori chicken.
2.   It has positive and negative dimensions Anupama loves food. It has been a source of enjoyment and discovery for her.

We also know that, as a girl, Anupama was very upset that she was not allowed to eat meat. This was an act of discrimination that she resented. Anupama has experienced food in terms of both an enhancement and a reduction of her sense of well-being.

You might wonder why you have to read and analyze Anupama's food habits in such detail. Or perhaps you have already guessed.
Do you see any similarities between the dimensions that you have explored above and sexuality?

It could well be argued that everything that can be said about taste in food also holds true for sexuality. Let's replace what we wrote above for 'taste in food' with 'sexuality' and see whether this is indeed so.

Sexuality
Gender, caste, class, religion, and region all have a strong influence; thus, it is socially constructed.
-        is not static, but rather changes and is fluid.
-        is diverse (what I like, you may dislike).
-        has both positive and negative aspects.

Diversity
What shapes our sexual desires, whom we are attracted to, and how we attain sexual satisfaction varies from individual to individual. Generally, it is assumed that attraction can only happen between men and women. However, since desire is fluid, attraction can happen between any two individuals. For instance, sexual attraction can happen between two women or between two men too.

The forms of desire are varied. It's not about who you are attracted to, but what kind of desire you feel. Normally, when people hear the word "sex," they mean a sexual act between a man and a woman. This might be because this kind of sexual act is linked to reproduction and progeny, even though we know that sex is done not only for reproduction but for pleasure and desire.

Pain and Pleasure
What are the terms that come to your mind when you think about the word "sexuality"? Love, desire, sexual pleasure, sexual orientation, shame, taboo, pain, sexual violence, rape, hesitation, rules, norms, societal sanctions etc.

From the above description, it is quite evident that sexuality has both positive and negative aspects. However, the positive aspects, like, for example, the instances of desire and pleasure, are hardly talked about. Mostly, sexuality is talked about in the context of pain and violence. But it is important to acknowledge the positive aspects or the pleasure part of sexuality as well. According to Gayle Rubin, for some people, sexuality may not be as serious as more critical problems like poverty, war, disease, racism, famine, or nuclear annihilation.

Fluid and changeable
Like our food habits, sexuality is also fluid and can change. However, it might not be as changeable as food habits. Though not on a regular basis, but desires around sexuality—what I like and who I like can change sometimes during life.

Socially constructed
We saw earlier that what we eat, how we eat, who can eat what, and why we eat are all socially constructed. Similarly, with regard to sexuality, there are also norms which prove that sexuality is also socially constructed. In considering the argument that sexuality is socially constructed, it might be useful to understand that who, how, when, whom, and why we desire are all strongly subjected to social influences. There are well-defined social norms related to all these dimensions of sexuality.

The following paragraphs explain how sexuality is socially constructed.
- When it comes to who is supposed to feel desire, the reproductive logic reigns supreme.
- Often, those who are past reproductive age are either considered to be asexual or their sexual desires are considered unacceptable or inappropriate. Linked to the reproductive logic is the view that denies people with disabilities the validity of their sexual desires. (very well shown in the movie Margaret with a straw) Desire is also meant to be experienced between a man and a woman, preferably of the same caste, class, and religion, and in certain parts of the country, of a different gotra (sub caste).
- When: Following marriage Relationships outside the institution of marriage are not accepted and are not considered respectable.
- Within the privacy of the bedroom.
- What: Hetronormative sex is considered "normal" and respectable in terms of how sexual desire is to be experienced or expressed.as it is associated with human reproduction. While it would be difficult to argue that the Victorian idea of sex only for reproduction' still holds true, the reproductive logic persists and grants a high degree of legitimacy.

  In fact, in many contexts, the word "sex" is used interchangeably with "hetero-normativity sex." In the Indian context, other sexual acts tend to be stigmatized.

- Why: The reason why sex is allowed is, of course, for reproduction and progeny. Sex for pleasure is considered a privilege.

So, these are some of the sexual norms that seek to govern who, how, when, and why we experience sexual desires. Those who are perceived

as breaking these norms are "punished" and have their rights violated. Gay men are harassed by the police, older people who are sexually active are ridiculed, younger people's sexuality is heavily policed, women who initiate sexual interactions are called sluts, and lesbian women are forced to get married.

The process of internalizing sexual norms is also used to make sure that people follow these norms.

An important means of maintaining these norms related to sexuality is through processes of socialization that make our sexual behavior and responses seem natural. Although our desires might be experienced as perhaps the most spontaneous and deepest expression of "who we really are," sexuality is socially constructed.

The difference between food and sexuality
As you have seen, there are so many similarities between food and sexuality. However, there is a difference too. The easy way in which we can talk about differences in food is not possible when it comes to sexuality. If a person does not like tandoori chicken and you like it, it might not create much difference between two people. However, if a person's desires or sexuality are different from the norms as decided by society, they might have to face severe consequences for it.

2.3.3   Sexuality – An Aspect of Life

WHO has given a detailed definition of sexuality? However, it needs to be reaffirmed that it is a central aspect of our lives. It is present in almost all the intricacies of our lives, and it is important to address those intricacies. We are presenting to you some of the aspects of life, and you can see how sexuality is present in all these aspects.

Education: The drop-out rate of girls after 5th standard is a big issue in our country. The upper primary schools are located far from the village. In the context of education, we call it an issue of "gender. But is it seriously an issue of gender? If you talk to these girls' parents, they will tell you that since the schools are located far away from the villages, they are scared that "something" might happen on their way to school. By something, they mean either sexual violence or that some girls might explore their sexuality.

Mobility: Women are not allowed to go out at night. Mainly in women's hostels, girls are not allowed to go out at night. In some universities, they have started the 'Pinjra Tod' Movement, which calls the hostels pinjra (prison). This also has linkages with sexuality because the authorities are scared that the girls might face sexual violence. The

authorities will tell you that they are trying to protect the girls. But it is not merely a matter of protection. They are scared that girls might engage in consensual relationships or sex if they are allowed freedom.

Doctor's treatment: Some parts of the body that are linked to reproduction and sexual health are called "private parts." Girls as well as boys, in some cases, are meant to feel shy about those parts. So whenever there are some health issues in those parts, girls feel shy about showing them to doctors. Normally, such issues remain hidden.

Self-Assessment Exercise

1. Define sexuality.
2. Highlight some of the aspects of life, and how sexuality is present in all these aspects.
3. Explain how sexuality is socially constructed

2.4   Summary

You've completed a unit on sexuality and its distinction from sex. As with other aspects of society, sexuality is socially constructed, has a hierarchical structure, and is under the influence of patriarchy. In addition, non-heteronormative sexual orientations are stigmatized. Finally, we talk about sexual autonomy as a way to wrap up the course.

2.5   References/Further Readings and Web Resources

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2.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1
Sexuality is a multifaceted and multifacetedly expressed experience that includes but is not limited to the following: ideas, fantasies, desires, beliefs, attitudes, values, behaviors, roles, and relationships. Even though all of these might be part of one's sexuality, not everyone experiences or expresses every aspect.

SAE 2
We are presenting to you some of the aspects of life, and you can see how sexuality is present in all these aspects.

Education: The drop-out rate of girls after 5th standard is a big issue in our country. The upper primary schools are located far from the village. In the context of education, we call it an issue of "gender. But is it seriously an issue of gender? If you talk to these girls' parents, they will tell you that since the schools are located far away from the villages, they are scared that "something" might happen on their way to school. By something, they mean either sexual violence or that some girls might explore their sexuality.

Mobility: Women are not allowed to go out at night. Mainly in women's hostels, girls are not allowed to go out at night. In some universities, they have started the 'Pinjra Tod' Movement, which calls the hostels pinjra (prison). This also has linkages with sexuality because the authorities are scared that the girls might face sexual violence. The authorities will tell you that they are trying to protect the girls. But it is not merely a matter of protection. They are scared that girls might engage in consensual relationships or sex if they are allowed freedom.

Doctor's treatment: Some parts of the body that are linked to reproduction and sexual health are called "private parts." Girls as well as boys, in some cases, are meant to feel shy about those parts. So whenever there are some health issues in those parts, girls feel shy about showing them to doctors. Normally, such issues remain hidden.

SAE 3
        explain how sexuality is socially constructed

•   When it comes to who is supposed to feel desire, the reproductive logic reigns supreme.

- Often, those who are past reproductive age are either considered to be asexual or their sexual desires are considered unacceptable or inappropriate. Linked to the reproductive logic is the view that denies people with disabilities the validity of their sexual desires. (very well shown in the movie Margaret with a straw) Desire is also meant to be experienced between a man and a woman, preferably of the same caste, class, and religion, and in certain parts of the country, of a different gotra (sub caste).

- When: Following marriage Relationships outside the institution of marriage are not accepted and are not considered respectable.

- Within the privacy of the bedroom.

- What: Hetronormative sex is considered "normal" and respectable in terms of how sexual desire is to be experienced or expressed.as it is associated with human reproduction. While it would be difficult to argue that the Victorian idea of'sex only for reproduction' still holds true, the reproductive logic persists and grants a high degree of legitimacy.

Unit 3   Gender and Sexualities II

Unit Structure

3.1   Introduction
3.2   Learning Outcomes
3.3   Gender and Sexualities II
       3.3.1   Sexual Hierarchy
       3.3.2   Same Sex Desires
       3.3.3   Good Women: Relationship with Sexuality
       3.3.4   Sexual Pleasure and Empowerment
3.4   Summary
3.5   References/Further Readings and Web Resources
3.6   Possible Answers to Self-Assessment Exercise(s)

3.1   **Introduction**

Distinct ideas are essential to each academic field. For in-depth research, it is necessary for students to master and understand these concepts. This section covers topics from the course "Gender Sensitization: Society, Culture, and Change," thus it is relevant to that study. Women's and Gender Studies, as well as Gender and Development Studies, are fields that can benefit from these ideas, which are not only relevant to the course at hand but also to future academic endeavors in these areas. We have not only defined terms but also provided examples and exercises to help you better understand them. These ideas may not be thoroughly covered in this unit, but the student will receive additional instruction on them in subsequent units. This way, students may go over these ideas thoroughly to get their heads straight before moving on to the next unit.

3.2   Learning Outcomes

By the end of this unit, you will be able to:

•   explain the concept sexual hierarchy
•   explain the concept of Sexual Pleasure and Empowerment
•   state the meaning Good Women: Relationship with Sexuality

3.3   Gender and Sexualities II

3.3.1 Sexual Hierarchy

Some relationship rules are taught to us by the general public:
Two people, ideally a man and a woman, should be in a relationship. Marriage is the foundation upon which other relationships should be built.

A man and a woman who are both members of the same caste, religion, and socioeconomic status should get together. Perhaps you're wondering, "What's wrong with these standards?" The fact that those who don't conform to these standards face negative consequences in everyday life should not be lost on anyone. They may experience a wide range of types of prejudice and rejection from mainstream culture, and even death. "Charmed Circle," a concept introduced by Gayle Rubin, features two concentric circles, one symbolizing high acceptability and the other low acceptance of sexual behaviors. Sexual activities that fall inside her inner circle are considered as normal and privileged, while those that occur outside her circle are deemed deviant and pathologized. However, these lines are not fixed and shift as cultures, markets, and even generations pass.

However, there are limits to how much of a departure from the norm is tolerated; for instance, homosexuality is fine as long as it stays inside the "inner circle" of monogamy, family, marriage, and generation.
Those who are included in the "charming circle" enjoy special material advantages. If a girl marries a man of the same religion and caste, for instance, she will gain social status. Socially acceptable marriages also provide material rewards to its members. If I have a husband, for instance, I can make him the beneficiary of my life insurance, and we can also adopt a child jointly.

It's possible for me to receive a loan. If I get involved with you, we can buy a house. My lesbian partner and I would be denied the opportunity to purchase a home together in India, nor would we be able to include her as a beneficiary on our health insurance. It depends on the specifics of the situation, though.

Couples in countries where same-sex marriage is allowed can nominate each other for certain honors and awards, but only if they are part of the "in" group and not the "out" group.

Now that we're back at the sexual hierarchy, it's easy to see how patriarchy is intrinsically linked to it. The heterosexual, monogamous

married couple is the center of this idyllic community. This is the basic building block for patriarchy. Only in such a group can the division of labor, property, and authority necessary for patriarchy be effectively implemented. This also explains why people who are deemed to be breaking the standards that sustain the sexual hierarchy are dealt with harshly. One example of such a punishment is the suicide attempt by the young women's pair.

3.3.2   Same Sex Desires

Same-sex relationships are those where men and women are in relationships with people of the same gender. For instance, if a woman is attracted to another woman or if a man is attracted to another man, then it is a same-sex desire. These relationships are also called homosexual relationships. These kinds of desires are considered "abnormal" by society. Some of the human rights violations faced by people who desire people of the same gender are:

- **Silence:** There is silence around these issues. One cannot talk to their closest friends about their desires because there is an assumption that most people are heterosexual.

- **Family violence:** The violence surrounding homosexuality starts within homes. Once parents find out about their children's desires, families pressurize people to abide by the norms. Several same-sex-desiring people have reported physical and mental violence from parents. In some places, there are instances of sexual violence by family members.

- **Educational institutions:** There is no mention of such relationships in textbooks. When friends learn about another person's sexual orientation, they make fun of them.

- **Workplace:** In a workplace, it is difficult to present a partner of the same sex as a family member.

The only reason same sex desires are called abnormal is because they challenge patriarchy to a large extent. Think about a household that has two women as partners. Who will do the work outside of the home, or who will take care of the household work? Either both will take care of both sides or one of them will do particular work. And since both of them are women, power is not distributed in the same way as in the case of a relationship between men and women. Same sex desires are also outside of reproductive logic. They do not have sex for procreation. Therefore, such relationships are stigmatized by society.

3.3.3   Good Women: Relationship with Sexuality

According to societal norms, there are two kinds of women—good women and bad women. It is usually expected that a woman will be a good daughter, good wife, good mother, good sister, etc. What is the definition of "good" and "bad"? Why is every woman scared of becoming a "bad woman"?

What does a "good woman" do? She abides by all the norms of society. She wears what is considered "appropriate" by society, she eats after feeding everyone, she listens to everyone, she cares for everyone without thinking about her own self. She has sex with her husband whenever her husband desires. She will never make the first move with regard to a relationship or sex. On the other hand, a "bad woman" according to social norms is one who does what she wants, she wears the clothes she wants, she eats when she is hungry. So let's say she has freedom to do whatever pleases her without taking others' freedom. Normally it is assumed that since the 'bad' woman does whatever pleases her, she might be irresponsible. However, doing what one likes does not make her irresponsible.

The norms of good women are directly linked to sexuality. For instance, a "good" woman will never say "No" to her husband for sex, she will not talk to other men, she will wear what society insists that she wear. Therefore, these norms are directly linked to sexuality.

3.3.4   Sexual Pleasure and Empowerment

There are complex reasons why many women, including feminists, have tended to be anxious around sexuality. Several of these reasons have been powerfully captured by Carole Vance.

Women, who have been socialized by their mothers to keep their dresses down, pants up, and bodies away from strangers, come to perceive their own sexual impulses as dangerous, leading them to venture outside the protected sphere.

Continuing with the theme of how the external control and internal processes of socialization come together to impact women's sexuality, Dr. Vance writes that the horrific effects of gender inequality may include not only brute violence but the internalized control of women's impulses, poisoning desire at its very root with self-doubt and anxiety. Finally, we can say, "Sexual Empowerment is

- The ability to think about one's own happiness, recognize the importance of sexual desires, and be able to express them

- Understanding the role of sexuality in why and how women are oppressed
- Recognizing and striving to overcome barriers related to sexuality to the acquisition of rights.
- questioning judgmental attitudes towards each other and thereby strengthening collectives.

Self-Assessment Exercise

1. How does society differentiate between good and bad women?
2. What is sexual empowerment?
3. Identify some of the human rights violations faced by people who desire people of the same gender

3.4   Summary

You've completed a unit on sexuality and its distinction from sex. As with other aspects of society, sexuality is socially constructed, has a hierarchical structure, and is under the influence of patriarchy. In addition, non-heteronormative sexual orientations are stigmatized. Finally, we talk about sexual autonomy and sexual pleasure and empowerment as a way to wrap up the course.

3.5   References/Further Readings and Web Resources

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3.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1
According to societal norms, there are two kinds of women—good women and bad women. It is usually expected that a woman will be a good daughter, good wife, good mother, good sister, etc. What is the definition of "good" and "bad"? Why is every woman scared of becoming a "bad woman"?

What does a "good woman" do? She abides by all the norms of society. She wears what is considered "appropriate" by society, she eats after feeding everyone, she listens to everyone, she cares for everyone without thinking about her own self. She has sex with her husband whenever her husband desires. She will never make the first move with regard to a relationship or sex. On the other hand, a "bad woman" according to social norms is one who does what she wants, she wears the clothes she wants, she eats when she is hungry. So let's say she has freedom to do whatever pleases her without taking others' freedom. Normally it is assumed that since the 'bad' woman does whatever pleases her, she might be irresponsible. However, doing what one likes does not make her irresponsible.

SAE 2
Sexual Empowerment is;
The ability to think about one's own happiness, recognize the importance of sexual desires, and be able to express them;
Understanding the role of sexuality in why and how women are oppressed;

Recognizing and striving to overcome barriers related to sexuality to the acquisition of rights.

SAE 3
Some of the human rights violations faced by people who desire people of the same gender are:

- **Silence:** There is silence around these issues. One cannot talk to their closest friends about their desires because there is an assumption that most people are heterosexual.

- **Family violence:** The violence surrounding homosexuality starts within homes. Once parents find out about their children's desires, families pressurize people to abide by the norms. Several same-sex-desiring people have reported physical and mental

violence from parents. In some places, there are instances of sexual violence by family members.

- **Educational institutions:** There is no mention of such relationships in textbooks. When friends learn about another person's sexual orientation, they make fun of them.

- **Workplace:** In a workplace, it is difficult to present a partner of the same sex as a family member.

Unit 4   Masculinities

Unit Structure

4.1   Introduction

In the early stages of the feminist movement, women took the reins and reaped the benefits of the fight for equality in all spheres of society and academia.

It was concluded that the rate of change was sluggish, and that this perspective was like only seeing half of a coin. It was understood that men should be involved in the empowerment of women. To impact change in gendered social attitudes and expectations, it is crucial to comprehend masculinity and its consequences for women and men.

In this lesson, we'll examine the importance of discussing masculinity and masculinities in a gender sensitivity training program, as well as the different ways in which these topics influence men and women. Next, you'll learn about the history of masculinity's definition, the various ways it has been constructed, and the complicated web of ties that hold it to patriarchy, violence, and sexuality. The lesson will wrap up with a discussion of how the media portrays men.

4.2   Learning Outcomes

By the end of this unit, you should be able to:
- explain the extent masculinity tied to patriarchy,
- state the concept of violence, and sexuality,
- explore the effects of various masculinities on men and women across cultures.

4.3   Masculinities

4.3.1 Why Talk of Masculinity?

Boys and men are socialized into performing and living up to the expected gender roles and behaviors of their respective societies. Messages about what it means to be a "boy" are reinforced in boys from an early age. Gender stereotypes are reinforced through the distribution of toys for girls and boys. Also, see what roles young boys and girls assume in their games. You see it as a logical progression of the gender roles they've observed at home and in the wider world.

Bhasin (2004) Gender issues affect people of all sexes. The concept of femininity cannot be understood apart from the concept of masculinity. Because men have the power to control women, they keep women in subservient roles.

A patriarchal culture that views men and boys as the primary caretakers and breadwinners of the family contributes to the perpetuation of harmful stereotypes about men and boys.
This sexist assumption made by patriarchs needs to be questioned. The context of any society's construction of masculinities is essential to grasping this.

A certain type of masculinity supports hierarchical power relations, and men are not immune to this. For instance, weaker and more macho men or boys will sexually exploit weaker and more vulnerable boys and men. Gender issues affect not only women but also men, thus it's crucial for men to learn about and work to solve them.

Gender roles and relationships have shifted in response to the modern era's rapid socioeconomic transformations. Traditional patriarchal values have been challenged, which is especially challenging for men to accept. Violence against women, violent crime, and substance misuse and alcoholism have all increased as a result of the eroding male supremacy,

84

authority, and privileges, particularly in school and employment Bhasin, (2004).

Without men's active participation and support, women's demands for equality, development, and peace will not be met. To put it another way, this would liberate males from the constraints of patriarchy, which have been shown to be detrimental to their health.

Understanding constructs of masculinity is crucial to addressing the problem of men's violence against women. Bhasin (2004)
You can see why it's so important to talk about masculinity and the different forms it takes in order to comprehend the discrimination that women and girls suffer in today's culture. We can create a more gender-just and gender-sensitive society by rewriting the cultural scripts that define masculinity and femininity.

4.3.2 Definition of Masculinity

The noun form of the adjective masculine, masculinity refers to a set of characteristics typically associated with men. To put it another way, the characteristics and abilities associated with being a man are largely those that are socially constructed and defined. Therefore, masculinity is a cultural or societal concept of what it means for men and boys to be men and boys. Masculinity, like gender itself, is a made-up category created by society. In other words, men and boys are expected to conform to societal norms of how they should look, act, speak, think, and be treated Igube, (2004). Males are held to a higher standard in terms of appearance, conduct, financial success, and other aspects of society than females are.

The term "masculinity" refers to the roles, behaviors, and attributes that are considered appropriate for boys and men in a given society. Masculinity is constructed and defined socially, historically, and politically, rather than being biologically driven. We can think of masculinity as shorthand for talking about the social expectations and practices of manhood; expectations and practices that are reinforced every day by individuals as well as by institutions, such as the law, the economy, religion, education, and the media (Christie-Mizell, 2006). Women as well as men are involved in reinforcing these social expectations of masculinity (e.g., when a mother tells her son to act like a man and not to cry.)

Indeed, notions of masculinity can range widely from one culture to the next. Cultural norms regarding masculinity might vary greatly from one country to the next. Therefore, masculinity is likewise dynamic throughout space and time. Moreover, as there is a wide variety of males

in society (differing in social status, color, ethnicity, and even sexual orientation), masculinity cannot be a generic concept but rather a collection of distinct identities (or "masculinities") Evans and Williams (2013).

4.3.3   Understanding Masculinity

To fully grasp what masculinity entails, we must also examine its polar opposite, femininity. We can define "a lady" as the opposite of "a man," and "a girl" as the opposite of "a boy," with the implication that male traits and attributes are the antitheses of feminine ones. What you've read up to this point should convince you that the concepts of masculinity and femininity are not fixed by biology but rather is the result of cultural and historical developments. Caroline (1989) argue that gender roles and identities are shaped by society and culture. Let's take a look at some of the characteristics traditionally associated with men and women.

Masculine	Feminine
Rational	Emotional
Strong	Weak
Smart	Beautiful
Indifferent/Rough	Caring
Aggressive	Nurturing
Brave	Coy
Violent	Compassionate
Domineering	Tolerant
Independent	Dependent

According to Freedman (2002) Men are expected to be dominant, domineering, and quick-tempered, while women are to be submissive, mild-mannered, patient, and gentle in social interactions based on these gender stereotypes. Do you agree that it is necessary for two sets of characteristics to accept one another for the first set to work? So, if one is in charge, someone else must be in charge of them, and if one is superior, the other must be inferior.

But what happens if we don't keep these gender norms of masculinity and femininity in place? A person may experience extreme types of violence, such as rape or murder, from others in society if his or her behavior deviates from the norm. Suppose a male is dubbed a "sissy" if he cries easily or is overly kind, and a girl is called "manly" if she is assertive or commands respect.

Caroline (1989) Age, religion, caste, class, color, ethnicity, and sexual orientation are also significant factors in shaping an individual's sense of

masculinity. Patriarchy is based on the idea that men are inherently better than women and serves to maintain social inequalities and a caste system. These guys are given power and authority over subordinate males and females. Patriarchy endorses the superiority of masculinity in this way because it is masculinity that determines not just male-female but also male-male interactions. There is evidence that women in public positions of authority mimic the aggressive and controlling styles of their male counterparts by adopting traditionally masculine work and leadership styles. Until women masculinize the power structure, the common belief goes; they will never achieve their full potential. This implies that we should learn about masculinity and femininity. We should also be aware that these ideas are not biological but rather mental structures that can be found in both sexes.

Masculinity Construct

The idea that males are biologically predisposed to be masculine or that masculine traits are the product of hormonal play is a fallacy. As a result, we must accept the idea that all males are dominant, aggressive, short-tempered, and violent since they are all built the same. Of course, there are males out there who don't exhibit these characteristics. And consider why a man who is abusive at home would be so submissive and afraid in the presence of his superiors. This demonstrates that men act in a traditionally masculine manner when in a position of authority and influence but adopt stereotypically "feminine" behaviors when in a subservient one. Does this not demonstrate that the hierarchies and power dynamics that govern interactions between the sexes, and by extension, the construction of masculinity and femininity, rather than being grounded in biology?

Forms of Masculinities

Connell (1995) discusses the following forms of masculinity:

- **Hegemonic masculinity** is a form of masculinity that is dominant and expresses a successful strategy for the domination of women and men. Connell refers to it as a culturally authoritative form of masculinity that supports the dominance of men and the subordination of women, demanding total submission. It is also constructed in relation to various other masculinities that are affected by class, caste, race, and sexuality. Although it is the dominant form of masculinity, only a few men can actually meet the standards, necessitating the emergence of multiple masculinities as discussed below.

- **Subordinated masculinity:** There are gender relations of dominance and subordination between groups of men too. For example, gay men are subordinated to straight men by many practices, behaviors, and attitudes. Gay men face cultural and economic exclusion too and are a target of street violence, workplace discrimination, and personal boycotts. Such oppression makes homosexual masculinity come at the bottom of the gender hierarchy among men. Gay masculinity is the most conspicuous, but it is not the only subordinated masculinity. Some heterosexual men and boys too are targets of ridicule when abused as sissy, nerd, geek, mama's boy, etc. as they portray

- **masculinities with** an impression of feminine traits.
  The number of men who practice hegemonic patterns of masculinity (behaviour and attitude) in totality is always very small. But the majority of men gain from this hegemonic form as a sort of spill-over bonus. Here, there is no risk or fear of bearing the brunt of being at the forefront of hegemonic masculinity, but these men get the advantage indirectly. Thus, they are complicit in this masculinity since it helps them to draw upon the advantage men in general gain from the overall subordination of women in society.

- **Marginalized Masculinity:** Here is the interplay of gender with other structures such as class, race, or caste that creates further hierarchical relationships amongst masculinities. It is a relational situation between the masculinities of dominant and subordinated classes, castes, or ethnic groups.

Self-Assessment Exercise

What is Masculinity?

4.3.4   Patriarchy and Masculinity

Masculinity and patriarchy are inextricably intertwined. Both theories of masculine superiority developed in the 1960s. You learned in the first unit that patriarchy is the institutionalized oppression of women and other men. Additionally, patriarchy is typically implemented through societal institutions and structures, whereas masculinities refer to a spectrum of male gender expressions. Moreover, it typically refers to the conduct of a single person or a small group of people. The family, for instance, might be seen as a patriarchal structure, while the head of the family (often a man) may represent hegemonic masculinity.

Atkinson, (1974) argued that despite their distinct orientations and notions, patriarchy and masculinity are sometimes used interchangeably. Aggression and domination, for example, are often seen as negative aspects of masculinity, yet they are actually patriarchal roles. Some have argued that patriarchy is a symptom of unhealthy masculinity. In truth, learning about masculinity is meant to liberate men from patriarchal oppression and the anxiety that comes with a perceived deficiency in "masculine" activities. For males to reap the benefits of their inherent masculinities, patriarchy prescribes a competitive social world based on hierarchies of power and submission.

Bartky, (1997) Hegemonic masculinity adjusts to maintain power when patriarchal ideas are challenged. The benefits of patriarchy are distributed among men in an unbalanced manner. Classes, castes, and sexual orientation all play a role in shaping India's dominant masculinity. As with the working class, dalits, and homosexuals, it is built in relation to femininities and to various subjugated masculinities, which are again associated with lower social position and non-normative sexualities.

4.3.5   Masculinity and Violence against Women

Traditionally, men are supposed to be the ones who make decisions for their female partners. The male who marries a woman, thinking he to be her master, may feel justified in losing his anger and physically abusing her if she challenges his authority. Surprisingly, a lot of women believe it's fine if their husband hits them if they don't do what he wants. Women have been socially conditioned to think and act this way.

According to UN Women Training center (2015) Patriarchal masculinity is a term that can be used to describe those ideas about and practices of masculinity that emphasize the superiority of masculinity over femininity and the authority of men over women. Ideas about and practices of patriarchal masculinity maintain gender inequalities.
Bell and Klein (1996) Men use violence against women as a status symbol or to intimidate other women. Men who abuse their female partners often do not face consequences for their actions. Abuse maintains women's subordination and society's authority over them.
Several large-scale studies in India have found that half or more of married women experience some form of domestic violence during their marriages. One of the most troubling conclusions from this study is that domestic violence is rarely hidden from public view. The town knows about it, but nobody cares because it's a private family matter.

Lips, (2014) the importance of domestic violence in the social construction of male and female roles in the home has also been

highlighted by the available research. As a result, it affects how boys and girls internalize and express their gender in their homes and communities. They pick up on their parents' habits and mannerisms and model their own behavior accordingly. Growing up, boys internalize their acceptance and tolerance of violence, while girls internalize the opposite. Even in our folklore, a sacrosanct masculine figure is praised for his aggressive tendencies.

As a result, in patriarchal society, aggressive and violent behavior on the part of men is seen as commensurate with being a man. Traditionally, men have taken on the role of breadwinner and protector of the family's female and young members. Therefore, they believe it is necessary to enforce rules on their own children in order to protect the reputation of their household or community.

4.3.6   Sexuality and Masculinity

You have been taught that masculinity stands for violence, superiority, and power. Therefore, it is not surprising that sexual relations are influenced by masculinity. There are numerous links between masculine sexuality, aggressiveness, and violent behavior. This is seen, for instance, in the phrasings and idioms typically employed by males. All the swear words males use have sexual overtones, and they throw them around so casually for every little thing they do, don't like, or get angry about.

Lips, (2014) Men use sexuality to exert power and control over women, in their view, and the repercussions for a woman who chooses to ignore or reject his sexual advances can be severe. You have probably also heard about other "acid attacks" in the press, in which the offender claims that no one should be able to possess a young woman if he is unable to, after she has rejected his sexual advances.

Harassment of women occurs on the streets, in public transportation, schools, and workplaces, and is often the result of a more aggressive form of male sexuality (for a more in-depth explanation, see unit 16 of block 5 of this course). Murder is an act of punishment for those who have wronged women. Take the "Nirbhaya rape case," in which a lady and her friend were severely raped as punishment, ostensibly for staying out late with a male, and the friend was also beaten up for being out with a woman.

Okafor, (1998) Rape is the most horrific result of the triangle formed by masculinity, sexuality, and violence. In many conflicts, genocides, and community riots, it was employed as a weapon to punish male and female members of the affected communities or nations. A quote from

Bhasin (2004): "Violent masculinity makes women pay for everybody's sins, but especially for the cardinal sin of being born a female."

Men's violence towards men is also on the rise in today's communities. Extremely destructive and self-perpetuating. Research shows that guys who experience violence and aggression as youngsters are more likely to act violently and aggressively as adults. The vast majority of male criminals report experiencing victimization and violence as children. That's just how the cycle goes on and on. The idea of masculinity encourages young men to develop physical strength and aggression.

Therefore, it is crucial to comprehend the interconnectedness of delinquency, crime, and masculinity, and how these concepts play out in the world through street fights, extortions, land and sex deals, and other activities of the underworld mafia.

4.3.7   The Role of Media

The media is a powerful gendering factor because it promotes stereotypical views of men and women. Particularly influential on the development of stereotypical ideas of femininity and masculinity are electronic media. It makes assertions about appropriate dress, appropriate language, and appropriate behavior in various social contexts. The media often portrays men as violent and masculine, for instance. Do you realize there was a time when movies were filled with "angry young man" stereotypes?

The hegemonic masculinity of boys in "Mard," a Hindi film, is constructed through aggressive and violent behavior, revealing how a culture deals with the gendering of males. Another recent film, "NH 10," similarly portrays hegemonic masculinity very movingly by showing how violence is used to protect family honor, this time against the sister and her finance, but also against others who stand by the so-called "erring girl" and her adored.

Okunna, (2000) our advertisements also perpetuate stereotypical notions of what it means to be a man or a woman. Riding a motorcycle at high speeds through snow or on mountains, or jumping from great heights (such as a mountain or a building) are examples of displays of aggression and power that are admired and idolized by those who seek to romanticize traditional masculinity. The statement about masculinities that precedes the advertising is hardly perceptible; it serves no purpose other than to fulfill a legal need, but the otherwise brusque exhibition of power is thrust directly into the face of the viewer.

You must be aware that there is a channel devoted solely to airing wrestling matches, and that WWF has become such a phenomenon among young men that they bash up weaker boys and hang pin-ups of their favorite wrestlers on their walls.

Take a look at some of the programs or soap operas that are now airing on our TV stations. Throughout the film, the older males play the role of provider and protector, while the younger men engage in various sorts of violence against both men and women. Boys internalize these media portrayals of aggressive masculinity as the norm when they watch them on TV.

Self – Assessment Exercises

1. Write a note on relationship between masculinity and violence.
2. Explain how agents of gendering shape masculinities in any society.
3. Discuss the role of media in gender studies

4.4   Summary

Manliness, we have been told, is defined by one's ability to exert dominance over others. Those who are submissive are seen as feminine, whereas those who exert authority are seen as masculine. I don't want to imply that differences between sexes shouldn't exist. Not all men are the same, just as not all women are the same. As harmful as it is to men and women, rigid stereotyping must be challenged and broken. Diversity and the flexibility to make decisions based on one's aptitude and interest, rather than one's gendered upbringing, are crucial. Girls and women suffer the most from patriarchy, but everyone in the household and the community loses when inequality is fostered and power structures are maintained.

The expectations that society places on men and women regarding what is masculine and feminine are often at odds with the actual experiences that these identities evoke. As a result, any progressive society needs to rethink what it means to be masculine and what it means to be feminist.

4.5   References/Further Readings and Web Resources

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4.6   Possible Answers to Self-Assessment Exercise(s)

SAE1

Masculinity refers to a set of characteristics typically associated with men. To put it another way, the characteristics and abilities associated with being a man are largely those that are socially constructed and defined. Therefore, masculinity is a cultural or societal concept of what it means for men and boys to be men and boys. Masculinity, like gender itself, is a made-up category created by society.

SAE2

Men use violence against women as a status symbol or to intimidate other women. Men who abuse their female partners often do not face consequences for their actions. Abuse maintains women's subordination and society's authority over them.

Several large-scale studies in India have found that half or more of married women experience some form of domestic violence during their marriages. One of the most troubling conclusions from this study is that domestic violence is rarely hidden from public view. The town knows about it, but nobody cares because it's a private family matter.

The importance of domestic violence in the social construction of male and female roles in the home has also been highlighted by the available research. As a result, it affects how boys and girls internalize and express their gender in their homes and communities. They pick up on their parents' habits and mannerisms and model their own behavior accordingly. Growing up, boys internalize their acceptance and tolerance of violence, while girls internalize the opposite. Even in our folklore, a sacrosanct masculine figure is praised for his aggressive tendencies.

SAE 3

Okunna, (2000) advertisements also perpetuate stereotypical notions of what it means to be a man or a woman. Riding a motorcycle at high speeds through snow or on mountains, or jumping from great heights (such as a mountain or a building) are examples of displays of aggression and power that are admired and idolized by those who seek to romanticize traditional masculinity. The statement about masculinities that precedes the advertising is hardly perceptible; it serves no purpose other than to fulfill a legal need, but the otherwise brusque exhibition of power is thrust directly into the face of the viewer.

Unit 5   Gender in Everyday Life

Unit Structure

5.1   Introduction
5.2   Learning Outcomes
5.3   Gender in Everyday Life
         5.3.1   Social Construction and Gender
         5.3.2   Cultural Construction of Gender
         5.3.3   Socialisation
         5.3.4   Construction of a Girl Child
         5.3.5   Practice of Sex Segregation
         5.3.6   Division of Labour and the Sphere of Work
5.4   Summary
5.5   References/Further Readings and Web Resources
5.6   Possible Answers to Self-Assessment Exercise(s)

 5.1   Introduction

Our primary goal in this unit is to become familiar with the meaning and numerous elements of the social construction of gender, as suggested by the unit's title. The interconnected nature of gender and social institutions like caste, kinship, marriage, and others is discussed in the literature on the social construction of gender. Work, decision-making, honour killing, and the concept of autonomy and freedom are all areas of women's life that shed light on how gender is constructed. Institutionalized gender construction is pervasive in every facet of daily life. To better comprehend the multifaceted problem of discrimination and inequality that women confront because of their sex and the social construction of gender, the concept of gender construction is being discussed from a sociological and cultural point of view.

Gender is defined in terms of its social construction, which is a topic covered in this lesson. First, the concept of social construction is defined, and then the roles of culture, sex discrimination in the workplace, political involvement, honour killing, and personal freedom are clarified. The next part of this article examines how gender is constructed through cultural practices and institutionalized practices such as work, sex segregation, and the division of labor. Equally, in the section on work and the sexual division of labor, we discuss gender as an analytical tool to comprehend the inequalities manifested in the hierarchization of tasks, the unequal distribution of resources, the obscurity of women's work in agriculture and the informal economy, and the sex segregation in spheres of work within the household.

5.2   Learning Outcomes

By the end of this unit, you will be able to:
- Explain how gender is made in relation to culture and the way society is organized;
- State how gender construction affects things like gender segregation, how work is divided, how decisions are made, and how people get to know each other;
- Explain the relationship between gender and societal structural arrangements and
- Identify the necessary features of the universal position of gender construction.

5.3   Gender in Everyday Life

5.3.1 Social Construction and Gender

Many people argue that social reality does not exist. In addition, the term "social constructs" is questioned. How does a society come to have its ideals or its social structure formed? Do automatic shaping processes take place? Does it depend on the culture?

Each day, we encounter new things and experiences that are the result of our relationships with others. Individual experiences of these phenomena contribute to the formation of a worldview. Indeed, we interpret each day's events via the lens or screen of our cultural and societal assumptions and knowledge. This commonsense understanding of the universe or of things underpins the establishment of social reality. Thus, social construction refers to a social process in which individuals and other social institutions and activities are inextricably linked. Similarly, the goals and priorities of a selected demographic have a disproportionate impact on the processes of social construction. To legitimize and maintain a specific type of social construction, the dominant group's culture, norms, ideology, and values are invoked and utilized. Thus, social constructions are the processes through which we make sense of our daily lives and attempt to categorize others according to factors such as caste, class, religion, community, kinship, gender, and so on. This categorization of individuals is a product of social construction.

Self-Assessment Exercise

What is social construction?

As we explore the social construction of gender, we will focus on aspects such as the distinction between sex and gender, as well as the cultural construction of gender.

Sex and Gender

The first step in comprehending the social formation of gender is to define two terms: gender and sex. Conceptually, these two words mean distinct things. In this context, "gender" refers to the observable distinctions between and the relative status of sexes. It elucidates the cultural constructions connected to the diverse roles played by women and men in today's society. In addition, gender studies consider how social norms influence how women act. Using the lens of gender, we may examine the ways in which men and women are unequally disadvantaged in society. Family and household, faith, caste, the job market, academia, the environment, the scientific community, and government all reflect this imbalance. In contrast, the term "sex" is used to describe the universally constant biological differences between sexes.

To this end, we might say that the concept of gender provides a set of conceptual frameworks for understanding how inequalities between the sexes are constructed and represented in society and in ideology. Children become fully functional members of society when they internalize predetermined gender roles, confirming that they exhibit the corresponding set of characteristics as they develop into adults (Stanley and Wise, 2002).

The socio-cultural constructions of femininity and masculinity result in women's identification with the universally accepted mothering role and their subjective experiences as embodiments of love, care, and support, and men's proximity to the public domain, characterized by its impersonal and professional nature, respectively. Not only do patriarchal constructs of society require women to play the roles of natural mothers, wives, daughters, and homemakers, but these roles are reinforced by the social and cultural contexts in which women live. Feminist geographers have maintained that women's bodies, activities, and movement are constrained by predetermined boundaries and structures because space and gender are both social constructions. For example, the idea that women's gender roles construct the house limits their independence and mobility is problematic. Similarly, women who work outside the home and commute late at night to call centers are disproportionately targeted

for sexual harassment, rape, and murder. This discussion is grounded in the feminization of labor theory and illuminates the gendered nature of the time and space of the call center industry (Patel 2010). The bonds formed between a person and her or his sex category serve to confine that person to the socially constructed gender norms of femininity and masculinity. The individual is able to uphold her or his sex classification at the society level thanks to the gender socialization process.

5.3.2 Cultural Construction of Gender

Complex in nature, gender is both culturally bound and the result of social construction. Culture can be thought of as the web of connections inside a group or community that gives that group's way of life its significance. Culture encompasses virtually every facet of daily existence, from the means of production to the composition of families and other social institutions to prevailing worldviews and behavioral norms. Individuals acquire gendered bodies that are either feminine or masculine over the course of social development, and this process is discussed in the cultural construction of gender. Institutions including families, businesses, governments, and religion all play a role in shaping how femininity and masculinity are conceptualized and enacted. The following arguments describe how culture shapes ideas of gender:

To put it another way, the formation of gender serves the interests of the dominant system. Work, production, the distribution of resources, the acceptance of traditional gender roles, and sex discrimination in the workplace are all areas where the unequal power dynamics between men and women play out.

The role of social norms in shaping gender and how those norms affect how people actually behave: According to feminist psychoanalysts, gender is more complex than can be reduced to its cultural, linguistic, or political contexts alone. Accordingly, we must differentiate between normative definitions of gender and personal interpretations of these norms. Prescriptive constructs of gender are gender roles that have been established by society, history, and culture. For instance, there is a pervasive belief that girls should be brought up to be housewives, and this is reflected in societal norms around women's clothing, behavior, and the types of tasks they are expected to perform around the house.
Individual inflections are the result of the mind's interaction with preexisting social, political, cultural, or historical standards. Questions like, "How do societies respond to differences in an individual's expression of gender identity?" may need to be analyzed whether a boy or girl gets sex reassignment surgery. How deeply do people of society adopt societal norms about gender? The topic of "doing gender" as a concept is now up for discussion. Acts are attributed to either a man's or

a woman's gender through a convoluted web of socially regulated perceptions, interactions, and micro-policies (West and Zimmerman 2002). As a result, gender is not something that can be separated from the context in which it occurs; rather, it is both a result and cause of the social arrangements in which people find themselves. The only sex identity a newborn has is the one assigned to them by their culture. Infants develop their sense of gender through their relationships with their primary caregivers. The practice of "doing gender" gives formal recognition to the traditional social roles assigned to men and women.

5.3.3 Socialisation

An individual's "socialization" occurs when he or she adopts and demonstrates culturally accepted values, standards, and preferred behaviors. Overall, the conditioning of gender norms into sexist roles serves to further oppress women. According to Stanley and Wise, a sex role is typically interpreted as a gender role, i.e. one that reflects stereotypically feminine or masculine characteristics. The family is an institution that plays a role in the internalization of gender socialization and gender roles across cultures. The mother or primary caretaker adjusts her behavior toward the child depending on her assumptions about the child's gender. Touching, caring, and notions about the independence of boys and the lack of independence of girls all contribute to this sexist perspective. Children are more likely to act out in accordance with gender stereotypes if they are exposed to more examples of stereotypical behavior, such as those modeled by their parents. This includes playing with gendered toys, reading books that feature images of mothers in the kitchen, and watching shows that project gendered roles and behavior. According to Stanley and Sue Wise (2002), parents are the most influential intermediaries in the transmission of gender norms to their offspring (Stanley and Sue Wise 2002).

5.3.4 Construction of a Girl Child

How a girl is socialized in patrilineal and patriarchal societies like India is the topic of The Construction of a Girl Child. This chapter focuses on the limitations that women confront when attempting to socialize their daughters. According to Dube (2001), women and men are "created as gendered subjects" through the socialization process. Language, rituals, rites, and practices all contribute to the construction of gendered subjects. In Indian culture, the concept of gender distinction is founded on the idea that a mother and father both play distinct reproductive functions. Culturally, fathers are seen as the source of seed, while mothers represent the fertile ground on which those seeds can grow. Family, marriage, and blood ties all play a part in perpetuating these

culturally constructed gender roles. Thus, the importance of family and kinship in the process of gender socialization cannot be overstated.

Girl Child and the Natal Home
Femininity is constructed in an ongoing, multifaceted manner through communication channels such as language, proverbs, and rituals. Daughters, both married and single, are often socialized using proverbs that are set in the framework of the family home. Regular words and sayings make the wish for a son quite clear. When people hear that a family has only daughters, they may automatically think, "the future is grim; they don't have any old age assistance" (Dube 2001). Similarly, the home of one's parents is never described as anything more than a "temporary sanctuary" for girls. As a result, from a young age, women anticipate becoming homeowners after getting married.

The proverbs and traditions of a culture help its members accept the inevitability of a girl's membership in the family of her husband. The Indian proverbs collected by Dube represent the wisdom of people from all around the country. A common proverb in Odisha compares a daughter to ghee, both of which has their uses but will eventually go rancid if not disposed of properly. Festivals honoring goddesses such as Durga and Gauri both celebrate a return to one's ancestral home. Young girls are reminded through ceremonies performed during these celebrations that they will eventually have to leave the household they have known since birth. A girl's identity is shaped from the start by the knowledge that her time as a member of her parents' household is fleeting and by the knowledge that she will inevitably come to adopt some stereotypically feminine traits.

Girls' pre- and post-puberty socialization processes are entangled with the cultural creation of femininity. Different sections of India, including Maharashtra, West Bengal, Karnataka, and others, have ceremonies that emphasize the significance of a girl's prepubescent chastity.

5.3.5 Practice of Sex Segregation

Women's entry into certain professions under the auspices of economic reform regimes is a prime example of the sex segregation that is observed and researched most frequently within economic and occupational systems. Purdah, or the isolation of women, is a custom that is extensively observed in many parts of the world and that calls for a clear separation of men and women in public and in the workplace.
The insider/outsider dynamic was central to the Bangladeshi practice of female isolation. A double process of stereotyping, according to the author, affects the lives of Bangladesh's underprivileged women. Women in poverty are often stereotyped as helpless victims, despite

being considered among the most promising demographics in need of assistance. The cultural conceptions such as "women are always in need of male protection for their existence" have contributed to these stereotypes. The concept of a "inside" and "outside" the home, for instance, has limited women's mobility. As a result, their work falls inside the realm of the home (Kabeer 1990).

There is a significant income gap, difference in the types of jobs available, and difference in the hours required to work for men and women in the labor market. Women have always been viewed as subservient to men. In the home, for instance, men often serve as a conduit for women to gain access to financial resources; in the workplace, the same is true for women to gain access to financial compensation and professional advancement. Women make up the bulk of workers in the informal economy (95.79 per cent of female workers as compared to 89.77 per cent of male workers). Gender discrimination in the workplace has led to increased economic and social insecurity for women who work in the informal and private economies (Seth 2001). Just as few women are employed in political or technical positions, so too are they represented in the workforce. Despite making significant contributions, women in agriculture are often relegated to low-paying, part-time jobs. There is gender discrimination in agriculture in the form of unequal roles for women and men. Women in most Indian states are responsible for spreading seeds, tending to plants, and harvesting whereas men are responsible for plowing and other irrigation-related duties. It appears that men are more likely to be involved in the selling of agricultural products. The management of surplus is traditionally seen as a man's responsibility. Furthermore, women's traditional obligations as primary caregivers sometimes lead them to accept precarious work such as shift work or temporary positions. As you properly pointed out, women have historically been seen as a "reserve army" that could be maintained on the sidelines of the workforce for use in times of labor shortage. There is no employment contract in place for women, leaving them vulnerable to unsafe working conditions and other hazards. Women's contributions to the global economy as workers cannot be overstated, yet they lack basic protections including access to healthcare and legal safeguards on the job.

5.3.6 Division of Labour and the Sphere of Work

Gender relations are embedded in the framework of the sexual division of labor, which frequently leads to friction between the sexes. One common misconception is that women in Africa dominate the agricultural sector. There is a clear gender divide in the agricultural sector. In Africa, the division of labor between men and women creates

a social exchange of labor. However, there is a nuanced set of legal protections and obligations that surround women's labor.

Whitehead contends that there are two distinct social contexts that determine how women in Africa engage in economic activities. Resources such as land are made available to women in their domain of employment, and the fruits of their labor are divided among the household's male and female members. Although wives and daughters are expected to help support their households, they typically receive little compensation for their efforts. The societal context of women's rights and responsibilities shapes the nature of their work. Working in her husband's profession is viewed as part of her general rights to welfare and maintenance as a household member, which includes the ability to support herself and her family. The model includes a thorough discussion of the importance of the gendered division of agricultural labor. To begin, the author provides a description

The "female system of farming" in Africa has long been recognized as a strong indicator of how women are marginalized in the agricultural sector as a result of modernization and economic development. Whitehead made an argument to prove that agriculture is inherently sexist, with men taking charge of the cash crop industry and women organizing the food crop industry. This model highlighted the stereotypically female role of subsistence farming and the fact that women in Africa cannot compete in the modern agricultural market. This paradigm, however, was challenged on the grounds that it failed to recognize the vital role that women play in today's agricultural system. Women in Africa have always done a disproportionate amount of the work in the household, whether it is cash crops or expanded trading, to help families meet their growing economic needs.

Physical and mental exertion is common descriptors of work. The phrase "emotional labor," first used by Hochschild (as quoted by Redfern and Aune, 2010) to describe employment including caring and nurturing, was first used in this context. Since emotional labor is commonly connected with women's roles in the home and the workplace, it needs to be recognized as a distinct skill set in order to be compensated in the future. Women's unpaid work within the home is referred to as a "labor of love" but is not accounted for in national GDP.

Self-Assessment Exercise

1. Explain gender as a product of society and culture.
2. How do aspects like division of labour and sex segregation explain the notion of femininity and masculinity?

5.4   Summary

This lesson analyzes the notion of gender and differentiates between biological sex and social gender. The research conducted by the Unit aids in the analysis of gender as a cultural and social construct. Making friends, going to work, keeping the sexes separate, and dividing up the job have all been affected differently for men and women due to the societal difference of gender.

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5.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1
Social construction refers to a social process in which individuals and other social institutions and activities are inextricably linked. Similarly, the goals and priorities of a selected demographic have a disproportionate impact on the processes of social construction.

SAE 2

i. Gender is both culturally bound and the result of social construction. Culture can be thought of as the web of connections inside a group or community that gives that group's way of life its significance. Culture encompasses virtually every facet of daily existence, from the means of production to the composition of families and other social institutions to prevailing worldviews and behavioral norms.

ii. Physical and mental exertion is common descriptors of work. The phrase "emotional labor," first used by Hochschild (as quoted by Redfern and Aune, 2010) to describe employment including caring and nurturing, was first used in this context. Since emotional labor is commonly connected with women's roles in the home and the workplace, it needs to be recognized as a distinct skill set in order to be compensated in the future. Women's unpaid work within the home is referred to as a "labor of love" but is not accounted for in national GDP.

MODULE 3   GENDER AND WORK

Unit 1   Family, Love and Power

Unit Structure

1.1   Introduction

One's family is the most important social institution. It is also the place where a person receives their primary caring, care, and socialization experiences. It's also meant to be a safe haven from the dangers of the outer world. However, when viewed against a patriarchal backdrop and through a gendered lens, the family is revealed to be a hierarchical organization, not a horizontal one. In this lesson, we'll look at how the family may function as a system of oppression, particularly for women, children, and those with non-heterosexual orientations. Now, let's check out what we hope to accomplish by reading this section.

1.2   Learning Outcomes

By the end of this unit, you will be able to:
- Explain the family's structure and role in society;
- State the idea that families are naturally harmonious and safe places for all members;
- Explore the dynamics of family hierarchy and submission.

1.3   Family, Love and Power

1.3.1 Nature and Functions of the Family

Studies from all over the world have shed more light on what families are and what they do for society. Friedan, (1963) pointed the importance of the family unit in providing essential human needs like socialization, support, love, and safety. Recent research has argued that families provide a shelter from the uncertainties and dangers of the outside world because they are egalitarian spaces where all members receive equal patronage and love. Studies, however, have been conducted that question the validity of a strictly patrilineal view of family. Feminist and queer researchers are largely responsible for these studies. The heteronormative gendered ideology of the family is discussed, which places its members in a hierarchy in which some have more authority and position than others. They reveal the mechanisms of power inside a household, illuminating the disparities in material and immaterial possessions. Family "integrity," position, power, and honor are maintained through violence and prejudice, undermining the concept of the family as a haven and a place where everyone is treated with respect. Let us read about functionalism which is an important mainstream theory.

Functionalism
The family, according to the functionalist worldview, is the most fundamental social institution and a constant across all cultures. The family's multifaceted contributions ensure that society's basic needs are met and that social equilibrium is preserved.

According to this notion, women are more suited to interior employment due to biological requirements of maternity, while males are more suited to the provider role due to their superior physical strength.

Mother and kid have the most fundamental bond within the family due to the physiological truths of pregnancy and nursing. As a result, the

mother bears the primary responsibility for the child's upbringing and nourishment, while the father contributes only indirectly.

The functionalist position is that the wife should be obligated to assist her husband in his professional life. It is required of her to help her husband adjust to the many requirements of his job.

One of the most well-known advocates of functionalist theory is Talcott Parsons, and his theories are elaborated in his book Social System (1951). Parsons argues that the family is society's primary socializing unit, and that everyone's sense of identity and place in the world is shaped by their family relationships. This was done in 1955 by Parsons and Bales.

Parsons argues that in an industrialized society, the nuclear family model works best. The spouses in nuclear families have the primary responsibility for child rearing, and they are not subject to the same pressure to actively pursue social prestige, nor are their offspring at an age where they can compete for it. The stability of the family and society is ensured since the husband's position of authority and assigned rank are not challenged.

Functionalists' interpretations of family power dynamics typically involve the male head/husband enjoying authority and the female member/wife accepting it without dispute.
Feminist studies criticize functionalism by highlighting the ways in which power is exercised within a family, resulting in inequality and sometimes physical abuse. They depict the home as a place where not just love, peace, and collaboration but also conflict, violence, and negotiation can take place.

1.3.2 Feminist Perspectives

According to conventional wisdom, families are crucial to society because they foster values like equality, mutual respect, and cooperation. They have mostly ignored women's perspectives because they have focused on the family unit as a whole, with the "guy" as its main unit of analysis. The feminist movement aimed to change this stereotypical view of the home and the role women play inside it.
Let us read how the different strengths of feminism critique the institution of family.

Liberal Feminism
Liberal feminism contends that the socialization into gender roles is what truly distinguishes women from men. They see how sex-role conditioning discourages women from pursuing careers outside the

home and limits their potential. As a result, women became subservient to their husbands and confined to the "private realm" of the home. They believe women are just as capable as males, if not more so, as men, and hence should be given the same opportunities. Legislation and societal changes, they say, can help attain this equality by giving women more access to the workforce and encouraging them to leave the home. Among the many liberal feminists who have researched the family and women's place within it are Betty Friedan, Ann Oakly and Susan Okin Moller (1974)

Liberal feminists are credited with questioning traditional gender roles for females. They weren't necessarily against families in general or women's traditional roles as caregivers within those families.

Socialist Feminism
Armstrong, E. (2020) Feminists who advocate a Marxist economic theory attribute women's subordination to men's control of property. There is no subjugation of women among the proletariat because they do not own property. They also contend that family life, along with the exploitation of women, will be wiped out with the usurping of capitalism. Socialist feminists, on the other hand, refute these claims and highlight the positive effects of families on all members of society, including working-class men. They highlight the ways in which women are discriminated against in the home and the workplace due to the capitalist family system.

Radical Feminism
Sexual rather than economic exploitation is a primary focus for radical feminists. They make a connection between the sexual and reproductive duties women play within the family and their subjugation. They urge women to abandon their natural inclination toward reproduction and instead use technology to challenge men's authority. A number of prominent radical feminist thinkers, including Kate Millet, Shulamith Firestone, and others, have provided insightful assessments of the family unit.

The patriarchal family, as shown by Kate Millet (1971), is very concerned with the legality of its progeny. There is widespread agreement that a mother and her offspring suffer a great deal from the father's socioeconomic standing. According to Shulamith Firestone's The Dialectic of Sex (1972), inequality between the sexes has its material roots in the institution of the nuclear family. For the family to function, it is necessary that women rely on men and that children rely on adults. She argues that a "psychological pattern of dominance-submission" develops as a result of this type of dependency.

1.3.3 Feminist Studies on Family

The first steps of feminism's critical research highlighted the difference between anthropological and sociological understanding of family life and women's lived experience. That's why they started by bringing up the fact that women weren't included in the existing studies (Rege, 2001).

The traditional marriage model, the unequal distribution of wealth, and the gendered division of labor are all aspects of the family that have been the focus of feminist activism. They claim that women are favored within the family system for domestic violence and other such difficulties, and that this leads to discrimination in a variety of areas, including health care, education, food provision, and clothes.

Critique of Mainstream Research: Feminists noted that traditional Hindu joint families of classical and Sanskrit usage were incorrectly presumed by early Nigerian sociologists. Non-Hindus, people from the south and north-east of Nigeria, people from lower castes, and members of non-patrilineal communities were not included. As a result, they failed to recognize the wide range of differences in kinship patterns among regions and communities, and the manner in which these variations influenced the lives of its members, particularly women (Uberoi, 1993). Because of Irawati Karve's research, which compared the sex roles and marriage customs of north and south Nigerian families, we now have a better understanding of how regional differences in kinship structure impact individuals, particularly women.

Feminists contend that conventional academics have inaccurately depicted the Nigerian family as an egalitarian and peaceful system that benefits all parties involved, and have thus failed to inform or face real difficulties pertaining to the institution of family in Nigeria (Uberoi, 2001).

Feminists also noted that the cost women paid to maintain the unity and the women's varied and often harsh experiences inside these households were overlooked in all these studies of joint families and glorification of their oneness (Patel, 2003, Uberoi, 1993, 2006). Most of the world's female population resides in societies characterized by patriarchy. Their sexuality is controlled by males, and they are reliant, isolated, and segregated. Therefore, in patrilineal societies, women had limited agency and negotiating ability (Dube, 2001).

Familial Ideology and Women's Subordinate Status
Scholars have examined the subordination of women and the empowerment of men through the rationale of family honour, focusing

on the violence perpetrated against women in the name of family honour (Das, 1996).

Controlling and sanitizing female sexuality is seen as essential to maintaining family honor and caste purity. Feminists assert that families, particularly mothers, play a crucial role in preserving sexual purity by teaching their daughters to regulate their sexual desires. Girls are told to avoid doing anything that can make them look masculine so that they can maintain their innocence. There is no such thing as arbitrary behavior in the family; everyone is subject to rules and consequences. Family actively contributes to maintaining caste borders and protecting its purity and honor through strategies such as restricting mobility, maintaining purdah, stressing virginity, chastity, and loyalty, stigmatizing illegitimacy, and placing priority on early marriage of females respect within one's caste and the need to safeguard one's family. The bonds of family, affection, and power give men the justification they need to exert control over the women in their care and, often, to dictate their every action. There is domestic and societal violence against women because of this mindset.

The indoctrination of children into gender roles is a fundamental family function that has been largely ignored by mainstream studies of oppressive families. Feminists claim that traditional studies ignored the gendered aspects of socialization since the majority of academics endorsed patriarchal ideology and saw no problem with its perpetuation. Feminists contend that Nigeria's rituals, rites, language, and family customs all play significant roles in the socialization of gender. The concept of a gendered division of labor is taught to kids from a young age. Young women have a social obligation to assist with household chores like cooking and child care. Conversely, boys who show an interest in the aforementioned tasks are often chastised. They're obligated to tag along with their male relatives whenever they head out of the house for employment. Feminist research shows that it is expected of females that they will learn to be resilient in the face of adversity, accept whatever food is served to them, and develop a sense of selflessness (Dube, 2001).

Feminists note that because son preference is institutionalized in Nigerian households, which are often patriarchal, patrilineal, and patrilocal in structure, females are taught to view their place in the family as transient and secondary from an early age.

The gendered division of labor that exists in many households is connected to the discussion surrounding gender socialization. The gendered division of labor inside the Nigerian household was exposed by feminist research on family life, and its effects on women's

subjugation were analyzed and contested. In the framework of women's labor, Rajni Palriwala (1990) discusses issues in the home. The author argues that this division of labor forced women to be economically dependent on men since it prevented them from participating in market-oriented, income-generating productive employment. Therefore, they were prevented from participating in decision-making or gaining any real power.

Other critiques of the family come from Dalit feminist thought and queer theory.

Self -Assessment Exercise

Explain liberal feminists' receptiveness of family.

Dalit Feminist Critique:
In Nigeria, feminism generalized from the experiences of affluent, educated, and city-dwelling Hindu women. For the Dalit-Bahujans, the "politics of difference" is more important than addressing caste inequality, which they claim is being ignored by Nigerian feminists (Guru, 1995).

Dalit Bahujan feminists argued that understanding Dalit women's subjugation, which is characterized by two patriarchal structures:

1.   Dwelling in a Brahminical form of patriarchy that stigmatized dalit women because of their caste status, there were intimate forms of control by dalit men over the sexual and economic labor of their women.

A Queer Critique of Feminist Family Studies
The Queer critique called into question Nigerian feminist negligence, the role of sexuality in determining family form, and the unequal distribution of power within the family. They argued against feminist non-questioning of heteronormativity. Feminists questioned gender roles, subordination of women, violence against women, unequal rights to property and decision-making, and other issues within the family, according to queer critiques. Rinchin (2005) writes that "within the family, violence is seen as a serious concern but never as a threat to the validity, relevance, and existence of the institution itself."

According to her, "members of the family are burdened with the duty of replicating the structure. Families are also not open to any and every one, as the gates for entry are birth and marriage. The use of force and violence for submission and compliance is not unknown.

According to her, there is an urgent need to 'broaden the whole concept of family, rather than going back into it, by interrogating and dismantling marriage or by relegating it to one way of living rather than the only one.

1.3.4 Domestic Violence: Undermining the Notion of Family as a Safe Haven

Some of the major forms of domestic violence in Nigeria are discussed below. You will read about a few more forms of domestic violence in the next unit on "Marriage".

*Sex selection and female infanticide***:** Aborting children even before birth is a pattern of violence largely perpetrated in Nigerian society. Even before the female baby is born, she is killed inside her mother's womb by abortion. The decline in the female-to-male sex ratio over the last few decades confirms this fact. With the spread of amniocentesis, a medical technique to discover birth defects that involves sex determination of the foetus, female foeticide has become a common form of violence against women.

Female foeticide and infanticide are often the manifestations of a dominant ideology that valorizes the male child. The desire for a male child is linked to the Hindu belief that the son facilitates the passage of his parents to the next world. This belief, along with the construction of the son being the provider and the daughter being an economic burden, is the cause of increasing female foeticide and infanticide.

Unequal Access to Facilities and Resources: The dominant ideology assumes that girls are inferior, physically and mentally weak, and above all, sexually vulnerable. Based on this, discrimination and restrictions are imposed upon the child. The distribution of basic resources within the family is regulated by the factors of gender and age. These basic resources include nutrition, health care, education, other material assets, as well as parental attention and care.

Evidence indicates that girls and women are usually far less privileged than boys in accessing material resources. The male child gets the larger share of food, and the girl child gets only the left over. Forms of discrimination in access to food exist even in upper caste and middle class homes, indicating that factors other than scarcity are crucial.

Child Abuse: "Children are victims of substantial abuse of a physical, psychological, and emotional nature. Sexual aggression, beatings, and extortion of hours of labor from children who should be in school or playing are all examples (Karlekar: 1998).Given her burden of

household duties, it is the girl who is abused more. She experiences only daughterhood and is deprived of the carefree childhood which is generally reserved for boys (Kosambi: 1998). Child sexual abuse is one of the most rampant forms of child abuse which is rarely talked about. Families rarely talk about such sexual abuse. When the rapist is a father, brother, uncle, or cousin, the chances of reporting is even lower. Though the girl child is more vulnerable to sexual abuse, especially in the Nigerian context, one cannot deny the prevalence of male child sexual abuse. If there is a silence around the sexual violation of the child in the family, this is equally true of cases of sodomy and abuse of the male child (Karlekar, 1998).

Sexual Harassment: Sexual harassment also occurs in the domestic sphere. Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment. Sexual harassment is one of the basic tools of men to keep women in their patriarchally defined space. It can take the form of comments about a woman's physical appearance and abuse with sexual overtones, such as fingering, jostling against women, manhandling, ogling, and so on.It creates an atmosphere of fear and hurts the dignity of the woman concerned.

Sexual assault or rape is broadly defined as a non-consensual sexual act through the use of physical force, threats or intimidation, including the rape of a woman by her husband—which is marital rape. Rape may also occur between people who know each other and between people who have previously had consensual sexual relations. Unlike popular belief, most rapes occur within the four walls of the home by family members, acquaintances, neighbors, cousins, and other close relatives, rather than in the dark streets by ugly and fearful-looking strangers.

A situation of dependency on the younger generation results in neglect and, in some cases, ill-treatment and different forms of violence against older people, in particular women. Widows and aged people are usually economically dependent upon their relatives. Therefore, they are more vulnerable to violence by their family members, who include in-laws, sons, daughters-in-law, and other relatives. Widowhood exposes a woman to new forms and networks of exploitation and violence. In patriarchal society, widows are considered a curse and an evil omen, and their movement is restricted in various ways. Sexual vulnerability in widows is widely prevalent. They are prone to sexual abuse within the marital family and are sometimes forced into prostitution by their in-laws. (Karlekar, 1998)

Violence and discrimination against LGBTQ members: As discussed earlier, the idea of family is based on heteronormativity, and therefore,

any deviation from such norms leads to discrimination and violence. Traditionally, children born as transsexuals, called *hijras,* are abandoned by their families or killed in the form of infanticide. Homosexuality is unaccepted and violence, including life-threatening consequences, is used as a tool to bring confirmation. Rape is used to cure daughters of homosexuality and make lesbians commit to heterosexuality.

Homosexual men and women are forced into heterosexual marriages and threatened with dire consequences if they do not confirm.

The above forms of violence reflect a part of the various ways in which different members of the family live a life of hierarchy and unequal power and status within the family. These acts of violence demonstrate that family is not always a haven of safety and eternal love, but actively hierarchizes, discriminates against, and violates its own members in various ways.

Self-Assessment Exercise

1.	Explain gender socialization in Nigeria and how it affects women's lives within family.

1.4   Summary

Under this topic, we'll talk about what families are and what they do, with a focus on the insights provided by functionalist research on families. The article explains why the family is crucial to the well-being of any society and how it can play a role in its development and progress.

Feminists disagreed with this definition of the family and redoubled their attempts to shed light on discrimination inside households. Feminist and queer studies on the family in Nigeria are examined, as well as attempts to deconstruct the role of family and familial ideology in women's oppression.

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1.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1

Scholars have examined the subordination of women and the empowerment of men through the rationale of family honour, focusing on the violence perpetrated against women in the name of family honour (Das, 1996). Controlling and sanitizing female sexuality is seen as essential to maintaining family honor and caste purity. Feminists assert that families, particularly mothers, play a crucial role in preserving sexual purity by teaching their daughters to regulate their sexual desires. Girls are told to avoid doing anything that can make them look masculine so that they can maintain their innocence. There is no such thing as arbitrary behavior in the family; everyone is subject to rules and consequences. Family actively contributes to maintaining caste borders and protecting its purity and honor through strategies such as restricting mobility, maintaining purdah, stressing virginity, chastity, and loyalty, stigmatizing illegitimacy, and placing priority on early marriage of females respect within one's caste and the need to safeguard one's family.

Unit 2   Marriages

Unit Structure

2.1   Introduction

In this chapter, students will learn not just about marriage as an institution, but also about the various forms of bias that permeate the institution. The patriarchal and sacramental structure of marriage keeps women subordinated and perpetrates violence against them, and it should be emphasized that marriage as it is understood now wasn't/isn't a universal institution in terms of time, location, and communities.

2.2   Learning Outcomes

By the end of this unit, you will be able to:
- define marriage as an institution and some of its various manifestations.
- explain the functionalist perspective on marriage,
- state feminist perspectives on marriage and
- explain Nigeria feminist marriage studies.

2.3   Marriages

2.3.1 Definition and Meaning

Marriage is the social and legal recognition of a romantic partnership between a man and a woman who are both of legal marriageable age. When two people get married, they take on a new set of responsibilities and privileges. The term "marriage" has been coined by sociologist Anthony Giddens (2009) to describe a sexual union between two consenting adults that enjoys widespread social support. Marriage creates a new family unit where the spouses are related. However, marriage also strengthens ties among extended family members.
Through marriage, one gains the spouse's parents, siblings, and other direct blood relatives. Patriarchal heteronormativity mandates that spouses must be of opposite sexes in all countries.

Only members of the opposite sex are legally allowed to wed in a heteronormative society.

As a result, the value of marriage has expanded beyond the realm of mere procreation to encompass the pursuit of a lifelong companion. (Scott and Marshall, 2005)

2.3.2 Forms of Marriage

Marriage might look different in several cultures. It is generally agreed that marriage can be broadly classified into two types, monogamy and polygamy, based on the number of partners involved. To be monogamous means to only have one man and one woman in a relationship at a time. Today, this type of marital arrangement is the norm in most developed nations.

The practice of only marrying one spouse is known as monogamy.
Polygamy is the term for plural marriage. It can be further broken down into polyandry, in which one woman marries many men, and polygyny, in which one man marries multiple women. Group marriage is when two or more sexes live together in the same household. The practice of polygyny is more widespread within polygamy than polyandry.
In a polyandrous marriage, one woman has several husbands.

Polygyny refers to a relationship in which one guy weds many women. Marriage is often regarded as the cornerstone of family structures everywhere.

Marriage is the social or legally binding partnership of a man and a woman who lives together and has sexual intercourse with the goal of having children.

Tradition and law define and sanction this partnership. Traditionally, marriage involves a man, a woman and their children. Some people see having children as one of marriage's primary goals. The traditional view of marriage as a means to procreate needs updating in light of the fact that many modern men and women do not view parenthood as a primary goal of matrimony. In some cultures, having children is a social norm that does not require a wedding. Some married people don't want children and prefer not to have any, while others decide to adopt instead of having a biological pregnancy.

In addition, same-sex couples who marry have the option of using scientific and legal means to expand their families, such as adoption, medical conception, or fostering.

2.3.3 Functionalist Theory on Marriage

Different schools of feminism argued that dominant theories, such as functionalism, ignored the existence of unequal power relations within the home.

Feminists argue that functionalism fosters and rationalizes gender-based discrimination because it idealizes marriage and the family and promotes them as central and equal institutions.

Feminist studies from all over the world have found that women do the bulk of unpaid caregiving and housework. Societal pressures lead girls and women to believe that being "decent" and "respectable" housewives is the best way to achieve marital bliss (Friedan 1963).

And when they do work outside the home, they earn significantly less than males do. Women continue to be subordinated both in the "private" domain of marriage and family and the "public" sphere of paid work. In addition, studies have shown that working women still face double the housekeeping and childcare responsibilities as their male counterparts, or what is known as "second shift."

Feminists claim that any supporter of the traditional gender roles within the home hurts women since it limits their freedom and potential. Gender division of labor restricts women's opportunities by keeping them at home and making them responsible for all of the housework.

Women are just like males in that they have interests, passions, aspirations, and the desire to pursue meaningful employment that challenges them and provides financial security.

However, due to the gender division of labor, women are relegated to the home and domestic sphere, where they have less control over their lives and fewer opportunities to pursue their passions and advance their careers.

Their character and sense of self-worth are impacted as a result.
When women are economically, socially, and politically dependent on men, it can erode their self-esteem to the point where they are willing to put up with abuse and prejudice. Therefore, women are pressured in both overt and covert ways by the gendered division of labor to accept subordination in marriage.

Marxist feminists say that traditional monogamous marriage is a social institution founded on private property rather than love. Therefore, the capitalist class gains from marriage, and the subjection of women inside marriage can only be removed by revolution. The private property system is a form of exploitation.

Marriage, according to radical feminists, is just another way that patriarchy maintains its power by imposing heterosexual conventions on society that put women in subservient roles. The patriarchal system was the first to exploit its people in this way. Patriarchy is a system in which men oppress women. In our society, men hold the reins of power. When compared to men, women inevitably come up short. This shifts the power dynamic so that males exploit women and women are the dominant victimized group (Abbott et al., 2005).

Girls and boys are conditioned to play stereotypically feminine and masculine roles from a young age. Girls are taught from an early age to embrace their femininity and servitude by their families, religious institutions, the media, and their peers, while boys are taught to not just be tough and violent, but also not to be soft, sensitive, or weak. As a result, marriage and women's roles within it will be altered in significant ways.

It is crucial, according to socialist feminists, to comprehend the subjugation of women in the home, within the context of marriage and family, to comprehend the organization of production and reproduction. They share the view of Marxist feminism that it is in capitalism's economic advantage for women to be confined to the home as caregivers and mothers. Women free up males to work since they provide the bulk of the housework and child care.

To sum up, feminists view marriage as a complex institution that is neither equitable nor harmonious. Feminists argue that marriage is a patriarchal institution that places women in a subordinate position. Marriage is an unequal and exploitative institution due to the gender division of labor, the capitalist economy, the unpaid housework, the unequal wage system in paid work, heterosexual norms, the control of women's sexuality, the eulogizing of masculinity and femininity, violence, unequal property and other rights, discriminatory laws, and other factors. They argue against the idea that marriage is good for everyone involved and instead highlight the many disadvantages that married women face.

2.3.4 Violence in Marriage

Marital violence can take many forms, including those that are physical, sexual, and psychological, and can be either overt or covert in nature. Physical abuse in a marriage can take many forms, including kicking, beating with a hand or a stick, dragging the woman by the hair, cutting her body, using foul language, starving her, forcing sex, yelling, shaming, threatening, abandoning her, restricting her freedom of movement and occupation, and so on. The following are examples of how it manifests itself in Nigeria:

Marriage at a young age is promoted as a means of repressing a girl's sexuality. She must be transferred from her birth family to her husband's family without endangering the reputation of either. Girls need to be kept in check sexually since their actions can bring shame on the family name if they are not monitored. Pregnancy at a young age is dangerous and even fatal for the mother, therefore it's no surprise that young brides face negative consequences. Further, it prevents women from developing professionally and personally by limiting their access to education and the workforce. Because of this, they remain submissive spouses and accept physical abuse.

For as long as there have been marriages in Nigeria, dowry has been a part of the culture. It's the transfer of possessions, typically valuable items, from the bride's family to the groom's family. Movable and immovable property, such as money, jewelry, antiques, land, and high-tech gadgets, are all acceptable forms of payment. Wife abuse is common in societies where dowry is expected. Home incidents of violence and fatalities related to dowry demands are frequently reported from Nigeria. In order to get larger dowries from their wives, some people will beat them, leave them for dead, torment them, murder them, or even burn them alive. Abortions based on a woman's desired sex and infanticide are two tragic results of the immorality of dowry. The

practice of paying a dowry has spread to countries where it was previously unknown.

Abuse against wives is the most common type of domestic violence, however it is also the most widely denied.

Wife beating can result in the victim's death due to severe physical, mental, or sexual violence. It's a complicated social phenomenon including family dynamics and the distribution of authority.

Keeping a wife in a lower role is considered normal in most societies. As it is seen as a private matter between the wife and the husband, no one discusses it or attempts to intervene. Wives' societal conditioning along gender lines can lead them to condone domestic abuse. Despite the myth that a house is the safest and most secure place, domestic violence, especially husbands beating their wives, is all too widespread. Common definitions of marital rape include any unwelcome sexual act or penetration achieved through the use of force, threat of force, or when the wife is unable to provide her consent. The husband's goal in committing rape on his wife is to show that she is his "property" and that he has complete authority over her.

In many cases, the law did not even prohibit such assault until much later. Today, most of these forms of violence are deemed unlawful by legislation, largely as a result of the efforts of the women's movement. However, violence like marital rape has not yet been codified as a crime by law and accepted by culture.

2.3.5 Queer Perspectives on Marriage

There are two basic types of them. There is an argument in favor of allowing gay couples to be married. These expectations threaten the traditional definition of marriage as between a man and a woman. Making homosexual partnerships illegal denies this group of people the rights as citizens and the privileges that come with marriage.
The fact that members of these communities are prohibited from wedlock reflects the low regard in which they are held by government and the law.

The alternative line of thought also opposes heteronormativity in marriage, but does not support legalizing homosexual marriage as a means to address the problem. They do not believe in marriage. Some members of the gay community are opposed to marriage because they believe it will not do anything to change the exploitative nature of weddings or the discrimination and social stratification that queers experience.

For many years, same-sex marriage has been a hot topic of endless debate. Supporters of same-sex marriage say that a relationship and subsequent marriage between two people of the same sex are natural and normal. These supporters believe that a person is not born this way but instead chooses to be gay. Supporters also say that same-sex couples are just as capable as heterosexual couples when it comes to getting married, living together, and raising children.

On the flip side, there are people who are against gay marriage. These people may have religious beliefs that tell them this is wrong. Others say that same-sex relationships and marriages are abnormal and can have negative effects on children that are raised in a same-sex household.

However, there are still nations around the world that outright ban gay marriage. Even if a wedding ceremony is performed, these couples are not recognized by the government as legally married. Not every country in the world is involved in the conversation surrounding gay marriage, but a large percentage of the world's nations have either legalized same-sex marriage, permitted gay marriage in certain parts of the country, allowed civil unions between individuals of the same sex, or actively restrict gay marriage.

Of these eighty-eight countries, the number of countries that have legalized gay marriage is a total of twenty-four nations. The countries where gay marriage is legal include Argentina, Australia, Austria, Belgium, Brazil, Canada and USA. Some countries are so adamant about not legalizing gay marriage that they criminalize it to the full extent of the law. For example, in Africa, the majority of countries do not permit the expression of sexuality beyond heterosexuality. If you are a member of the LGBTQ+ community while residing in many African countries, you could face imprisonment for up to a full life sentence.

2.3.6 Divorce

Divorce is now commonly recognized as part of married life in many cultures. Today, both spouses have equal rights to divorce under the law in every country.

The legalization of divorce by mutual agreement has simplified the divorce process. Divorce may be popular in other countries, but it's still challenging in Nigeria, especially for women.

Marriage and divorce rules in Nigeria vary depending on one's faith. Marriage and divorce are two areas where nearly every faith has its own set of rules. Infidelity, cruelty, inability to procreate, terminal illness, and religious conversion are the most common grounds for divorce in

Nigeria. The divorce process in Nigeria is difficult and lengthy despite the passage of many legislation to simplify it. The Nigerian judicial system gives couples more time to try and salvage their marriage and offers couples counseling before deciding whether or not to award a divorce.

Divorce is still considered as an act of destroying marriage and family, especially when sought under situations of cruelty. This is primarily the case when a woman initiates divorce, bringing upon her the titles of "home breaker", "loose morals", "selfish", "bad mother" and others. Despite women's rights to equality and safety, the state, society, and community are nevertheless eager to save marriage and family and safeguard the power of men.

Self-Assessment Exercise

1.	Explain feminist theories of marriage.
2.	Examine how violence takes place in the institution of marriage.
3.	Explain the term divorce in marriage

2.4   Summary

What we mean by "marriage" is a sexual relationship between two consenting adults that is recognized by society. Marriage is widely held to be a sacrament in most cultures. Modern marriage, however, takes the form of a contract governed by the law. There are numerous types of marriage. The two most typical groups are monogamists and polygamists. Women are expected to be submissive and men to dominate in marriages around the world. As a tragic reality of marriage and the family, domestic violence, which includes marital violence, can take many shapes and forms. Today, practically everywhere you go, you can get a divorce if you want one. Women's rights within marriage and the family are a hotly debated topic in Nigeria, but the topic is complicated by the interplay between religion and other forms of social identity politics.

2.5   References/Further Readings and Web Resources

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2.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1

When women are economically, socially, and politically dependent on men, it can erode their self-esteem to the point where they are willing to put up with abuse and prejudice. Therefore, women are pressured in both overt and covert ways by the gendered division of labor to accept subordination in marriage.

Marxist feminists say that traditional monogamous marriage is a social institution founded on private property rather than love. Therefore, the capitalist class gains from marriage, and the subjection of women inside marriage can only be removed by revolution. The private property system is a form of exploitation.

Marriage, according to radical feminists, is just another way that patriarchy maintains its power by imposing heterosexual conventions on society that put women in subservient roles. The patriarchal system was the first to exploit its people in this way. Patriarchy is a system in which men oppress women. In our society, men hold the reins of power. When compared to men, women inevitably come up short. This shifts the power dynamic so that males exploit women and women are the dominant victimized group (Abbott et al., 2005).

SAE 2

Marital violence can take many forms, including those that are physical, sexual, and psychological, and can be either overt or covert in nature. Physical abuse in a marriage can take many forms, including kicking, beating with a hand or a stick, dragging the woman by the hair, cutting her body, using foul language, starving her, forcing sex, yelling, shaming, threatening, abandoning her, restricting her freedom of movement and occupation, and so on. The following are examples of how it manifests itself in Nigeria:

Marriage at a young age is promoted as a means of repressing a girl's sexuality. She must be transferred from her birth family to her husband's family without endangering the reputation of either. Girls need to be kept in check sexually since their actions can bring shame on the family name if they are not monitored. Pregnancy at a young age is dangerous and even fatal for the mother, therefore it's no surprise that young brides face negative consequences. Further, it prevents women from developing professionally and personally by limiting their access to education and the workforce. Because of this, they remain submissive spouses and accept physical abuse.

For as long as there have been marriages in Nigeria, dowry has been a part of the culture. It's the transfer of possessions, typically valuable items, from the bride's family to the groom's family. Movable and immovable property, such as money, jewelry, antiques, land, and high-tech gadgets, are all acceptable forms of payment. Wife abuse is common in societies where dowry is expected. Home incidents of violence and fatalities related to dowry demands are frequently reported from Nigeria. In order to get larger dowries from their wives, some people will beat them, leave them for dead, torment them, murder them, or even burn them alive. Abortions based on a woman's desired sex and infanticide is two tragic results of the immorality of dowry. The practice of paying a dowry has spread to countries where it was previously unknown.

Abuse against wives is the most common type of domestic violence, however it is also the most widely denied.

Wife beating can result in the victim's death due to severe physical, mental, or sexual violence. It's a complicated social phenomenon including family dynamics and the distribution of authority.

Keeping a wife in a lower role is considered normal in most societies. As it is seen as a private matter between the wife and the husband, no one discusses it or attempts to intervene. Wives' societal conditioning

along gender lines can lead them to condone domestic abuse. Despite the myth that a house is the safest and most secure place, domestic violence, especially husbands beating their wives, is all too widespread. Common definitions of marital rape include any unwelcome sexual act or penetration achieved through the use of force, threat of force, or when the wife is unable to provide her consent. The husband's goal in committing rape on his wife is to show that she is his "property" and that he has complete authority over her.

In many cases, the law did not even prohibit such assault until much later. Today, most of these forms of violence are deemed unlawful by legislation, largely as a result of the efforts of the women's movement. However, violence like marital rape has not yet been codified as a crime by law and accepted by culture.

SAE 3
Divorce is now commonly recognized as part of married life in many cultures. Today, both spouses have equal rights to divorce under the law in every country.

The legalization of divorce by mutual agreement has simplified the divorce process. Divorce may be popular in other countries, but it's still challenging in Nigeria, especially for women.

Marriage and divorce rules in Nigeria vary depending on one's faith. Marriage and divorce are two areas where nearly every faith has its own set of rules. Infidelity, cruelty, inability to procreate, terminal illness, and religious conversion are the most common grounds for divorce in Nigeria.

Unit 3   Gendering Works

Unit Structure

 3.1   Introduction

Students will begin by learning about historical and modern perspectives on women's work (paid and unpaid) in this unit. Next, you'll learn about the causes of the gender gap in the labor force and the many methods used to measure labor output. At the end of the lesson, we will explore the effects of discrimination against women in the workplace and draw some final conclusions.

 3.2   Learning Outcomes

By the end of this unit, you will be able to:

- explain traditional and contemporary work discourses.
- state international work measurement standards; and
- explain why men and women aren't as likely to work and why men and women are paid differently.

 3.3   Gendering Works

3.3.1 Traditional Discourses

We know that early human cultures practiced equality because of what we read. Men did all the heavy lifting of gathering raw materials for sustenance and making the tools needed to do so through hunting,

fishing, and other means. Women were responsible for taking care of the home, including cooking, cleaning, and dressing the family.

In a communist family, the mother was the breadwinner and the only one with access to the information about her children's biological father. When human societies stopped wandering in search of food and shelter and began settling down in one place for an extended period of time, things started to change. The establishment of a family unit occurred at this time. As a result, communist societies evolved as a result of the rising importance of production. All money was the outcome of production, traditionally a masculine activity, thus as wealth grew, so did the disparity between men and women. Making things was more prized than keeping a house and doing housework.

The economic sphere and the domestic sphere are the two primary categories of human activity, according to conventional economic theory. Whereas the economic sphere centered on consumers, sellers, and the market, the domestic sphere centered on the various forms of uncompensated labor essential to daily living. Production is only considered for goods that find buyers in the marketplace. Therefore, the domestic sphere was not included in the economic sphere.

Work is defined as the application of time and effort to an endeavor with the ultimate goal of improving the well-being of one's fellow humans. Work can be done for free, but in economic terms, work in the labor market is only work done for wages, salaries, or revenue. Only when money is made can work be considered productive.

Women are used by the capitalist system as a handy supply of cheap labor and as part of the "reserve army of labour" when there is a shortage of labour in specific areas of production, and then discarded once the need for this category of labour (read: women) no longer exists. During both world wars, women worked in factories to replace the men who had been called up to the army. When the capitalist economy was booming in the 1950s and 1960s, women were encouraged to return to the workforce because they served a similar function to that of immigrant workers: as a source of cheap labor (Beneria et al.,1981).

The utilization of female labor is a prime example of how capitalism has historically been able to shift patterns of labor supply in response to demand. Even when women are working outside the home for an income, as wage workers or as self-employed workers, this pattern of unpaid work tends to exist. This is especially true in developing countries, where women are disproportionately responsible for caring for children, the sick, and the elderly, as well as for community-based activities. Since working poor mothers cannot afford to pay someone

else to care for their children and run the family, the responsibility generally falls on younger sisters and grandmothers. For unaided women, this means taking on an additional "double load" of responsibility. These dynamics are fundamental to capitalism and have been on the rise in recent decades (Ghosh).

3.3.2   Contemporary Discourses

The assumptions of traditional economics had devastating consequences on women.
Feminist economics grew in response to the restricted and inadequate view of 'the economy' offered by mainstream economic thinking. In this context one of the key challenges for feminist economics was to make 'visible' the so-called 'invisible' or unpaid economy.

Productive and Reproductive Work
The tendency of highlighting the unpaid economic work has a long-standing history within the debates on gender and development. Danish economist **Ester Boserup** in her work Women's Role in Economic Development (1970) has highlighted women's importance to the agricultural economy. Sub-Saharan Africa, in particular, was singled out as the great global area of 'female farming systems' in which women using traditional hoe technology assumed a substantial responsibility for food production.

Moreover, Boserup posited a positive correlation between the role women played in agricultural production and their status vis-à-vis men. Instead of **needy beneficiaries**, her work represented **women as productive members of society.**

One of the most pervasive themes of the present feminist movement is the emphasis placed on the role of reproduction. Women do most of the unpaid work of households tasks such as preparing meals for the family, cleaning the house and gathering water and fuel, as well as caring for children, older people and family members who are sick. Women in Nigeria do almost ten times the amount of unpaid care work that men do. Three-quarters of unpaid work is routine household chores aggravated by poor access to basic services such as sanitation, clean water, and clean sources of cooking fuel. In China and Bangladesh to consider two other Asian countries for comparative purposes women do about three and four times, respectively, the amount of unpaid care work as men (MGI, 2015).

In 2015, the global labour force participation rate was 50 percent for women but 77 percent for men. Female participation in the labour force

and employment rates are affected heavily by economic, social and cultural issues and care work distributions in the home.

Human Development Report (2015) states that women are estimated to contribute 52 percent of global work, men 48 percent. But even if women carry more than half the burden, they are disadvantaged in both realms of work – paid as well as unpaid work – in patterns that reinforce each other.

Of the 59 percent of work that is paid, mostly outside the home, men's share (38%) is nearly twice that of women (21%). The picture is reversed for unpaid work, mostly within the home and encompassing a range of care responsibilities. Of the 41percent of work that is unpaid, women perform three times (30%) than men (10%).

Hence, the imbalance; men dominate the world of paid work women that of unpaid work, paid work at home is indispensable to the functioning of society and human well-being. When it falls primarily on women, it limits their choices and opportunities for other activities that could be more fulfilling to them. Even when women are in paid work, they face disadvantages and discrimination. The evidence of the glass ceiling is just one of them. Women are under represented in senior management position. Globally: Occupational segregation is common, seen over time and across levels of economic prosperity. In both advanced and developing countries men are over-represented in crafts, trades, plant and machine operations, and managerial and legislative occupations; and women in mid-skill occupations such as clerks, service workers and shop and sales workers. Even when doing similar work, women earn less, with the wage gaps generally greatest for the highest paid professionals.

i.   Due to their disproportionate share of care work, women have less time than men for other activities, including paid work and education. In low human development countries men spend nearly 30 percent more time on social life and leisure than women.

ii.   Despite the importance for human development, care work often goes unrecognized. Among all countries attempting to measure the value of unpaid care work, estimates range from 20 percent to 60 percent of GDP. In Nigeria unpaid care is estimated at 39 percent of GDP, in South Africa 15 percent. When women have no choice but to give priority to unpaid work and stay out of the labour force, they make large sacrifices, perhaps missing the chance to expand their capabilities in the workplace. They also lose opportunities for economic independence.

In order to understand dynamics of gender and work, the nature of sex discrimination, wages, participation in the development process, and implications for political action, analysts must examine the two areas of production and reproduction as well as the interaction between them.

A variety of recent studies on women in Third World Countries have focused on the interaction between production and reproduction to analyze women's work. Maria Mies's (1981) study of Nigerian women shear butter makers in Abaji, Nasarawa Toto for example, shows how the seclusion of women has conditioned their participation in non household production. Although lace making is a producing industry geared toward the international market, it is highly compatible with seclusion and domestic work. Women are engaged in lace making as much as six to eight hours a day, in addition to their household chores. Their average daily earnings amount to less than a third of the official minimum wage for female agricultural laborers. This situation persists even though the industry has grown considerably since 1970 and represents a very high proportion of the foreign exchange earnings from handicrafts in the region. Many of the women are the actual breadwinners in their families. Mies argues that this highly exploitative system has, in fact, led to greater class differentiation within local communities as well as greater polarization between the sexes. The system is made possible by the ideology of seclusion that rigidly confines women to the home, eliminates their opportunities for outside work, and makes them willing to accept extremely low wages.

For lace makers, caste and gender work to transform beliefs about women's unequal status and power in a private sphere into hierarchical ordering in which women's work in production of lace is conceptualised as a 'leisure activity' with little pay and where the products and proceeds of this industry are controlled by men. Expansion of lace industry into the global market led not only to class differentiation within particular communities but also to the masculinization of all non-production jobs.

Paid Care Work
Globally an estimated 53 million people ages 15 and older are in paid domestic work. Of these, 83 percent are women some, migrant workers (UNDP, 2015).

And so a global care work chain has emerged where migrant domestic workers undertake housework and provide care to children and others in households abroad. They often leave behind their own children and parents in their homeland, creating a care gap often filled by grandparents, other relatives or hired local helpers. Despite the possible abuse in domestic work, low wages, poor working conditions, no access to medical care, and physical or sexual abuse-many workers feel obliged

to remain with abusive employers because they need the income that comes from work.

3.3.3   Standards for Measurement of Work

Attempts were made to include subsistence production in the national accounts of several nations in the 1950s and 1960s, but it was the drive by the women's movement in the 1970s that really focused on the importance of non-market output. The centrality of subsistence production in Third World economies and the centrality of women in those economies was made crystal evident in Esther Boserup's seminal study "Women's Role in Economic Development," published in 1970. Her rationale for including so many supposedly unproductive female activities was that they were essential to maintaining basic human needs and thus should be counted. But the feminist movement picked up this line of reasoning. Following Ann Oakley's seminal work from the early 1970s, a number of studies were conducted that established conclusively that housework is work, is productive, and is primarily done by women. Some unpaid work activities are considered "economic work" and, like paid work, are considered to belong within the "SNA production boundary" according to the United Nations System of National Accounts of 1993 (SNA), which provides the conceptual framework that sets the international statistical standard for the measurement and classification of economic activities. The term "non-economic" is used to describe any other type of job that is done for free.

3.3.4   Gender Gaps in Labour Force Participation and Economy

Gender inequality is not just a serious problem for people's well-being, but also has far-reaching effects on things like employment, output, GDP growth, and income disparities. Without closing gender inequities in Nigerian society, women can never reach their full economic potential. The percentage of GDP attributable to women is lowest in Nigeria, at just 23%, and lowest in the world, overall. If the gender gap in employment, hours worked, and representation in each industry were eliminated in Nigeria, the country's economy would benefit more than any other area in the world (which affects their productivity). It's unlikely that the obstacles preventing women from having equal access to the labor market will be eliminated within that time frame, and ultimately, whether or not to enter the workforce is a matter of personal decision. Women's contributions to the workplace must be understood in the context of their contributions to society more broadly. Equality in the workplace and in society is interdependent, thus closing the gender gap in both is necessary to help women reach their economic potential.

According to surveys conducted by the Nigerian Bureau of Statistics (NBS), the proportion of women in the labor force is far lower than that of men. This is true whether one looks at data from the country's urban or rural areas. In Nigeria, just 21% of women aged 15 and older are actively participating in the labor force, whereas in urban regions that number drops to 36% and in rural areas it rises to 81%. Reference (Chaudhary & Verick, 2014).

A majority of rural women (75%), but only a minority of males (59%), are farmers. Even in the informal economy, men are more likely to be business owners while women are more likely to be employees (whether paid or unpaid) or family caregivers.

There are more female business owners than male ones. They might or might not be business owners. Most women's jobs are low-skilled and require physical labor. Women make up the vast majority of self-employed workers, and the vast majority of home-based workers manufacture goods for sale. Women are overrepresented in jobs that have a high risk of poverty due to the segmentation of the labor force (Chen et al.,2005).

According to the Global Gender Gap Report from 2014, there is a common belief that women are paid less than men for equivalent work. This tendency is supported by an examination of salary statistics for Nigeria's 68th Round of the National Sample Survey (NSSO): women earn, on average, 30% less than men do, regardless of their degree of education or experience in the workforce.

Some of the greatest challenges that women in Nigeria confront stem from entrenched social norms regarding their place in society. According to the MGI's 2015 research, there is a direct correlation between sexist beliefs and the lack of progress toward gender equality in a specific area. Men and women alike were questioned in the study if they agreed with comments such "When employment are scarce, men should have greater right to a job than women" and "When a woman works for income, the children suffer." In Nigeria, almost half of those polled agreed with both claims. The percentage of Nigerian women who are in the labor force is among the lowest worldwide.

3.3.5   Gender Discrimination, Violence and Vulnerability at Work

It's not just the fear of physical harm or verbal/nonverbal harassment at work that many people are worried about. Employees, clients, and customers are just some of the people who can engage in sexual harassment. It could be intended or unintentional, subtle or overt.

Harassment can take many forms, from disrespectful treatment of consultants, clients, and the general public to inappropriate behavior toward superiors or subordinates. Sexual harassment during the employment and recruitment process is more likely in environments with a big population of young women and few available positions. Why not elaborate on the fact that women in the following occupations are disproportionately supervised by a limited number of men: teachers, trainers, caregivers, migratory employees, those with low pay, and those without job security?

Human trafficking is the world's most lucrative illicit enterprise and another form of brutality against women and girls. There were 136 different nationalities represented among the 118 victims of human trafficking discovered between 2007 and 2010. Between fifty-five and sixty percent of the victims were women. The vast majority of victims had been sold into prostitution or was made to labor as slaves. Paid housework is notorious for being an area of exploitation, especially for women who migrate from developing countries to work in the developed world. Home-based forms of exploitation sometimes fall outside of the purview of labour legislation. Some companies resort to violence and blackmail to force their employees to work for no pay or a pittance. They have the power to restrict the freedom and social opportunities of domestic workers by making them work up to 18 hours a day, seven days a week. Often times, there is little to no food or medical care available at the workplace. Unfortunately, domestic workers are also at risk of experiencing sexual and/or physical violence. However, many domestic workers believe they have little choice but to remain with their abusive employers since they must work to provide for their families.

Self-Assessment Exercise

> i. Explain contemporary discourses related to women and work with suitable examples
> ii. Discuss the issues related to gender based violence at work.
> iii. Sexual harassment during the employment and recruitment process is more likely in environments

3.4   Summary

Women's labor has been the subject of both historical and modern writings throughout this course. The principles and full explanations of productive and reproductive work, paid and unpaid, are introduced to the students, along with appropriate statistical examples. They have also presented the previous research on women in the workforce. Aside from

that, we spoke about how work is measured and what criteria are used. We have also covered workplace violence, discrimination against women, and women's vulnerability, as well as the United Nations System of National Accounts of 1993 (SNA).

3.5   References/Further Readings and Web Resources

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3.6   **Possible Answers to Self-Assessment Exercises**

SAE 1

Attempts were made to include subsistence production in the national accounts of several nations in the 1950s and 1960s, but it was the drive by the women's movement in the 1970s that really focused on the importance of non-market output. The centrality of subsistence production in Third World economies and the centrality of women in those economies was made crystal evident in Esther Boserup's seminal study "Women's Role in Economic Development," published in 1970. Her rationale for including so many supposedly unproductive female activities was that they were essential to maintaining basic human needs and thus should be counted. But the feminist movement picked up this line of reasoning

SAE 2

It's not just the fear of physical harm or verbal/nonverbal harassment at work that many people are worried about. Employees, clients, and customers are just some of the people who can engage in sexual harassment. It could be intended or unintentional, subtle or overt. Harassment can take many forms, from disrespectful treatment of consultants, clients, and the general public to inappropriate behavior toward superiors or subordinates. Sexual harassment during the employment and recruitment process is more likely in environments with a big population of young women and few available positions.

SAE 3

Sexual harassment during the employment and recruitment process is more likely in environments with a big population of young women and few available positions. Why not elaborate on the fact that women in the following occupations are disproportionately supervised by a limited number of men: teachers, trainers, caregivers, migratory employees, those with low pay, and those without job security?

Human trafficking is the world's most lucrative illicit enterprise and another form of brutality against women and girls. There were 136 different nationalities represented among the 118 victims of human trafficking discovered between 2007 and 2010. Between fifty-five and sixty percent of the victims were women. The vast majority of victims had been sold into prostitution or was made to labor as slaves. Paid housework is notorious for being an area of exploitation, especially for women who migrate from developing countries to work in the developed world. Home-based forms of exploitation sometimes fall outside of the purview of labour legislation. Some companies resort to violence and blackmail to force their employees to work for no pay or a pittance.

Unit 4   Genders and Employment

Unit Structure

4.1   Introduction

In this module's third unit, we'll learn how gender affects employment in the formal and informal sectors of the economy, building on our knowledge of how gender affects work in general (both paid and unpaid) in the second unit. We can see how the employment, occupations, and work options available to men are distinct from those available to women. At the outset of this section, we will examine various employment-related topics and the place of women in the workforce. Unit ends with discussion of the current climate and the obstacles that must be overcome to achieve gender equality in the workplace. Let's examine the reading goals for this section.

4.2   Learning Outcomes

By the end of this unit, you will be able to:

- Define employment-related concepts;
- explain the implications of gendered labor division; and
- State the present employment scenario and the challenges ahead.

4.3   Genders and Employment

4.3.1 Defining Employment

The usual definition of "employment" is "the condition of having a regular and substantial source of income," which includes working for an organization or for oneself. But as economist Thomas Cooley points out, "employment" is not just about working for a wage or running your own firm.

Rather, it signifies who is doing what, under the circumstances, he most wants to do. Such a person is fully "employed."
Let us now look at how employment is categorized by two important agencies in Nigeria. The National Bureau of Statistics (NBS) categorizes employment into three types:

- Self-employed
- employed on a regular wage.
- employed on a casual wage.

The Census of Nigeria categorizes employment of workers in the following manner:

- main workers
- Marginal workers
- Cultivators
- Other workers

4.3.2 Gender and Employment: Historical Overview

First implemented in the 1980s, these policy changes marked a departure from Nehruvian socialist policy and paved the stage for additional changes in 1990. Later, in 1991–1992, the Nigerian government implemented the Structural Adjustment Programme (SAP), which prepared the door for trade liberalization and investment from MNCs and TNCs.

That factored heavily into the development of the secondary (clothing, sports equipment, etc.) and tertiary (information technology, electronic trading systems, etc.) economies. But expansion in the primary sector slowed (like agriculture, fisheries, and allied activities). Because of this, people in rural areas are leaving towards cities in quest of work. Thus, changes in employment patterns were brought about by freer trade, rising GDP, and inefficient primary industries. Semi-, low-, and

unskilled migrant workers entered the underground economy. Women in rural regions suffered because of men leaving for cities. This led to the feminization of agriculture as women filled the void left by men in the field. Women who moved to cities faced the same challenge of finding work in the underground economy as males. As more males entered the labor force, some professions (such as petty vending) became more stereotypically female-dominated than others. This was especially true of semi-skilled professions like bricklaying, plumbing, and carpentry. As a result, there was an increase in sex discrimination in the workplace.

4.3.3 Gendered Division of Labour

According to Madura (2013) Human society creates a gendered division of labor when it assigns specific responsibilities to men and women. Cultures and societies uphold gender roles by enforcing divergent standards of conduct, beliefs, and values for men and women.

Assigning men and women to stereotypical roles influences how they are viewed. Even though having children is primarily a female sex function, both sexes are capable of being good parents. Women in our society are expected to be primary caregivers. This concept is also reflected in the workforce, where women are disproportionately represented in service industries and occupations that require them to care for others. Check out the following paragraph to learn more.

4.3.4 Gender Segregated Labour Market

As a result of gender segregation, the labor market might be seen as having two distinct halves: one for women, with fewer advancement opportunities, and one for men, with more stable employment and higher pay. Gender marking, in which a gender is assigned to a set of features and skills associated with a particular employment, is the conceptual ancestor of this system of division (Madura 2013). When certain jobs are stereotypically held by women or men, gender discrimination is in plain sight. The gendering of skills, traits, jobs, and job responsibilities can be seen as a cause of gender segregation in the workplace.

Gender segregation is highly complex and is reflected at all levels—horizontal, vertical, and internal.

Internal Gender Segregation
When women and men are engaged in the same industry but perform different tasks, this is known as internal gender segregation. For instance, in education, female teachers are typically assigned to teach

younger students (kindergarten through fifth grade), whereas both sexes teach older students (sixth through twelfth grade).

Horizontal Gender Segregation

It is called "horizontal segregation" when women are underrepresented in certain fields while men are overrepresented in others. In contrast to the higher representation of men in the industrial sector (including the heavy machine sectors), women have historically held a disproportionately high number of jobs in the service sector, particularly in personal and care activities. This is consistent with the societal expectations for men and women.

Vertical Gender Segregation

Vertical segregation refers to the practice of assigning a disproportionate number of higher-ranking jobs to males and less to women within a given profession. When gender diversity exists in the workplace, women are more likely to have lower-level positions that are less stable, less well-paid, and less respected in the community. Males, however, are still commonly found in management roles, such as a primary school's manager, even in fields where women outnumber men.

Workers in a country can be broken down into two groups, those who operate within the official economy and those who operate inside the informal economy. There is the formal sector, which is more regulated and structured, and the informal sector, which is less so. Let's take a look at the current state of women's employment in the underground economy.

4.3.5 Employment in Informal Sectors

In Nigeria, the unorganized sector is another name for the informal sector. According to current estimates, around 65% of Asia's non-agricultural workforce is engaged in the informal sector (ILO 2002). In Nigeria, working in the agricultural sector is considered a "gray" sector job. The informal economy in emerging and developing nations has grown even larger because to globalization. Capital is more easily able to flow across borders in quest of lower wages thanks to globalization. Companies with a global presence tend to locate their production facilities in areas with low wages for workers. By producing goods for piece rates and offering contractual services to MNCs and TNCs, the informal economy offers low-wage labor and nimble support services (Uma Rani & Jeemol Unni 2009). There are two main types of workers in the informal economy: (1) those that run their own small businesses on the side, and (2) those who work irregular hours. The greatest segments of the informal labor force are people who work from home

and people who sell goods on the street. Street sellers stand out more than other types of businesses. Their percentage of the non-farming workforce in emerging countries ranges from 10 to 25 percent (ILO, 2002). People who are self-employed often make a living by operating vending machines out of small, stationary shops. Distribution of workers in the informal economy varies from country to country. Those who work on a daily basis do so since they do not have a regular schedule or a guaranteed income. As a result, people frequently switch jobs to take advantage of the best pay and working conditions at any given time.

In practically every nation, women play a significant role in the informal sector, both in terms of the number of women engaged and in terms of their contribution to the output of the informal economy. Women's contributions to the informal economy may be undervalued because of the nature of the work they do (at home, on the street, and in other forms of self-employment).

About a third of Nigerian workers are female. More women than men are employed in the informal economy outside of major cities. Women make up the bulk of the agricultural workforce in rural areas.
Women in cities labor in a wide range of industries, from petty sales to construction to domestic work to child care. A large number of women in Nigeria's workforce are employed in the informal/unorganized economy because its jobs typically demand less training and education and are more closely aligned with the country's cultural norms.

More than 80% of urban women work in the unorganized/informal economy, where pay is low, hours is long, and there are no benefits such as paid time off, health insurance, or retirement savings.
A lack of food, particularly for children and teenagers, makes working in the informal sector a risky proposition for women. As home-based employees in household industries, domestic workers, petty trades, and services, the construction sector, etc., women make substantial contributions to national economic growth and family welfare. However, they are seldom given the credit they deserve for their efforts. There is a lack of attention paid to the unique challenges that women face. They have not been able to unite and hence remain unrepresented, underpaid, and voiceless.

4.3.6 Employment in Organized Sectors

Since independence, more options for women's higher education and training have been made available, empowering them to enter the formal/organized economy. Women from the middle class and the educated urban elite have entered the workforce in large numbers in the last few decades.

The constitutional provision of non-discrimination, the growth of secondary and tertiary employment sectors, the availability of skill-based education, and the increasing pressure on urban middle-class families to raise their family income are all factors that have contributed to the rise of women's participation in these fields, especially among those with large families.

Kabeer, (2014) Because of its compatibility with the conventional responsibilities of women in society, teaching has long been seen as a desirable career choice for women. Women's household obligations benefit from reduced work hours, paid time off, and the presence of their own children.

Female participation in the tertiary sector (service sector) has increased since deregulation, especially in fields like information technology and management.
Kabeer, (2014) In the United States, women make up a disproportionately large share of the labor force, particularly in the agricultural sector.

Aside from the service sector, manufacturing has been a significant employer of women. More women than males work in the production of fertilizers and pesticides, paints and chemical goods, cotton textile dyeing and bleaching, electrical and electronic equipment, and clothing.
Similarly, there has been a rise in the number of women working in the private and public sectors who hold professional and technical positions. Women are overrepresented in the public sector, especially at lower levels when hiring is merit-based through tests. Women's representation in the private sector has been on the rise in traditionally male-dominated industries like secretarial work, education, information technology, and telecommunications.

Only a small number of emerging industries, like advertising, market research, operation research, hotel management, etc., have begun to see significant representation of women at the managerial level. It appears that nearly three-quarters of women working in the organized sector are in occupations that require high levels of education. This trend is identified as primarily occurring in urban areas, suggesting that rural women, who are more likely to fall into the category of educationally deprived individuals, are systematically excluded from employment opportunities in the organized sector.

4.3.7 Situation at Present

Increased opportunities for women to enter the workforce and advance their careers despite cultural and societal constraints are encouraging trends in Nigeria. Women's labor force participation in Nigeria has been on the decline over the past decade, despite the fact that the country now has the world's second largest labor force. Let's take a look at some of the most pressing issues that women in Nigeria confront, many of which have an effect on their ability to find and keep a job.

Education
Bullock (1994) argued women from lower socioeconomic backgrounds have historically had fewer possibilities to further their education. They have not progressed in their own lives. They are unable to secure their ideal position. Multiple channels of instruction delivery are available. Schools are where children receive their formal education. The following is a definition of multimodal learning:

Institutions of higher education and training are the sites of formal education; they provide the framework for attaining credentials that carry the weight of a nation's law enforcement and business communities. The term "non-formal learning" refers to any kind of education or training that occurs outside of the traditional classroom setting and does not result in any kind of standardized credential. Workplaces and community groups often host informal learning opportunities for members of the public (such as youth organizations, trade unions, and political parties). In addition to formal systems, it can be delivered by a variety of auxiliary organizations and services (such as arts, music, and sports classes or private tutoring to prepare for examinations).

Every aspect of life provides opportunities for learning and growth, including the informal learning that occurs alongside it. Individuals may not acknowledge the importance of their own informal learning since, unlike formal and non-formal learning, it is not always intentional.
The government of Nigeria has implemented a number of schemes and programs aimed at encouraging girls and women to continue their education past high school and into university and the skilled trades after realizing the importance of women's education and the contribution it makes to economic activities. National surveys have found that higher levels of female education lead to lower rates of infant and mother mortality. Women who have completed their education contribute much more to the national economy.

Falling Rates of Employment
Bullock. (1994) Women make up 48% of the population but only participate in the job market at a rate that is half that of men, according to the 2011 Census. This means that there are currently 23 million less female workers in the world. The usual explanation for this is society's high expectations for women to stay at home. The International Labor Organization identified two additional causes of women's employment decisions: working in non-traditional fields and difficulties reentering the workforce after caring for children.

According to the 66th UN Round, women will spend more time in school than ever before, leaving them unemployed.

Servicization
New work possibilities for both men and women emerged when the economy opened up in the 1990s. This opening up proven to be more advantageous to the educated or skilled classes of men and women. However, women make up a disproportionate share of Nigeria's impoverished, unskilled, and uneducated population and are especially vulnerable to social, economic, and sexual exploitation once they enter the labor.

As a result, many women, particularly those from rural areas, have taken up domestic labor in urban areas. Household duties and child care was traditionally the domain of middle class women. As this group of women has entered the labor force, the traditionally female tasks of housekeeping (such as cleaning, washing, and cooking; caring for infants and pre-school children) have been passed on to a new group of women who work as maids, either full- or part-time. Unskilled, illiterate women operate under unregulated work norms, whereas educated middle-class women struggle with work-life balance concerns as a result of the process. Two groups of women experience similar health issues.

Self-Assessment Exercise

1.	Explain historical overview of gender and employment.
2.	Explain employment scenario in informal and formal sectors in Nigeria
3.	What do you understand by vertical Gender Segregation

4.4   Summary

The gendered division of labor means that women in Nigeria still do not have the same freedom as males when it comes to entering the workforce, despite the fact that societal norms are shifting to recognize

the importance of providing women with equal opportunity. As a result of gender stereotypes, women are stereotypically expected to take on a disproportionate share of unpaid caregiving and domestic chores, which discourages them from seeking paid employment. We've learned what it means to be employed and how discrimination against women in the workplace originated in this lesson. We have also tracked the historical overview of gender and employment. In addition to the employment gap, we have also witnessed the gendered divisions in the workforce. We have also covered gender concerns in the workplace and the home. By the end of the unit, we had a working hypothesis on the state of the labor market today. We talked about the current situation and how women's education can help them advance in the workplace and the economy. The expansion of the service economy and other "tertiary" industries is a striking feature of the modern era of globalization. Information technology (IT) and information technology enabled services (ITeS) are also examined from a feminist point of view.

4.5   References/Further Readings and Web Resources

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4.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1
Explain historical overview of gender and employment.

First implemented in the 1980s, these policy changes marked a departure from Nehruvian socialist policy and paved the stage for additional changes in 1990. Later, in 1991–1992, the Nigerian government implemented the Structural Adjustment Programme (SAP), which prepared the door for trade liberalization and investment from MNCs and TNCs.

That factored heavily into the development of the secondary (clothing, sports equipment, etc.) and tertiary (information technology, electronic trading systems, etc.) economies. but expansion in the primary sector slowed (like agriculture, fisheries, and allied activities). Because of this, people in rural areas are leaving towards cities in quest of work. Thus, changes in employment patterns were brought about by freer trade, rising GDP, and inefficient primary industries. Semi-, low-, and unskilled migrant workers entered the underground economy. Women in rural regions suffered because of men leaving for cities. This led to the feminization of agriculture as women filled the void left by men in the field. Women who moved to cities faced the same challenge of finding work in the underground economy as males. As more males entered the labor force, some professions (such as petty vending) became more stereotypically female-dominated than others. This was especially true of semi-skilled professions like bricklaying, plumbing, and carpentry. As a result, there was an increase in sex discrimination in the workplace.

SAE 2
Explain employment scenario in informal and formal sectors in Nigeria

In Nigeria, the unorganized sector is another name for the informal sector. According to current estimates, around 65% of Asia's non-agricultural workforce is engaged in the informal sector (ILO 2002). In Nigeria, working in the agricultural sector is considered a "gray" sector job. The informal economy in emerging and developing nations has grown even larger because to globalization. Capital is more easily able to flow across borders in quest of lower wages thanks to globalization. Companies with a global presence tend to locate their production facilities in areas with low wages for workers. By producing goods for piece rates and offering contractual services to MNCs and TNCs, the informal economy offers low-wage labor and nimble support services

(Uma Rani & Jeemol Unni 2009). There are two main types of workers in the informal economy: (1) those that run their own small businesses on the side, and (2) those who work irregular hours. The greatest segments of the informal labor force are people who work from home and people who sell goods on the street. Street sellers stand out more than other types of businesses. Their percentage of the non-farming workforce in emerging countries ranges from 10 to 25 percent (ILO, 2002). People who are self-employed often make a living by operating vending machines out of small, stationary shops. Distribution of workers in the informal economy varies from country to country. Those who work on a daily basis do so since they do not have a regular schedule or a guaranteed income. As a result, people frequently switch jobs to take advantage of the best pay and working conditions at any given time.

SAE 3
What do you understand by vertical Gender Segregation?

Vertical segregation refers to the practice of assigning a disproportionate number of higher-ranking jobs to males and less to women within a given profession. When gender diversity exists in the workplace, women are more likely to have lower-level positions that are less stable, less well-paid, and less respected in the community

Unit 5   Gender Issues in Work and Labour Market

Unit Structure

5.1   Introduction
5.2   Learning Outcomes
5.3   Gender Issues in Work and Labour Market
        5.3.1   Enumeration of Work
        5.3.2   What Constitutes a Women's Work
        5.3.3   Under Enumeration and Under Valuation of Women's Work
5.4   Summary
5.5   References/Further Readings
5.6   Possible answers to self-assessment exercise(s)

5.1   Introduction

The third and fourth units of this course introduced us to employment concepts, the effects of a gendered division of labor, and the current state of the labor market in Nigeria. Students should have a firm grasp on the ideas of labor and employment. We need to discuss issues of gender and employment alongside our understanding of labor and employment concepts. This unit will cover topics such as sexual harassment in the workplace, the glass ceiling, and the double burden carried by women workers, as well as the enumeration of women's work, the norms of decent work, feminization, marginalization, informalization of women's workforce, and feminism. We've gone over each of these concerns in detail to ensure that the students understand their relevance to the job market.

5.2   Learning Outcomes

By the end of this unit, you should be able to:

•   explain the issues related to women's labor and employment;
•   state the issues concerning labor and women's employment; and
•   examine the implications of gender on labor and employment for women.

5.3   Gender Issues in Work and Labour Market

5.3.1 Enumeration of Work

The term "enumeration" refers to a list of things. The elements must be listed in precise sequential order. This word has widespread application in the fields of mathematics, theoretical and applied computer science. The Government of Nigeria has made formal attempts throughout the past hundred years to estimate the number of economically engaged persons in the country by conducting a nationwide census of those who have jobs. The Nigerian Census does this by separating the country's inhabitants into two groups, those who actively seek means of support and those who do not engage in such pursuits. The census of 1961 helped fine-tune these efforts even further. In the 1961 census, the term "worker" was first used to describe an individual who was actively contributing to society in some way, regardless of whether or not they were receiving compensation for their efforts. Okafor, (1998) The Nigerian National Bureau of Statistics (NBS) has been conducting comparable surveys on a regular basis since 1950 to gather data on the number of people who are actively engaged in some type of economic activity, whether for pay or not. The population census and the National Sample Survey (NSS) remain two of the most reliable and frequent methods for breaking down the Nigerian population by sex, region, and age, in addition to other official data collection systems.

While doing so, feminists have examined the limitations of that and attempted to establish frameworks to include women's labor in the exciting surveys. The first step in determining how to best gather data on the economic participation of women required an examination of the preexisting conceptual frameworks and techniques utilized by data collection bodies. The course's first unit introduced us to the various ways in which women have contributed to the workforce. Okafor, (1998) labor in the production of offspring and in the service of one's local community. Now we learn about the problems caused by the official statistics system's failure to account for women's contributions.

According to official data, women in Nigeria are still significantly underrepresented in all aspects of society and the economy. Women's contributions to the economy are downplayed compared to men's. The percentage of women in the labor force as a share of the total female population has never been higher than 28% in modern history. Feminist scholars, however, contend that these statistics understate the extent to which Nigerian women participate in economic life, both inside and beyond the home. This is due to the fact that these data collection systems employ concepts, metrics, and techniques that are inappropriate

for the Nigerian context. Unit 1 also introduced us to the concept of the gendered division of labor. Because of the gendered divide of labor, women are at a disadvantage. The patriarchal norms of our culture have led to a devaluation of women's contributions. The construction of apparatus used to collect data reflects this viewpoint as well. It doesn't show how much women contribute to society or how valuable their employment is.

As a result of their research on the Nigerian data collection system, feminists have regularly raised concerns in national and international forums about the shortcomings of the Nigerian data gathering systems as they relate to women's labor. It's true that the data collection system in Nigeria might use some improvement, but it's still marginally superior to systems in other developing countries. Cultural norms prevent women in many third-world countries from openly discussing the contributions they make to their families and communities through their paid and unpaid labor. An overhaul of the current data gathering method was developed to better account for women's paid and unpaid labor in all developing countries around the world.

5.3.2 What Constitutes a Women's Work

We need to analyze the pattern and conditions of women's and men's work to know the differences. One fundamental distinction between the ways in which men and women approach their careers is that women tend to work indoors while men prefer to put in most of their time outdoors. That is to say, the majority of women's labor is done in the home. Men generally find employment outside the home, in the wider public realm. This is not to imply that women never work outside or that men never labor inside the home; rather that the traditional roles of men and women are different. Men spend a larger amount of their time working outside the home, while women spend a larger percentage of their time caring for the home. Men and women do not make their own decisions on the fields in which they engage in paid labor. The shifting of blame that characterizes many cultural conventions and practices is largely to blame. Almost everywhere in the world, women are the ones who are expected to take on the primary responsibility of caring for the home and its inhabitants.

Furthermore, it is shown that agricultural and household-based production units predominate in all developed countries, including Nigeria. Family members act as non-wage employers in agriculture and household-based production units. These tasks are performed by people for free as part of their daily lives or for production that is not sold commercially. Okafor, (1998) Men and women in these economic units typically split labor and earnings along gendered lines. Although gender

roles are not always so clearly defined in Nigeria, women are frequently given tasks that overlap with their housekeeping responsibilities. Women are mostly expected to care for children and the home. Therefore, most of the creative work they conduct takes place in the confines of the home. In addition, they probably only help out with the household's productive activities on an as-needed basis. There is a broad truth to this. However, during peak agricultural seasons, women are expected to work long hours and forego some of their usual domestic responsibilities, such as caring for children and the elderly.

We need to look at the causes of the undercounting of women's contributions to the economy.

5.3.3 Under Enumeration and Under Valuation of Women's Work

In section 5.4, we saw how women contribute to society in both domestic and economic ways. There is a widespread failure to appreciate women's contributions to the economy. Most of the time, it goes unnoticed. As a general rule, male family members are the ones contacted by the statistical enumerator so that their contributions to household chores can be recorded. Because of the socialization process and the fact that women aren't given credit for their accomplishments, the male members of the group tend to place less importance on the job that women do. So they don't tell the census takers that women play an important role.

Self-Assessment Exercise 1

1. What is 'Enumeration?
2. What are the roles of NSS and Census of Nigeria?

Decent Work
Okunna, (2000) the International Labor Organization (ILO) proposed the idea of "decent work for everyone" to ensure that people of all backgrounds have the chance to find and maintain fulfilling careers without compromising their fundamental rights to privacy, safety, or other fundamental values. For a work ethic to be considered respectable, it must adhere to these four principles:

- Enterprise and employment
- Legal protections in the workplace
- Dialogue on Social Security

These tenets provide a useful framework for advancing social justice, sustainability, and equity through the uplift of traditionally underrepresented groups. Because of the extra work required to care for

children while also earning an income, many women are denied opportunities for quality employment. Traditional conceptions of work ignore the implications of reproductive labor, therefore they fail to account for the strain of carrying two jobs at once.

According to Okunna, (2000) Jobs for women in a global economy the term "globalization" was developed by American business schools to describe the phenomena of organizations that successfully adapt to increased competition in international marketplaces and manufacturing methods. It entails global economic integration, free trade, and unrestricted markets. In a nutshell, transnational and multinational firms' self-interest is what propels globalization forward. The feminization of poverty and the feminization of the labor force are both outcomes of the globalization of goods. While women's economic participation has grown over the past three decades, most of them still work in low-paying service sectors. The commercialization of natural resources by globalization forces in developing nations has increased the burden on impoverished and indigenous women and limited their access to sustainable livelihoods. Female farmers and cultivators have been hit hard by the price variations brought on by transnational corporations' involvement in the agriculture industry. As a result, it is clear that the employment environment for women has shifted due to globalization.
In what follows, we'll examine how the advent of globalization has altered the professional landscape for women.

Feminization of Employment and Labour Force
More and more women are entering the labor force around the world. The first is that women are increasingly competing with men for jobs, and the second is that women's working conditions have become more unstable and adaptable as a result of globalization. The United Nations has dubbed these shifts in how women are employed the "feminization of employment," which is comprised of two distinct trends: first, the saturation of the labor market by women; and second, the increasingly unstable and adaptable nature of women's work. The United Nations has coined the phrase "feminization of employment" to describe these trends in women's labor force participation. Okunna, (2000) Most women have what is called a "patchwork career" due to job gaps caused by factors including having children, caring for children or the elderly, being unemployed, or only being able to find casual or part-time work. In today's globalized, market-driven economy, the concept of a lifetime job with job security is increasingly rare.

As a result of the expansion of transnational corporations, women now have more opportunities to work in both the private sector and in subcontracting. Female labor is seen as the "diving board" of the global economy since it is cheap, flexible, and unorganized. The following are

some definitions of feminization of labor rising numbers of women in the labor force. The employment of women in informal, part-time, contractual, and home-based work increases when the male labor participation rate falls or stays the same.

Now let's take a look at how the informalization of women's labor contributes to their marginalization in the workplace.

Marginalization and Informalization

Women have an economic advantage in the workplace because they earn less money and are less likely to speak up about unsafe or unfair working conditions. This helps to keep the country competitive and appealing to foreign investors in a globalized economy. Low salaries, denial of rights to organize, migration to urban centers of production, and restricted or bad living conditions for migratory workers are all examples of how globalization has paved the way for the exploitation of women in the workplace. As a result, women have been further pushed to the outside of society and the economy as a result of globalization. The informal economy is dominated by women because of the inherent flexibility of the employment involved. Women benefit from this as well because of the unpaid work they do in the areas of reproduction and caregiving. Businesses capitalize on these gender norms because of the power they give to women in the workplace. As a result, women laborers are the backbone of informal economies worldwide.

Sexual Harassment at Workplace

Beede, et, al (2011) Sexual harassment in the workplace is an important issue related to the safety and dignity of women at work. It is an expression of male power over women due to patriarchy. It is often an extension of violence against women in everyday life, targeting and exploiting the vulnerability of women at work.

The landmark Vishaka judgment by the Supreme Court in 1997 defined sexual harassment as "any unwelcome sexually determined behavior such as physical contact, a demand or request for sexual favours, sexually-coloured remarks, showing pornography, and any other unwelcome physical, verbal, or non-verbal conduct of a sexual nature." The Supreme Court also noted that sexual harassment is a violation of the basic human rights of women. The judgment also provided guidelines for employers to redress and prevent sexual harassment in the workplace. It also provided guidelines for employers to create a discrimination-free working environment for female employees. The judgment said that it was the duty of the employer or other responsible persons in work places to provide women with a safe working atmosphere, to prevent sexual harassment, and to provide mechanisms

for resolution of complaints through the establishment of complaints committees.

The court further directed that every workplace must constitute a committee for receiving and inquiring into complaints of sexual harassment. As per the directives of the court, every such committee should consist of members of whom at least 50% are women. The chairperson of the committee should be a woman. An external member from a social work or non-profit organization has to be appointed to the committee. Along with the above-mentioned steps, the following preventive steps need to be taken by the employer. These are:

- discussing the issue affirmatively in workers' meetings and employer-employee meetings;
- prominent display of guidelines to create awareness of the rights of female employees;
- prominent display of members of the complaints committee and their contact details;
- The employers are also responsible for formulating an anti-sexual harassment policy and
- The constitution of a complaints committee to investigate, mediate, counsel, and resolve cases of sexual harassment.

The following case study gives clarity about sexual harassment in the workplace.

In the case of S.
S is a postgraduate in commerce. She joined a multinational company as a trainee. She was appointed as a purchase officer within a few years. After confirmation of the job, S started reporting to G. G is a Senior Vice President. Initially, G requested sexual favors from S. Upon her refusal, he demanded sexual favors from S. When S refused to succumb to his pressure, she was relieved from the position and given a much lower position. She needs to do only filing and photocopying work in the office. G telephoned S at her residence number late in the night. S registered a police complaint. She also put in a verbal complaint of harassment to one of the directors of the company. The Director, along with the Human Resource (HR) department, investigated the complaint. The complaint was closed after giving a verbal warning to G. Following this action, the reporting of S was changed. However, sexual harassment resumed when that particular director resigned from the company. G was now the senior member of the company. During this period, S complained to the HR manager several times orally about severe harassment. However, he did not take any action. S complained in writing to the Vice President (Human Resources) based at the head office. As a result of her complaint to the head office, there was an

escalation of harassment for S from G. S was isolated at the workplace. S once again complained in writing about the sexual harassment and hostile working conditions to the HR department both at the local and head office. In response to the complaint, S was served with a suspension letter and a charge sheet for not performing her duty properly. The company terminated S from the job on the basis of the findings of the department inquiry against her. In the meantime, due to mounting pressure from the State Commission for Women and the High Court, two enquiries were carried out by the company to look into the complaint of sexual harassment, i.e., one by the overseas management and the other by a sexual harassment complaints committee. However, the S was not informed about the findings of the enquiries. S continued to struggle both in labor and in the industrial court for reinstatement of employment.

Sex Work
Approximately 35% of Nigeria's 2.8 million sex workers began their careers before the age of 18, according to the Ministry of Women and Child Development (2007).

Human Rights Watch and others put the number at 15 million, with over 100,000 working in the sex industry in the city of Mumbai alone. Girls, especially those from lower castes and classes, are coerced into prostitution through traditional systems such as devadasi, jogini, and others. Legalization, decriminalization, and the concept of sex work as a human right are the three main stances on the issue of sex work. The term "decriminalization" is used to describe the process of expunging sex work from the purview of the criminal justice system. When sex work is legalized, the state issues licenses and regulates working conditions on the basis that it is a legitimate kind of employment (just like any other). Sexual service providers advocate for the human rights approach, which asserts that sex workers have the same rights as any other women, including the ability to actively seek sexual service employment.

Servicisatation
Educators, nurses, and housekeepers make up a disproportionate share of women working in the service sector, which has become increasingly important as a source of employment for women.

The service industry is home to a wide variety of professions and activities, from those requiring specialized education and high salaries to those requiring little training but low wages. There have been a growing proportion of women working in community, social, and personal services within this industry. While higher and elementary education still makes up the bulk of the workforce, there has been a dramatic

growth in the number of women providing domestic services like as cleaning, laundry, cooking, and caring for children and the elderly. One of the most prominent fields for low-skilled women in metropolitan areas is the domestic service industry.

Women's paid employment is viewed as intrinsically linked to their unpaid caregiving roles, and flexible work schedules allow women to meet their own household obligations.

Glass Ceiling

Belansky, et, al (1993) Women face two types of obstacles to entering into employment. Due to the socialization process and patriarchy, society prefers women to choose traditional occupations. Women have to achieve workplace equality in their chosen occupation. Secondly, women face obstacles to moving into higher positions in their chosen field. This is what is known as the "glass-ceiling". Organizations prefer to hire women in lower positions. The occupation of lower positions in organizations by women results in less control over their work environment. Due to this, women have fewer decision-making powers. organization discriminates against women on the basis of sex for promotions. They prefer to keep women on lower wages. They get fewer opportunities for promotion and upward mobility.

Duplicate Burden

The entry of women into the labour market has not meant any lessening of domestic chores. Most women are still solely or mostly in charge of housework and child care. In order to fulfill all their responsibilities at work and at home, women end up working longer hours. This phenomenon is called "double shift" or "double burden."

Migration

Women constitute a growing percentage of the workers who migrate to urban centres or to other countries where their work is better paid. Most commonly, they work as domestic helpers, nursing personnel, or in the leisure industry. There is a close relationship between the informalization of employment and migration. Various reasons contribute to migration. We can list the reasons for migration as follows:

1.   The decline of primary sector economic activities contributes to rural-to-urban migration.
2.   Workers migrate from one nation to another on short and long-term contracts in search of better opportunities.
3.   Internal conflict and war contribute to international migration.

Migrant workers face lots of problems. Among the migrant population, women and children are worst affected. The place of stay of migrant workers may be in poor condition due to the low capacity of the migrant

workers to pay rent for accommodation. Migrant workers tend to engage in informal employment. These workers face many of the same problems as other workers in similar segments of the informal economy, but they also have the additional problems associated with their ambiguous legal status. They generally fall outside the laws of their own countries but are not included in the laws of the receiving countries. As a result, they fall into the category of people who do not have the right to have rights (Kabeer, 2007).

Like other migrant workers, women join in informal employment due to their low education and skills. Domestic work, vending, caring for children and the elderly, and other occupations fall into this category. Lack of awareness of the rights of migrant workers in informal employment may lead them to be exploited. Children may find difficulties in joining a formal school. Due to long hours of work and low pay, women find difficulties in providing care for their own children. Women and children may face sexual exploitation. Migrant workers face severe health hazards due to a lack of infrastructure like sanitation and water. They may lack social security due to migration. Accessing health and education facilities by migrant workers, especially for women and children, is a challenge. Female migrant workers, who often don't possess legal papers, are forced to work under the worst conditions and are often victims of sexual violence.

Social Protection

Increasingly "flexible" labour markets have reduced workers' rights to unionize and thus have led to workers' weakened bargaining power. As a result of globalisation, work has become more insecure as jobs have shifted from formal, legally regulated large firms to smaller and informal establishments and home-based work. These jobs are often more accessible to women but lie outside of the protection of labor laws and social benefits. Part-time workers in the formal sector too face these insecurities.

The lack of a support system for unpaid family care responsibilities aggravates problems and hits poor and vulnerable women the hardest. Women workers end up being "time-poor" and "money poor," which contributes to their high morbidity and low wellbeing.

Social protection means interventions and initiatives that support individuals, households, and communities in their efforts to prevent and overcome social and economic risks like gender discrimination and exclusion, retirement, retrenchment, maternity benefits, old age death, etc.

Gender-related concerns and constraints not only limit women's access to the labour market but also confine women workers to more poorly

remunerated , more casual, and insecure forms of waged and self-employment without access to social protection.

5.4   Summary

Thus far in this unit, we have been reading about different perspectives on gender in the workplace. Before even starting a career, women confront barriers relating to their employment. This lack of acknowledgement is the single worst problem they face in their line of work. The section on work enumeration goes into great detail on this topic. After entering a job, they are met with a number of challenges, including sexual harassment, double burden, informalization, and the glass ceiling. All of these topics are covered in depth here.

5.5   References/Further Readings and Web Resources

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5.6   Possible answers to self-assessment exercise(s)

SAE 1
What is 'Enumeration?

The term "enumeration" refers to a list of things. It's important to properly catalog all of the stuff you've gathered. The mathematical, theoretical, and applied fields of computer science all use this word frequently. Concerning labor force estimation, the Nigerian government has been making serious efforts during the past century. The Census of Nigeria facilitates this distinction by classifying the country's overall population into those engaged in economically productive activities and those who are not. The census of 1961 helped fine-tune these efforts even further. In the 1961 census, the term "worker" was first used to describe anyone doing anything that contributed to society in any way, regardless of whether or not they were paid for it.

SAE 2
What are the roles of NSS and Census of Nigeria?

The Nigerian National Bureau of Statistics (NBS) has been conducting comparable surveys on a regular basis since 1950 to gather data on the number of people who are actively engaged in some type of economic activity, whether for pay or not. Along with other official data collection systems, the population census and the National Sample Survey (NSS) are still two of the most reliable and frequent ways to break down the Nigerian population by sex, region, and age.

While doing so, feminists have examined the limitations of that and attempted to establish frameworks to include women's labor in the exciting surveys. The first step in determining how to best gather data on the economic participation of women required an examination of the preexisting conceptual frameworks and techniques utilized by data collection bodies. The course's first unit introduced us to the various ways in which women have contributed to the workforce. To wit: labor in the production of offspring and in the service of one's local community. Now we learn about the problems caused by the official statistics system's failure to account for women's contributions.

According to official data, women in Nigeria are still significantly underrepresented in all aspects of society and the economy. Women's contributions to the economy are downplayed compared to men's. The percentage of women in the labor force as a share of the total female population has never been higher than 28% in modern history. Feminist

scholars, however, contend that these statistics understate the extent to which Nigerian women participate in economic life, both inside and beyond the home. This is due to the fact that these data collection systems employ concepts, metrics, and techniques that are inappropriate for the Nigerian context. Unit 1 also introduced us to the concept of the gendered division of labor. Because of the gender divide in labor, women are at a disadvantage. The patriarchal norms of our culture have led to a devaluation of women's contributions. The construction of the apparatus used to collect data reflects this viewpoint as well. It doesn't show how much women contribute to society or how valuable their employment is.

As a result of their research on the Nigerian data collection system, feminists have regularly raised concerns in national and international forums about the shortcomings of the Nigerian data gathering systems as they relate to women's labor. It's true that the data collection system in Nigeria might use some improvement, but it's still marginally superior to systems in other developing countries. Cultural norms prevent women in many third-world countries from openly discussing the contributions they make to their families and communities through their paid and unpaid labor. The current way of collecting data was changed to better account for paid and unpaid work done by women in all developing countries around the world.

MODULE 4   GENDER AND SOCIAL CHANGE

Unit 1   Concept and Theories of Social Change
Unit 2   Women's Collective and Social Movements
Unit 3   Women in Rural Development Programmes
Unit 4   Women and Sustainable Rural Development

Unit 1   Concept and Theories of Social Change

Unit Structure

1.1   Introduction
1.2   Learning Outcomes
1.3   Concept and Theories of Social Change
       1.3.1   The Meaning of Social Change
       1.3.2   The main characteristics of the nature of social change
       1.3.3   Theories of Social Change
1.4   Summary
1.5   References/Further Readings and Web Resources
1.6   Possible Answers to Self-Assessment Exercise(s)

1.1   Introduction

The fact remains that society is a constantly evolving phenomenon, constantly expanding and contracting, renewing and adapting to new circumstances and experiencing profound shifts over the course of history, despite the fact that people constantly seek stability and society constantly creates the illusion of permanence. Until we account for the fluidity of society, investigate the emergence of disparities, and identify the course of transformation, we will lack a comprehensive knowledge of the phenomenon.

1.2   Learning Outcomes

By the end of this unit, you will be able to:

- Explain social changes
- State the connections to real-world examples,
- Characteristics of social change.

1.3   Concept and Theories of Social Change

1.3.1 The Meaning of Social Change

What we mean by "change" is any noticeable shift over time. For this reason, we can define social change as the development of any social phenomenon across time. This is Jones, i.e. Changes in any aspect of social processes, social patterns, social interaction, or social organization are collectively referred to as "social change."

Social change, according to Mazumdar, (2009) "may be described as a new fashion or pattern, either modifying or replacing the old, in the life of an individual or in the functioning of a community."

In the words of Gillin & Gillin (2011) "Social changes are deviations from recognized modes of existence," the authors write, "whether induced by changes in geographical conditions, cultural equipment, population makeup, or ideologies, or whether produced by diffusion or inventions inside the group."

In light of these criteria, it is reasonable to conclude that social change describes shifts in people's habits and routines. This does not make reference to the whole scope of social transformations. Evans and Carolyn (2013) the word "social change" should be taken literally to denote shifts in the study of human interaction, and not necessarily to encompass developments in the arts, languages, technologies, philosophies, etc.

To put it simply, social relationships consist of interactions, social patterns, and social processes. As a result, shifts in any of these facets of society constitute social change. It represents a shift in the social order's underlying normative and institutional framework.

1.3.2 The main characteristics of the nature of social change

The characteristic of the nature of social change are as follows
i.   Social change is a universal phenomenon: Social change occurs in all societies. No society remains completely static. This is true of all societies, primitive as well as civilized. Society exists in a universe of dynamic influences.
        The population changes, technologies expand, material equipment changes, ideologies and values take on new components, and institutional structures and functions undergo

reshaping. The speed and extent of change may differ from society to society. Some change rapidly, others change slowly.

ii.   Social change is community change: Social change does not refer to the change in the life of an individual or the life patterns of several individuals. It is a change that occurs in the life of the entire community. In other words, only that change can be called social change, whose influence can be felt in a community form. Social change is social and not individual.

iii.   The speed of social change is not uniform: While social change occurs in all societies, its speed is not uniform in every society. In most societies, it occurs so slowly that it is often not noticed by those who live in them. Even in modern societies, there seems to be little or no change in many areas. Social change in urban areas is faster than in rural areas.

iv.   Time influences and influences the nature and speed of social change: The speed of social change is not uniform in each age group or period in the same society. In modern times, the speed of social change is faster today than before 1947. Thus, the speed of social change differs from age to age. The reason is that the factors which cause social change do not remain uniform with the change in time. Before 1947, there was less industrialization in India. After 1947, India has become more industrialized. Therefore, the speed of social change after 1947 is faster than before 1947.

v.   Social change occurs as an essential law: Change is the law of nature. Social change is also natural. It may occur either in its natural course or as a result of planned efforts. By nature, we desire change. Our needs keep on changing. To satisfy our desire for change and our changing needs, social change becomes a necessity. The truth is that we are anxiously waiting for a change. According to Green, "The enthusiastic response to change has become almost a way of life."

vi.   Precise forecasting of social change is impossible: It is difficult to make any predictions about the exact forms of social change. There is no inherent law of social change according to which it would assume definite forms. We may say that on account of the social reform movement, untouchability will be abolished from Indian society; that the basis and ideals of marriage will change due to the marriage laws passed by the government; and that industrialization will increase the speed of urbanization, but we cannot predict the exact forms which social relationships will

assume in the future. Similarly, it is impossible to predict what our attitudes, ideas, norms, and values will be in the future.

vii.   Social change shows a chain-reaction sequence: A society's pattern of living is a dynamic system of interrelated parts. Therefore, change in one of these parts usually reacts on others and those on additional ones until they bring a change in the whole mode of life of many people. For example, industrialism has destroyed the domestic system of production.

The destruction of the domestic system of production brought women from the home to the factory and the office. The employment of women meant their independence from the bondage of men. It brought a change in their attitudes and ideas. It meant a new social life for women. It consequently affected every part of the family life.

viii.   Social change results from the interaction of a number of factors: Generally, it is thought that a particular factor, like changes in technology, economic development, or climatic conditions, causes social change. This is called monistic theory, which seeks to interpret social change in terms of one single factor. But the monistic theory does not provide an adequate explanation of the complex phenomenon of social change. As a matter of fact, social change is the consequence of a number of factors. A special factor may trigger a change, but it is always associated with other factors that make the triggering possible.

The reason is that social phenomena are mutually interdependent. None stand out as isolated forces that bring about change by themselves. Rather, each is an element in a system. The modification of one part influences the other parts, and these influence the rest, until the whole is involved.

ix.   The majority of social changes are those of modification or replacement: Social changes may be broadly categorized as modifications or replacements. It may be the modification of physical goods or social relationships. For example, the form of our breakfast food has changed. Though we eat the same basic ingredients that we ate earlier, wheat, eggs, and corn, their form has changed. Ready-to-eat-cornflakes, breads, and omelets are substituted for the form in which these same materials were consumed in yesteryear.

There may also be modifications to social relationships. The old authoritarian family has become a small equalitarian family; the one-room school has become a centralized school. Our ideas about women's rights, religion, government, and co-education stand modified today.

Change also takes the form of replacement. A new material or non-material form supplants an old one Horses have been replaced by automobiles. Similarly, old ideas have been replaced by new ones. The germ theory of medicine has replaced older views of the cause of disease. Democracy has replaced the aristocracy.

1.3.3 Theories of Social Change

Among the theories of social change we shall study the theories regarding:

i.   The direction of social change and
ii. The causes of social change.

As scientific studies of preliterate societies became available, early sociologists abandoned their assumption that primitive peoples' culture was fully fixed. Currently accepted wisdom among anthropologists is that even the most ancient societies have evolved, but at such a snail's pace that they may appear to be static to the untrained eye.

Recently, society has been evolving at a breakneck pace. Since World War I, many nations' political institutions, as well as their class structures, economic systems, and ways of life, have undergone significant shifts. Theoretical explanations for the trajectory of social change have been put forth. We'll give each of them a quick look below.

Theory of Deterioration:
Some thinkers have identified social change with deterioration. According to them, man originally lived in a perfect state of happiness in a golden age. Subsequently, however, deterioration began to take place, with the result that man had reached an age of comparative degeneration. This was the notion in the ancient Orient.

It was expressed in the epic poems of India, Persia, and Sumeria. Thus, according to Indian mythology, man has passed through four age Satyug, Treta, Dwapar, and Kaliyug. The Satyug was the best age in which a man could be honest, truthful, and perfectly happy.

Thereafter, degeneration began to take place. The modern age is the age of Kaliyug, wherein man is deceitful, treacherous, false, dishonest, selfish, and consequently unhappy. That such should be the concept of history in early times is understandable, since we observe deterioration in every walk of life today.

Cyclic Theory
Another ancient notion of social change found side by side with the afore-mentioned one is that human society goes through certain cycles.

Looking to the cyclic changes of days and nights and of climates, some sociologists like Spengler believe that society has a predetermined life cycle and has birth, growth, maturity, and decline.

Modern society is in the last stage. It is in its old age. But since history repeats itself, society, after passing through all the stages, returns to the original stage, whence the cycle again begins. This concept is found in Hindu mythology, a cord to which Satyug will again start after Kaliyug is over. J.B. Bury pointed out in his book The Idea of Progress that this concept is also found in the teachings of the Stoic philosophers of Greece as well as some Roman philosophers, particularly Marcus Aurelius.

The view that change takes place in a cyclical way has been accepted by some modern thinkers as well, who have given different versions of the cyclical theory. Race, according to the French anthropologist and biologist Vacher de Lapouge, is the most important determinant of culture. He maintained that civilization develops and progresses when a society is composed of individuals belonging to superior races and declines when racially inferior people are absorbed into it.

Western civilization, according to him, is doomed to extinction because of the constant infiltration of inferior foreign elements and their increasing control over it. The German anthropologist Otto Ammon, the Englishman Houston Stewart Chamberlain, and the Americans Madison Grant and Lothrop Stoddard all agreed with Lapouge's theory, which is known as the biological cycle theory.

Spengler developed another version of the cyclical theory of social change. He analysed the history of various civilizations, including the Egyptian, Greek, and Roman, and concluded that all civilizations pass through a similar cycle of birth, maturity, and death. Western civilization is now on its decline, which is unavoidable.

Vilfredo Pareto propounded the theory that societies pass through periods of political vigour and decline that repeat themselves in cyclical fashion. According to him, society is divided into two types of people: those who prefer to follow traditional paths, which he referred to as rentiers, and those who prefer to take risks in order to achieve their goals, whom he referred to as speculators.

Political change is initiated by a strong aristocracy, by speculators who later lose their energy and become incapable of playing a vigorous role. Thus, the ruling class eventually resorts to tricks or to clever manipulations and they come to possess individuals characterized by the rentier mentality. As society declines, speculators arise from among the subjugated to become the new ruling class and overthrow the old group. Then the cycle begins.

Stuart Chapin gave another version of cyclical change. He made the concept of accumulation the basis for his theory of social change. According to him, cultural change is "selectively accumulative in time." He wrote, "The most hopeful approach to the concept of cultural change would seem to be to regard the process as selectively accumulative in time and cyclical or oscillatory in character." Thus, according to Chapin, cultural change is both selectively accumulative and cyclical in character. He postulated a hypothesis of synchronous cyclical change. According to him, the different parts of culture go through a cycle of growth, vigour, and decay.

If the cycles of the major parts, such as government and the family, coincide or synchronize, the whole culture will be in a state of integration. If they do not synchronize, the culture will be in a disintegrated condition. Growth and decay, according to Chapin, in cultural forms are as inescapable as they are in all living things.
Relying upon data drawn from the history of various civilizations, Sorokin concluded that civilizations fall into three major types, namely, the ideational, the idealistic, and the sensate. In the ideational type of civilization, reality and value are conceived of in terms of a "supersensory and super-rational God," while the sensory world appears as illusory.

In a word, ideational culture is god-ridden. In the idealistic type of culture, reality and value are regarded as sensory as well as supersensory. This is a synthesis of ideational and the sensate. Man's thoughts and behavior are partly anchored in the materialistic world and partly in the other world.

In the sensate type of culture, the whole way of life is characterized by a positivistic, materialistic outlook. Reality and value are merely what the senses perceive, and beyond sense perception, there is no reality. Western civilization, according to Sorokin, is now in an "overripe" sensory phase that must be supplanted by a new ideational system.
In recent times, Arnold J. Toynbee (2011), the noted English historian, has also propounded a cyclical theory of the history of world civilization. He maintained that civilizations pass through three stages, corresponding to youth, maturity, and decline. The first is marked by a "response to challenge," the second is a "time of trouble," and the third is characterized by gradual degeneration.

He was also of the view that our civilization, although in the state of final downfall, could still be saved by means of proper guidance by the "creative minority," by which he meant a select group of leaders who withdraw from the corrupting influences, commune with God, become spiritually regenerated, and then return to inspire the masses.

The above concepts of the cyclical nature of social change may be called theories of cultural cycles. They are, as a matter of fact, the result of philosophical rather than scientific studies. The authors of these concepts begin with presumptions, which they try to substantiate by marshaling a mass of data from history.

They are philosophical doctrines spun from thin air, albeit heavily documented and supported by distorted historical evidence. Barnes, while appraising Toynbee's work, wrote, "It is not objective or even interpretative history. It is theology, employing selected facts of history to illustrate the will of God, as the medieval bestiaries utilized biological fantasies to achieve the same results. Toynbee's vast materials throw far more light upon the processes of Toynbee's mind than upon the actual process of history. "He writes history as he thinks it should be to further the cause of salvation, rather than as it has really been.

Linear Theory
Some thinkers subscribe to the linear theory of social change. According to them, society gradually moves to an even higher state of civilization and that it advances in a linear fashion and in the direction of improvement. Auguste Comte postulated three stages of social change: the theological, the metaphysical, and the positive.

Man has passed through the first two stages, even though in some aspects of life they still prevail, and is gradually reaching the positive stage. In the first stage, man believed that supernatural powers controlled and designed the world. He advanced gradually from belief in fetishes and deities to monotheism.

This stage gave way to the metaphysical stage, during which man tries to explain phenomena by resorting to abstractions. On the positive stage, man considers the search for ultimate causes hopeless and seeks the explanatory facts that can be empirically observed. This implies progress, which, according to Comte, will be assured if man adopts a positive attitude in his understanding of natural and social phenomena.
Herbert Spencer, who likened society to an organism, maintained that human society has been gradually progressing towards a better state. In its primitive state, the state of militarism, society was characterized by warring groups, by a merciless struggle for existence. From militarism, society moved towards a state of industrialism. Society in the early stages of industrialism is marked by greater differentiation and integration of its parts. The establishment of an integrated system makes it possible for the different groups—social, economic, and racial to live in peace.

Some Russian sociologists also subscribed to the linear theory of social change. Nikolai K. Mikhailovsky opined that human society passes through three stages: (1) the objective anthropocentric, (2) the eccentric, and (3) the subjective anthropocentric. In the first stage, man considers he the centre of the universe and is preoccupied with mystic beliefs in the supernatural. In the second stage, man is given over to abstractions; the abstract is more "real" to him than the actual. In the third stage, man comes to rely upon empirical knowledge by means of which he exercises more and more control over nature for his own benefit. Solo-view saw the three stages as the tribal, the national, and the universal brotherhood periods.

Pritirim Sorokin, in his concept of variable recurrence, has attempted to include both cyclical and linear change. In his view, culture may proceed in a given direction for a time and thus appear to conform to a linear formula. But eventually, as a result of forces that are internal within the culture itself, there will be a shift of direction and a new period of development will be ushered in. Perhaps the new trend is also linear, perhaps it is oscillating, perhaps it conforms to some particular type of curve. At any rate, it also reaches its limits and still another trend takes its place.

Sorokin's description allows for almost any possibility: deterioration, progress, or cyclical change; thus, sociologists have little disagreement with his description. But in any case, Sorokin's variable occurrence is an admission that sociologists don't know enough yet to build theories about the long-term trend or nature of social change.

Whether contemporary civilization is headed for the scrap-heap via internal disintegration or atomic warfare, or is destined to be replaced by some stabler and idealistic system of social relationships, cannot be predicted on other than grounds of faith. The factual evidence which is available to us can only lead us to remark that whatever direction social change takes in the future, that direction will be determined by man himself.

The Causes of Social Change:
Above, we have discussed the direction in which social change has taken place, accordingly; But none of the above theories strikes the central question of the causation of change. Among the causal theories of social change, the deterministic theory is the most popular. Now let's take a brief review of this theory.

Deterministic Theories of Social Change:
The deterministic theory of social change is a widely accepted theory of social change among contemporary sociologists. According to this

theory, there are certain forces, social or natural or both, which bring about social change. It is not reason or intellect but the presence of certain forces and circumstances that determine the course of social change.

Sumner and Keller insisted that social change is automatically determined by economic factors. Keller said that conscious effort and rational planning don't have much of a chance of making a difference until the people and their ways of life are ready for it.
Social change is an essentially irrational and unconscious process.

Variation in the folkways, which occurs in response to a need, is not planned. Man can only help or hinder the change that is taking place. It was Karl Marx who, deeply impressed by the German philosopher Hegel's metaphysical idealism, held that the material conditions of life are the determining factors of social change. His theory is known as the theory of economic determinism or "the materialist interpretation of history."

In a nutshell, Marx believed that human society progresses through stages, each with its own well-defined organizational system. Each successive stage comes into existence as a result of conflict with the one preceding it. Change from one stage to another is due to changes in economic factors, namely, the methods of production and distribution.
Material forces of production can change, which creates a gap between the underlying factors and the relationships that are built on them. A change in the material conditions of life brings changes in all social institutions, such as the state, religion, and family.

It alters the primary socio-economic relationships. To put it in his words, "Legal relations as well as forms of state could neither be understood by themselves, nor explained by the so-called general progress of the human mind, but they are rooted in the material conditions of life." The mode of production in material life determines the general character of the social, political, and spiritual processes of life.

It is not the consciousness of man that determines their existence, but, on the contrary, their social existence determines their consciousness. "Thus, the economic factor is a primary one in society, for all social phases of life is dependent upon it and is almost entirely determined by it.

According to Engels, a close associate of Marx, "The ultimate causes of all social changes and political revolutions are to be sought not in the minds of men, in their increasing insight into eternal truth and justice,

but in changes in the mode of production and exchange." According to Marx, the social order has passed through five phases called the oriental, the ancient, the feudal, the capitalistic, and the communistic.

The modern capitalistic system has been moving towards its doom because of the conditions it produced and the forces it unloosed make its disintegration inevitable. The class struggle is simplified in it, revealing itself as a clear-cut conflict between two great classes, the bourgeoisie and the proletariat.

As Marx puts it, the weapons with which the bourgeoisie felled feudalism to the ground are now turned against the bourgeoisie itself. But not only has the bourgeoisie forged the weapons that bring death to itself, it has called into existence the men who are to wield those weapons—the modern working class, the proletarian. "In the following words, Coker has beautifully summed up the tendencies of capitalism.

"Thus the capitalist system enlarges the number of workers, orings them together into compact groups, makes them class-conscious, supplies them with means of inter-communication and co-operation on a worldwide scale, reduces their purchasing power, and by increasingly exploiting them, arouses them to organised resistance. "Capitalists, acting persistently in pursuit of their natural needs and in vindication of a system dependent upon the maintenance of profits, are all the time creating conditions which stimulate and strengthen the natural efforts of workers in preparing for a system that will fit the needs of working men's society."

The resulting social order will not reach its full development at once but will go through two stages. In the first, there will be a dictatorship of the proletariat during which the proletariat will rule despotically and crush out all the remnants of capitalism. In the second, there will be real communism, during which there will be no state, no class, no conflict, and no exploitation. Marx visualized a society in which the social order would have reached a state of perfection. In that society, the prevailing principle will be "from each according to his capacities, to each according to his needs."

Marx's theory of determinism contains a great element of truth, but it cannot be said to contain the whole truth. Few deny that economic factors influence the social conditions of life, but few hold that economic factors are the only activating forces in human history. There are other causes, obviously, at work.

There is no scientific proof that human society is going through the stages visualized by Marx. His claim that man is destined to attain an

ideal stage of existence is little more than visionary. His theory of value and its corollary of surplus value, his theory of the sole productivity of labour as such, and his law of the accumulation of capital are derived from an outmoded, abstract, and narrow doctrine of the equivalence of price and cost, which has been now rejected by modern economists.

Moreover, Marx's thesis of the relationship between social change and the economic process is based upon an inadequate psychology. In a way, it may be said that an inadequate psychology is perhaps the fatal weakness of all determinisms. He does not tell us how change is reproduced in the modes of production. He speaks as though the changing technique of production explained itself and was the first cause.

He gives a simple explanation of social change and ignores the complexities of habit on the one hand and of revulsion on the other. He simplifies the attitudes that gather around institutions; the solidarity and loyalties of family, occupation, and nation are subjected to those of economic class. He, as a matter of fact, has not squarely faced the intricate question of social causation. Nobody can deny that economic and social changes are linked. But to say that the superstructure of social relationships is determined by the economic structure is going too far.

Russell writes, "Men desire power; they desire satisfaction for their pride and their self-respect. They desire victory over rivals so profoundly that they will invent a rivalry for the unconscious purpose of making such a victory possible. All these motives cut across the pure economic motive in ways that are practically important. "The deterministic interpretation of social change is too simple.

A number of social thinkers opposed to the theory of economic determinism consider non-material elements of culture the basic sources of social change. They regard ideas as the prime movers in social life. Economic or material phenomena are conceived to be subordinate to the non-material. Religion, according to Gustave Le Bon, George Sorel, James G. Frazer, and Max Weber, is the primary initiator of social change. Thus, Hinduism, Buddhism, and Judaism have had a determining influence upon the economics of their adherents.

The theory of religious determinism has been criticised by Sorokin in his Contemporary Sociological Theories. He posed the question, "If all social institutions change under the influence of the changes in religion, how, when, and why does religion change it selfitutions change under the influence of the changes in religion, how, when, and why religion changes itself?" According to Sorokin, change is caused by the interaction of the various parts of a culture, none of which may be considered primary.

It means that change is pluralistic rather than monistic in origin. But this pluralistic theory of social change is initiated in material culture and thence spreads to other spheres. Change is caused not only by economic factors but is also largely automatic in nature.

A number of sociologists have held that social change can be brought about by means of conscious and systematic efforts. Thus, Lester F. Ward asserted that progress can be achieved by means of the purposeful efforts of conscious planning. Through education and knowledge, the intellect can assert itself over the emotions so that effective planning is made possible.

Natural evolution, according to Ward, is a slow process, whereas intelligent planning accelerates the processes of nature. Charles A. Ellwood agreed with Ward that progress is promoted by education and knowledge. Ward's contemporaries, Lund-wig Stein, a German sociologist and philosopher, and Hobhouse, an English sociologist, also expounded theories closely resembling Ward's. They expressed the view that progress can be achieved through the control of material factors by the mind. Human affairs are amenable to control by reason, and, therefore, a rational element in our nature must be developed so that it may be utilized as a factor in the evolutionary process.

Self-Assessment Exercise

1. Examine the Deterministic Theories of Social Change
2. Explain the causes of social change
3. Auguste Comte postulated three stages of social change: the theological, the metaphysical, and the positive, Discuss

1.4   Summary

An introduction to social change is provided in this section. Students are equipped to deal with the gender and social changes issues, social issues are encountered in daily life after reading these ideas. Student can use this knowledge to better comprehend the ways in which the rights of vulnerable and disadvantaged people in our society are denied to those changes

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1.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1

The deterministic theory of social change is a widely accepted theory of social change among contemporary sociologists. According to this theory, there are certain forces, social or natural or both, which bring about social change. It is not reason or intellect but the presence of certain forces and circumstances that determine the course of social change.

Sumner and Keller insisted that social change is automatically determined by economic factors. Keller said that conscious effort and rational planning don't have much of a chance of making a difference until the people and their ways of life are ready for it.

Social change is an essentially irrational and unconscious process. Variation in the folkways, which occurs in response to a need, is not planned. Man can only help or hinder the change that is taking place. It was Karl Marx who, deeply impressed by the German philosopher Hegel's metaphysical idealism, held that the material conditions of life are the determining factors of social change. His theory is known as the theory of economic determinism or "the materialist interpretation of history."

In a nutshell, Marx believed that human society progresses through stages, each with its own well-defined organizational system. Each successive stage comes into existence as a result of conflict with the one preceding it. Change from one stage to another is due to changes in economic factors, namely, the methods of production and distribution.
Material forces of production can change, which creates a gap between the underlying factors and the relationships that are built on them. A change in the material conditions of life brings changes in all social institutions, such as the state, religion, and family.

SAE 2

Above, we have discussed the direction in which social change has taken place, accordingly; But none of the above theories strikes the central question of the causation of change. Among the causal theories of social change, the deterministic theory is the most popular. Now let's take a brief review of this theory.

SAE 3

Man has passed through the first two stages, even though in some aspects of life they still prevail, and is gradually reaching the positive

stage. In the first stage, man believed that supernatural powers controlled and designed the world. He advanced gradually from belief in fetishes and deities to monotheism.

This stage gave way to the metaphysical stage, during which man tries to explain phenomena by resorting to abstractions. On the positive stage, man considers the search for ultimate causes hopeless and seeks the explanatory facts that can be empirically observed. This implies progress, which, according to Comte, will be assured if man adopts a positive attitude in his understanding of natural and social phenomena.

Unit 2   Women's Collective and Social Movements

Unit Structure

2.1   Introduction

This chapter provides context for comprehending social movements. A brief overview of social movement theory is provided, with specific attention paid to arguments relevant to contemporary social movements in the global South, and the ways in which these movements arise and grow are discussed. The first chapter's description of social movements is elaborated upon here, and some of the distinguishing characteristics of movements are laid out. It explores some of the most foundational conceptual challenges for social movements, including as the establishment of common political agendas, questions of leadership and representation, and the nature and extent of participation and exclusion. As social movements engage with institutional agendas and processes centered on gender equality, democracy, and justice, it also considers the relationships that exist between social movements and organizations, as well as between social movements and financial resources, which are rife with tensions, opportunities, and questions. The purpose of this chapter is to offer a general backdrop for the next chapter, which will delve more deeply into the specific ways in which progressive social movements have engaged with and continue to engage with feminism, women's rights, and gender justice.

2.2 Learning Outcomes

By the end of this unit, you will be able to:

- State how contemporary changes have altered traditional roles for men and women.
- Inquire into how contemporary lifestyles have effect on the socialization of children and how changes in lifestyle have altered the way families make choices.

2.3 Women's Collective and Social Movements

2.3.1 Why 'gender and social movements'?

Now more than ever, social movements which Batliwala (2012) defines as "an organized set of constituents seeking a common political agenda of change through collective action"—play a crucial role in the fight for equality and change around the world. All throughout the world, people are demanding that patriarchal control in all areas of society (including economics, politics, and culture) be challenged, and that gender inequality be eliminated. There has been great success in identifying and responding to sexism, in redistributing power and opportunity, and in responding to and preventing breaches of women's and girls' rights in response to this demand.

Feminist, women's, and gender justice activists, together with their own social movements, have played a crucial role in conceptualizing, initiating, and maintaining these shifts. Social movements are significant when it comes to effecting change in gender power relations.

However, practitioners and activists still encounter tremendous resistance to changing gendered politics and practice, and shifting the "deep structure" of movements and organizations affiliated with movement goals, despite the fact that women's rights and gender justice are "on the agenda" everywhere from the home and the street to organized civil society debate and governmental platforms and policies. To paraphrase the words of movement activists, "social movements that vow to" gender equality "in rhetoric but don't come through [in practice] don't" because there is no fundamental transformation of hearts and minds (Susanna George, BRIDGE e-discussion, October 2011).

This analysis highlights the fact that progressive social movements are not immune to gender-based discrimination and inequality, despite their importance in advancing goals of justice. With this in mind, the paper

argues that progressive social movements should actively work to advance issues of women's rights and reform gender power dynamics. It does this by reflecting on the difficulties of current movement practice and drawing on proven and promising methods. Women's movements and other social movements for development, human rights, justice, sustainability, and peace are discussed, along with social movement theory and the experience and analysis of social justice activists from throughout the world.

Women's and feminist movements, via their politics and activities, produce new kinds of counter culture and alternative power relations. Consider what a gendered politics provides in terms of alternative ways of being, seeing, and doing, which in themselves serve to transform patriarchal power relations; this is what it means to integrate gender perspectives within the context of other social movements beyond simply "including" women or "thinking about" men and gender minorities.

A growing collection of literature explores the history, development, and current state of women's and feminist movements (see, for example, Antrobus 2004; Batliwala 2012; Feree and Tripp 2006). This paper uses a methodology that has been mostly overlooked up to this point. It questions what solidarity with other movements means for the agendas of women's and gender justice movements, and it considers how broader social movements are thinking about women's rights and gender justice. Naturally, there is a wide range of ideas and approaches among progressive social movements.

2.3.2 How and why do social movements emerge and grow

Inequality, oppression, and/or unfulfilled social, political, economic, or cultural needs often give rise to social movements. They are "a mobilized group of voters with a shared vision for progressive political reform" (Batliwala 2012). There have always been social movements, some of which have integrated or focused on gender power relations.
The transatlantic slave trade abolition movement began in the 16th century; organized industrial worker movements emerged in the 19th century; and women's suffrage movements emerged in the late 19th century (Naidoo 2006; Tripp 2006; Ghimire 2005).

Women had varying but important roles in the national liberation movements of the 20th century that fought against European colonial power in Asia, Africa, the Middle East, and the Pacific and against dictatorships in Latin America. The 20th century also saw the emergence or growth of movements for women, peace and antimilitarism, the environment, the elimination of racial and ethnic

prejudice, and the normalization of sexual orientation and gender identity. This occurred in the context of tumultuous political and economic conditions, rapid urbanization and globalization, the proliferation of new forms of mass media, rapid advances in science and technology, the spread of nuclear weapons, and the proliferation of easily accessible forms of communication.

It is important to keep in mind that social movements "are formed by circumstance; they are contingent things, which develop or shrink in reaction to variables that enable or constrain them" (Dütting and Sogge, 2010) when attempting to comprehend them as dynamic, historical events. The politics, membership, and strategy of social movements are affected by internal and external contestation. To properly comprehend the politics, choice of techniques, and significance and influence of movements' presence and actions, it is necessary to evaluate each movement in its historical context, even though generalizations might be useful. What this means is that "social movements must be understood on their own terms: namely, that is, they are what they say they are" (Castells 2010).

Understanding social movements requires considering the passage of time. It's not uncommon for movements to plan for the change and commitment they're making to take a lifetime, or perhaps several generations, to bear fruit. The children of movement organizers and the youth who grow up in activist communities often go on to become engaged in the same movements or help form new ones, demonstrating how engagement in these movements may grow over the course of generations. For instance, kids are carried about and raised at the marches (Interview with Sariah Acevedo; Ardón, 2012). Activists in the present day may look to the past for ideas, borrowing tactics, symbols, and even entire political and ideological trajectories from historical social movements.

Some movements grow consistently stronger and more influential over time, while others experience more dramatic ups and downs as they respond to internal dynamics and external influences.

Movements can also cease to exist, most typically when a movement's fundamental cause has been addressed. Movements can also fail because they are systematically suppressed by other forces, which either kills or drives away the movement's actors or prevents them from taking any action at all. This can take the form of campaigns to discredit prominent movement leaders or even the direct harassment and murder of important movement activists. Internal issues, such as a lack of consensus or motivation to continue movement actions, can also contribute to a movement's demise. These include a failure to adjust

political objectives to changing settings or concerns of movement members and fights over politics and power among movement members. Initiatives that aim to encourage social movement action should take into account the reasons for movement formation, an issue that has been the subject of much discussion in social theory. Not all instances of inequity or injustice result in social movements (see Batliwala 2002a; Mahmud 2010). Thus, movements are "built" in the sense that they are formed through the active and deliberate investment of labor, thought, and resources over time to develop movement consciousness, increase and maintain membership, and nourish movement structures, as well as having external environments conducive enough to enable their initiation and growth.

Because of the emergence of new social movements and methods of social mobilization, as well as the evolution of academic thought on the subject, social movement theory has evolved over time. Individual and social psychology, structural inequality, historical background, evolving institutional authority, language, and symbols are all highlighted by various theories. When trying to understand people's motivations for joining movements, as well as the evolution of movement politics, methods, and visions for change, the part played by emotions has been examined.

2.3.3 What are the defining features of social movements?

Key characteristics of social movements are outlined below. In specifically, this article examines the people who make up social movements, as well as the methods and resources they employ.

The foundation of social movement politics is the belief that the world is a social construction and that it is possible and important to alter it in order to realize a movement's ideal of a more equitable society and more equitable power dynamics. The primary concerns that define and distinguish social movements from one another are the arguments for what needs to change (political agenda), why (political analysis), who should change them (leadership, membership, and representation), and how (actions and strategies). Because they seek to alter existing power structures, social movements are necessarily political. This implies that their thoughts and deeds are also political in nature.

Progress is not an automatic result of social movements. All three of these ideologies—religious fundamentalism, neo-Nazism, and ethnic nationalism—had their origins in and are disseminated by social movements, and women have played active roles in and been targeted for mobilization in all of them (Balchin 2011; Bacchetta and Power 2013; Ferber 2004). In this paper, we look at how feminist and sex

justice movements might work together to achieve their shared goals of social inclusion, legal equality, and political power sharing. So, progressive movements are characterized by the following characteristics:

Definition: "Processes that build the collective power of an organized constituency of excluded, marginalized, oppressed, or invisible people, around a change agenda that enables them to access the full body of human rights; challenge the distribution of wealth and control of resources; challenge dominant ideologies; and transform social power relations in their favor" (Batliwala 2010a).

Non-governmental organizations (NGOs), civil society organizations (CSOs), religious institutions, labor unions, political parties, think tanks, and companies are all partners in social movements' efforts to advance social justice. How do social movements and nongovernmental organizations (NGOs) relate to one another?

Members of movements
Movements are created and given significance by their members. There cannot be a movement unless there are people who are willing to participate in it, but there is no hard and fast rule about how many people must be involved before they can be called a movement. To a greater extent than social movement theory, social movement practice seeks to identify genuine or desired movement players and determine which groups should be prioritized for outreach and constituency building.

Movements are ultimately made up of individuals, however they may be associated or united in more or less cohesive ways according to different movement concepts and structures (Batliwala 2012). (Batliwala 2012). Individual actors, such as community activists, theorists, academics, artists, service providers, and public figures, have been crucial in initiating, populating, and providing direction and inspiration to women's and feminist movements around the world. Feminist and women's movement ideologies and agendas rely heavily on the efforts of individuals to spread them to new activist communities and formal organizational and decision-making structures (see Smyth and Turquet 2012).

Recognizing the many roles people play in progressive social movements can be beneficial when considering how to integrate feminist and gender justice concepts into their work.

Movement actions, strategies and tools

Social movements use a range of tactics as part of their activism. The theories of power generated within movements in turn inform what we can call theories of change, conceptual frameworks underpinning choices around movement membership, strategy and actions. Movements create activist and organizing cultures in their practice, typically performing the emancipatory power relations and forms of relationship and expression that they seek to instigate in the larger world. Popular education, consciousness-raising groups, public art such as muralism and community theatre, protest marches, models of consensus-based decision-making, community-based fundraising, and the creation of new languages and names are all examples of activist counter-cultures formed in and propagated by progressive social movements challenging gendered injustices.

Strategy can be both a dividing line and a connecting tool within movements.

Disagreement persists among modern progressive social movements on how much energy to put into working with the state to alter the "enabling conditions" for rights, such as laws, policies, and the fulfillment of fundamental needs. Women's movements, according to Antrobus (2004), have made significant contributions to influencing state politics and policies.

Actors in the women's movement and the feminist movement are aware of the limits of concentrating solely on changing state laws and policies. An activist for women's rights in Zimbabwe said, "Our battle is in fact not with the legislation per such; our struggle is with patriarchy" (in Essof 2005).

The "new opportunities for political action and engagement" (Khanna, 2012) made possible by movement activism, according to its proponents, should be the primary measure of success, not governmental policy shifts. Feminist and other progressive movements look for signs of effective transgression against uneven power structures and norms in the development of "power with" (collective strength) and "power inside" (feeling of personal action) (Just Associates, 2006). These methods are not limited to the sphere of formal politics; rather, they can be used to effect change in the dominant power relations at any level.

The use of violence in social movements has been the subject of contrasting perspectives on how best to advance change. Most feminist and women's movements have chosen nonviolent tactics, such as education, demonstrations, legal action, civil disobedience, and the production of activist media. Feminist and women's rights activists have, nevertheless, a history of employing violent tactics in the service of

social change, most often within the framework of armed liberation movements. The Zapatistas, a group of indigenous Mexican women in the state of Chiapas, are one such group that has taken up arms for self-defense and political purposes (Speed, 2006). Another group fighting apartheid in South Africa was the military wing of the African National Congress known as Umkhonto we Sizwe (Cock, 2001).

2.3.4 The impact of women's, feminist and gender justice movements

While there is still much work to be done to reform uneven gender power relations, the expanding presence of women's and gender justice movements, as well as feminist activism, around the world attests to the persistence of patriarchal power and related battles. Significantly, feminist and women's rights analyses and demands have steadily influenced the analyses, frameworks, programming, and priority lists of institutions intended to achieve equality, development, and/or rights. Looking back in time, the combined impact of women's and feminist movements' actions on prevailing power relations may be traced. Although all social movement "wins" are contingent and must be guarded against reaction, it is still feasible to identify significant shifts in society toward a more equitable and gender-equal world to which women's movements have made significant contributions. Altering attitudes, ideas, and understandings about women's and men's roles, behavior, treatment, and opportunities; changing institutional practices; and shifting notions of equality, freedom, and justice are among these changes.

While some activists have focused on the experiences and needs of women and girls, as well as strategies for advancing their rights, many have also been part of social movements that include men, boys, and trans people, and have brought in analysis and created spaces to engage the specific concerns of women and girls within them. This encompasses environmental and climate change movements, sexual orientation and gender identity movements, race, caste, and ethnic discrimination movements, labor rights, disability, peace, and pro-democracy agendas. In fact, women's activism has been critical in establishing new social movements with wide social justice aims that prioritize gender equity.

Women's rights and equality are being demanded and defended by a growing number of actors, including social movements. Women's and feminist movements have contributed a variety of concepts to understandings of social, political, and economic life, inequality, and gendered experience in building and articulating their political frameworks, many of which have been adopted by other social organizations. This involves the creation of critical analytical concepts

such as the public/private dichotomy, the 'triple burden' of productive, reproductive, and care labor (see Moser 1993), and concepts such as patriarchy, bodily integrity and autonomy, gender identity, and the inter sectionality framework (see Crenshaw 1991). These have been included into the conceptual frameworks used by movements for labor, disability, LGBTI, racial, ethnic, and caste justice to produce a vision of social change and justice.

Similarly, feminist rallying cries such as "the personal is political" and "women's rights are human rights" have been adopted by various movements, as have feminist methods such as awareness-raising and feminist leadership and movement-building approaches.

Feminist and women's movement activists have advocated for a gender-inclusive conception of human rights, which has had a significant impact on how laws and policies are enacted around the world.

Self-Assessment Exercise

1.	Discuss strategy that can be both a dividing line and a connecting tool within movements
2.	Examine the impact of women's, feminist and gender justice movements
3.	How and why do social movements emerge and grow

2.4   Summary

We have read issues related to gender and social movement so far in this Unit. Hence, the roles people play in progressive social movements can be beneficial when considering how to integrate feminist and gender justice concepts into their work. These issues are discussed elaborately in this Unit.

2.5   References/Further Readings and Web Resources

Batliwala, S. (2008) Changing Their World: Concepts and Practices of Women's Movements, Toronto: AWID

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2.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1

Disagreement persists among modern progressive social movements on how much energy to put into working with the state to alter the "enabling conditions" for rights, such as laws, policies, and the fulfillment of fundamental needs. Women's movements, according to Antrobus (2004), have made significant contributions to influencing state politics and policies.

Actors in the women's movement and the feminist movement are aware of the limits of concentrating solely on changing state laws and policies. An activist for women's rights in Zimbabwe said, "Our battle is in fact not with the legislation per such; our struggle is with patriarchy" (in Essof 2005).

The "new opportunities for political action and engagement" (Khanna, 2012) made possible by movement activism, according to its proponents, should be the primary measure of success, not governmental policy shifts. Feminist and other progressive movements look for signs of effective transgression against uneven power structures and norms in the development of "power with" (collective strength) and "power inside" (feeling of personal action) (Just Associates, 2006). These methods are not limited to the sphere of formal politics; rather, they can be used to effect change in the dominant power relations at any level.

SAE 2

While there is still much work to be done to reform uneven gender power relations, the expanding presence of women's and gender justice movements, as well as feminist activism, around the world attests to the persistence of patriarchal power and related battles. Significantly, feminist and women's rights analyses and demands have steadily influenced the analyses, frameworks, programming, and priority lists of institutions intended to achieve equality, development, and/or rights. Looking back in time, the combined impact of women's and feminist movements' actions on prevailing power relations may be traced. Although all social movement "wins" are contingent and must be guarded against reaction, it is still feasible to identify significant shifts in society toward a more equitable and gender-equal world to which women's movements have made significant contributions. Altering attitudes, ideas, and understandings about women's and men's roles, behavior, treatment, and opportunities; changing institutional practices; and shifting notions of equality, freedom, and justice are among these changes.

SAE 3
Inequality, oppression, and/or unfulfilled social, political, economic, or cultural needs often give rise to social movements. They are "a mobilized group of voters with a shared vision for progressive political reform" (Batliwala 2012). There have always been social movements, some of which have integrated or focused on gender power relations.

The transatlantic slave trade abolition movement began in the 16th century; organized industrial worker movements emerged in the 19th century; and women's suffrage movements emerged in the late 19th century (Naidoo 2006; Tripp 2006; Ghimire 2005).

SAE 3

Unit 3   Women in Rural Development Programmes

Unit Structure

3.1   Introduction
3.2   Learning Outcomes
3.3   Women in Rural Development Programmes
        3.3.1   Definition of Women
        3.3.2   Women in Agriculture
        3.3.3   Women and Rural Development
        3.3.4   Women and Household Food Security
3.4   Summary
3.5   References/Further Readings and Web Resources
3.6   Possible Answers to Self-Assessment Exercise(s)

3.1   Introduction

In the previous lesson, we attempted to define rural development so that we would have a foundation on which to discuss the role of women in this initiative. We'll be talking about how women are crucial to rural development initiatives in the underdeveloped nations in this lesson.

3.2   Learning Outcomes

By the end of this unit, you will be able to:

- define who a woman is
- appreciate the roles of women in social, economic, and agricultural programs.
- have a realization that women are the bedrock of rural development.

3.3   Women in Rural Development Programmes

3.3.1 Definition of Women

A woman can be defined as the opposite of a man, or an adult human female, or simply put, the female sex.

However, the Webster's Online Dictionary (2013) defined a woman as a human species that belongs to the female class and has attained the age

of puberty. In the same vein, Wikipedia (2013) noted that the term "woman" is reserved for adult females, while a young female is a girl. A woman can simply be referred to as any female who is mature enough to handle matters that pertain to her livelihood. For a person to be referred to as a woman, she needs to be a female who can handle the challenges of life and make appropriate decisions. She may or may not be married, since a female who is advanced in age would not be addressed as a girl but also a woman.

3.3.2   Women in Agriculture

Most farmers and rural resource managers in developing nations are women. Women in developing nations will be further pushed into economic obscurity as a result of increased competitiveness in the production of goods brought about by the accelerating rate of globalization, enhanced information technology, the removal of trade barriers, etc. Products from more industrialized nations and China are flooding the market, rendering the wares made by rural African women uncompetitive on the basis of price and quality.

Women are strong and powerful in this region since they are the primary caregivers for their families. Women are making significant contributions to the economies of their communities. Africa's women are known for their contributions to commercial agriculture.

According to the International Fund for Agricultural Development (IFAD), women are responsible for producing over 70% of the world's food supply. Despite this massive issue, women are often overlooked or excluded when government agencies provide farm inputs such as better seeds, farm implements (tractors, combine harvesters, plants, etc.), fertilizers, and even agricultural grants or loans.

In many rural communities, women perform both agricultural and non-agricultural labor. The contributions of both rural men and women to agricultural and non-agricultural activities have been proven by both historical and contemporary research conducted in Africa, India, Asia, and Latin America.

Women in rural areas of Nigeria spend between one and sixteen hours per day on productive and reproductive chores, according to available data on their participation in agricultural production, rural development, and security. Here's an illustration: among the women in the Yoruba culture of South Western Nigeria's "Cocoa belt" are actively involved in all stages of agriculture, from planting to harvesting to spraying the beans and other crops. Moreover, compared to their Yoruba

counterparts, Ibo women in the forest region of Southeastern Nigeria are more likely to work in agricultural occupations.

Studying rural Muslim and pagan Hausa women in the Northern States revealed that women's contributions to agriculture in the region primarily occurred in the following areas: planting, weeding, hoeing, harvesting, processing, and animal rearing. In addition, research on the non-Hausa population in the North has shown that women of the Tiv, Gwari, and Kilba, as well as the women of the pastoral Fulani, play an integral role in agricultural activities on their own farms.

However, because women's work has not traditionally contributed directly to national production, it is rarely counted as work. This has changed as a result of initiatives to better the lives of those living in rural areas around the world, particularly farmers and peasants. The government has now realized that helping rural families (including men and women) is necessary if the worldwide "food crisis" and widespread poverty, especially in developing nations, are to be mitigated within a realistic time frame.

Development in rural areas is largely due to the efforts of women. We've already established that women farmers are a crucial part of the food production process in underdeveloped countries, yet they're also one of the most marginalized populations.

Investing in women and girls to close the gender gap and empower them economically so they can produce more and have a voice in policy formulation is crucial to reducing poverty and increasing food security. This means that women should be at the center of the development of knowledge, policies, technologies, and extension training programs to ensure that these are tailored to their specific needs as food producers and environmental managers. Because of this misconception and continued disregard, food security and poverty reduction have taken significant hits as a result of decreased opportunities and investments in women farmers. There is no place in society for the view that women are weak. Women are natural leaders in the fields of agriculture and natural resource management due to their extensive knowledge, experience, and involvement in these fields. Those people play a crucial role in fostering long-term growth and prosperity.

3.3.3   Women and Rural Development

There is a saying that "When you train a girl, you have trained a nation." This saying underscores the importance of women in society.

In the same observation, in 1992, the Secretary-General, Mr. Boutros Ghali, in his message to mark the 1992 Women's Day, advised that plans for sustainable development must be formulated with the full participation of women and reflect their interests and perspectives. His advice was linked to the theme of that year's Women's Day, which was "empowerment of women." Ghali further said that women played a major role in the global efforts to create the necessary awareness, adding that women could also serve as catalysts that would bring about sustainable development on earth. He then called on governments, non-governmental organizations, community groups, and people everywhere to ensure the quality of women and men "so that we may strive together, on an equal footing, for an environment where sustainable development must be formulated with the full participation of women and reflect their interests, needs, and perspectives".

In rural Africa, women's work usually goes unnoticed because most of the work is done from the privacy of their homes. The burden of child rearing and housework falls primarily on the shoulders of women. If policymakers hope to make faster progress in improving economic performance, reducing poverty, slowing down population growth, and stopping environmental degradation, they will have to go much further in their efforts to involve women in economic development (1990).
Before we go any further, let us understand the characteristics of rural development:

1.   Rural development must relate to the issues of growth, equity, and efficiency in the allocation of resources.
2.   It involves the mobilization and utilization of available resources to transform the rural area into a modern society within a rural economy that is capable of bringing about social, economic, and political stability for the nation.

The rural woman therefore is not a kind of different woman with special features. It is her location that makes her rural. She who is located in rural area can simply be said to be a rural woman. Rural women are identified with agriculture because a large portion of farm lands are in the rural communities.

By and large, rural development could also be conceptualized as a process through which rural poverty is alleviated by sustained increases in the productivity and incomes of low-income rural workers and households (World Bank). Any good rural development programme must be seen as a separate component of the national development strategy.

The following conditions must be fulfilled for a rural development program to benefit rural women:

1.   The programme objectives must be clearly stated.
2.   In this case, rural women groups must be identified among the target rural population for whom specific measures to raise production and income can be designed, and in this case, the benefits can be touched and felt by the rural women.

3.   Research is needed to provide knowledge and information that would help in the policy building process. The research programme must tackle development issues in priority areas spelt out by rural development policy objectives.

Any female rural development programmer must strive to raise the standard of living for rural residents. This is very important so that it does not just become a flash in a pan as we have seen in some past rural development programmes that passed away with the government that initiated them.

3.3.4   Women and Household Food Security

Women, as primary caretakers, have considerable sway over their family's nutritional standing. This is evident, on the one hand, in how they choose to spend their money, and, on the other, in their capacity to prepare and serve nutritious meals in quantities that are just right for each family member. As moms and homemakers, women play a crucial role in providing food security for their families, just as men do. Women are often the ones directly responsible for purchasing, preparing, and serving food to their families.

As stated by the Food and Agriculture Organization and the World Health Organization at the International Conference on Nutrition (ICN) held in Rome in 1992, food security is defined as the ability to obtain food as a necessity of life. Simply said, a household consists of all the people who share a single residence. As a corollary, it stands to reason that a family can rest assured knowing that they will have enough to eat when everyone in the household is (adequate in terms of quality, quantity, and safety). The cuisine also needs to be appropriate culturally. When it comes to the health of their families, rural mothers have always been the ones who take the lead. Women in rural areas contribute to family food security by providing items and services from their homes. Many rural areas are seeing a rise in the number of farms run by women who are the primary breadwinners in their family. With their help in the cooking and the harvesting of the gardens, the family was able to augment their year-round diet with fresh fruits, vegetables, and herbs.

Women are not excluded from the food industry; in fact, they run many of the food-related businesses in rural areas, including food vending and food preparation.

These pursuits not only provide cash and employment opportunities, but they also help ensure that families have access to nutritious food. Women are traditionally responsible for shopping for groceries and bringing them home, but this is only the case if they live alone. Women are responsible for preparing meals and feeding children until they are old enough to do so independently. The persistence with which mothers encourage their children to eat contributes to the transmission of eating patterns and many cultural food norms, which in turn is correlated with food security and good nutrition.

When it comes to keeping their homes and communities tidy, women are the ones who put their foot down. Women today are frequently found working in fields previously reserved for men. Women are highly represented in several fields, including law, academia, grassroots politics, and the medical field. The goals of all these activities are to generate revenue and improve the food security of individual households.

Self-Assessment Exercise

1.	Describe some farm tasks that women in different part of Nigeria undertake
2.	State the conditions must be fulfilled for a rural development program to benefit rural women:
3.	Identify the characteristics of rural development

3.4   Summary

Men are the driving force behind rural development. Women farmers are a part of the major food producers in the developing world, but they have not been accorded the recognition they so deserve. The more they are economically empowered to produce more food and more involved in policy formulation, the more poverty and rural insecurity will be addressed in the rural areas.

In this unit, we have learnt that:
✓   A woman is the opposite of a man or an adult human female.
✓   That women in the rural areas play a major role in farming and natural resource management.
✓   Women are the driving force for rural development.
✓   Women play a vital role in providing houses.

3.5 References/Further Readings and Web Resources

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3.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1

Women in rural areas of Nigeria spend between one and sixteen hours per day on productive and reproductive chores, according to available data on their participation in agricultural production, rural development, and security. Here's an illustration: among the women in the Yoruba culture of South Western Nigeria's "Cocoa belt" are actively involved in all stages of agriculture, from planting to harvesting to spraying the beans and other crops. Moreover, compared to their Yoruba counterparts, Ibo women in the forest region of Southeastern Nigeria are more likely to work in agricultural occupations.

SAE 2

The following conditions must be fulfilled for a rural development program to benefit rural women:

1.   The programme objectives must be clearly stated.
2.   In this case, rural women groups must be identified among the target rural population for whom specific measures to raise production and income can be designed, and in this case, the benefits can be touched and felt by the rural women.
3.   Research is needed to provide knowledge and information that would help in the policy building process. The research programme must tackle development issues in priority areas spelt out by rural development policy objectives.

SAE 3

characteristics of rural development:

1.   Rural development must relate to the issues of growth, equity, and efficiency in the allocation of resources.

2.   It involves the mobilization and utilization of available resources to transform the rural area into a modern society within a rural economy that is capable of bringing about social, economic, and political stability for the nation.

Unit 4   Women and Sustainable Rural Development

Unit Structure

4.1   Introduction
4.2   Learning Outcomes
4.3   Women and Sustainable Rural Development
       4.3.1   Integrated Women in decision making
       4.3.2   Women must participate in decision making in their
               communities
       4.3.3   Women venturing into new economic sectors
       4.3.4   Women and vocational training
       4.3.5   Women and Entrepreneur
       4.3.6   Support services for women Entrepreneurs
       4.3.7   The need for infrastructure in the rural areas
4.4   Summary
4.5   References/Further Readings and Web Resources
4.6   Possible Answers to Self-Assessment Exercise(s)

4.1   Introduction

The importance of women and rural development was explored in Unit
3. The guiding principle behind rural development is to empower rural
residents to solve their own problems by putting their newfound
knowledge to use. Unit 3 also taught us that women and food security is
now incorporating fields such as environmental management, and
computer technology in addition to its historical focus on agriculture and
home economics. As such, this unit will examine the role of rural
women in fostering long-term prosperity.

4.2   Learning Outcomes

By the end of this unit, you will be able to:

• state the women's role in community growth,
• explain the rise in the number of women working in traditionally
  male-dominated fields.
• State the importance of developing rural areas' access to essential
  services and facilities,

4.3   Women and Sustainable Rural Development

4.3.1 Integrated Women in decision making

As vital as women are to local and community development, they are underrepresented in rural areas of decision making and planning, especially at the regional and nutritional levels. This is because of the many demands placed on women in today's society. What a woman can offer to society is also limited by the stereotypical perception of the roles of women and men.

When compared to the more cooperative approach women typically use, especially in the community, the formal, hierarchical model of many organizations can be seen as incompatible. Time commitments to learn the ins and outs of formal organizational procedures shouldn't discourage women from being involved. For instance, in rural Spain, female involvement is highest in cultural groups, women's groups, and community organizations, but lowest in professional groups, co-ops, and unions. Small-scale food processing, textiles, tailoring, and other general services are all areas in which Nigerian women participate. Women may be overrepresented in low-wage sectors because they lack access to opportunities like higher education, credit, and technology.

Lack of female representation in decision-making positions inevitably leads to skewed goals and policies being pursued by development organizations. Local democracy and the quality of development decisions that affect the existence and future of rural communities and economies benefit greatly from gender parity in decision-making roles.

4.3.2 Women must participate in decision making in their communities

Women's participation in planning and decision-making is essential, and it should be actively encouraged and supported by local development groups, professional associations, and regional authorities. Appoint more women to leadership positions. Consideration of gender diversity in the following fields is warranted:

i.   The hiring and promotion policies of the company as a whole.
ii.   Employment Agreement or Contract (working time)
iii.   Procedures for Member Nomination and Board and Committee Selection
iv.   Decision-making processes regarding the scheduling and holding of events and gatherings.

v.   Premeditated actions at the local, regional, and national levels are needed in

The establishment of associations and networks of rural women in

1.   The involvement of existing women's associations in committees and partnerships;
2.   Encouraging women's groups to apply for funding for development initiatives
3.   linking up women's associations with development organizations.
4.   Enhancing main stream projects in the existing organization
5.   Creating awareness among women's associations and groups about available rural development programmes and projects

Time constraints are consistently cited by women as the primary barrier to their involvement in community initiatives. Every possible measure must be taken to eliminate these obstacles and increase the number of women who take part. For this to happen, males may need to be encouraged to take on more domestic responsibilities, and childcare and transportation services may need to be made more accessible.

4.3.3 Women venturing into new economic sectors

Effective rural development brings about opportunities for high-quality employment. This in turn opens up new employment prospects for young women, who might otherwise move away. Advantage can be taken of new and growing sectors such as telecommunications, local services, tourism, leisure services, and environmental improvement.

In Rivers State, Nigeria, an N. G. O., E. S. I. supported by Skye Bank, launched a female Lab driver's scheme. This scheme kicked off with 53 brand new tax cars, which have opened new routes and provided full and part-time employment for the female drivers.

Impacting female employment in developing countries does not always call for actions focused specifically on women. Identifying economic sectors that have developed the most potential and that can make a special contribution to female employment is a way of integrating equal opportunities into rural development.

4.3.4 Women and vocational training

In surveys and studies of women's needs in rural regions, there is a persistent clamor for suitable and accessible training. Women are frequently an underutilized resource, having a variety of specific aptitudes and abilities ready to be developed and applied in the formal economic sphere. Many women already have some kind of vocational qualification, which may need to be updated in order for them to re-enter the labor market.

However, proper encouragement and support are required, and training must be a realistic and feasible alternative.

Women should be taught how to grow as individuals. This would boost their confidence while also enhancing their qualities and abilities. When this is accomplished, women can be enrolled in more vocationally oriented training programs. Such courses are typically formed as a result of networks of mutual support and practical action, which leads to the formation of co-operatives, small enterprises, or local services.
Traditional gender norms continue to impact the decisions women make when pursuing occupational training.

Instead of picking traditional female areas, positive action can be taken to encourage women to investigate the opportunities afforded by traditional masculine areas. This expansion of roles can be both invigorating and rewarding for the individual in both social and economic terms.

In Greece, rural women attend courses in clothing, handicrafts, rural home economics, food processing, and agricultural tourism; in contrast, women make up less than 20% of trainees in animal husbandry, arboriculture, horticulture, and agricultural machinery.

4.3.5 Women and Entrepreneur

Women who pursue business in different ways become self-employed. This places women at the vanguard of rural innovation and diversification, for example, through the development of craft companies, culinary services, telephones, and laundry services. Women frequently have the advantage of being aware of and knowledgeable about local requirements, as well as having unique interpersonal and communication skills.

Many disadvantaged rural women in Bangladesh now own their own businesses thanks to local pay phone schemes. In Nigeria, rural women under umbrellas are increasingly a typical sight, selling GSM services to customers.

4.3.6 Support services for women Entrepreneurs

Amit et al. (2013) Women starting businesses or joining cooperatives require high-quality support services. Existing services can frequently be reviewed, modified, or added to fit the needs of self-employed women.
Women, on average, prefer to participate in women-only courses and organizations before beginning a business, according to experience.

However, once their business is formed, they want access to support services that are appropriate for the type of business they have developed and the industry in which it works.

Women may require introductory counseling in the early phases to assist them develop their ideas, discover their abilities and capacity, and boost their confidence. When a company expands, it necessitates the use of a variety of business support services.

Improved access to money and credit—through credit guarantee funds, special loan funds, or favorable action in credit applications during the start-up and expanding stages.
Training and technical assistance in farming techniques, diversification, and management for female farmers.
Mentorship from successful entrepreneurs is encouraged.

4.3.7 The need for infrastructure in the rural areas

People's and young families' desires in rural places differ from those of previous generations. Creating a social and community structure that matches these expectations is a critical component of effective rural development. It is critical to have an effective transportation network with dependable services, vehicles, routes, and timetables that are tailored to local demands. Security and security at isolated bus stops are especially crucial for women and young people, so this should be taken into account.

When rural women have easy access to amenities such as shops, healthcare, and schools, it helps to sustain rural communities.
Amit et al. (2013) Other social and communal demands, such as the internet, entertainment, revitalization of language and cultural traditions, architectural history, and the environment, should not be overlooked. When all of this is completed, it will be possible to entice young people back to the countryside and maintain the rural population. These would also generate prospects for revenue and employment.

4.4   Summary

Rural women in general are very involved in the planning and decision-making processes in their communities. When there is a balance of women and men in decision making, democracy would be strengthened and the quality of decisions made would improve.

Today's rural women have started to venture into other economic sectors that in the past were the playing fields of men. This trend should be encouraged by all stake holders in rural development. With women having started to embrace entrepreneurship with a renewed interest in the rural areas, with the help of support groups and governments, poverty will be reduced to the barest minimum.

In this unit we have discussed and learnt the following:

1.   Women must be integrated into the decision-making processes in their various rural communities to help in bringing about sustainable rural development.
2.   that when rural development is effective, more quality jobs will naturally spring up in the rural areas.
3.   In some parts of the world, women have started to venture into occupations that in the past were reserved for men.
4.   Those rural women are now clamouring for training in vocational education that would better their lives and that of their communities.
5.   That more and more rural women now own their own small and medium-sized businesses is remarkable.
6.   When the rural communities have services and infrastructure, the younger generation would stay in the rural communities and those who have left for the urban centers would return.

Self-Assessment Exercise

1.	Briefly discuss how women can be involved in the decision making activities of their communities.
2.	What are the consideration for gender diversity?
3.	Explain the concept Women and Entrepreneur

4.5   References/Further Readings and Web Resources

Amit, R., Glosten, L., & Muller, E. (2013). Challenges to theory development in entrepreneurship research. Colombia: Journal of Management Studies

Assessment of women's contribution to economic development in Kaduna state by Nicka, M. Simon M.E.D unpublished thesis.

Voices for change, rural women and communication by F A O, 1999, Rome Italy.

Women active in rural development by European Commission Directorate General for Agriculture.

4.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1

Women's participation in planning and decision-making is essential, and it should be actively encouraged and supported by local development groups, professional associations, and regional authorities. Appoint more women to leadership positions. Consideration of gender diversity in the following fields is warranted:

i.   The hiring and promotion policies of the company as a whole.
ii.   Employment Agreement or Contract (working time)
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1.   The involvement of existing women's associations in committees and partnerships;
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5.   Creating awareness among women's associations and groups about available rural development programmes and projects

Time constraints are consistently cited by women as the primary barrier to their involvement in community initiatives. Every possible measure must be taken to eliminate these obstacles and increase the number of women who take part. For this to happen, males may need to be encouraged to take on more domestic responsibilities, and childcare and transportation services may need to be made more accessible.

SAE 2

i.   The hiring and promotion policies of the company as a whole.
ii.   Employment Agreement or Contract (working time)
iii.   Procedures for Member Nomination and Board and Committee Selection
iv.   Decision-making processes regarding the scheduling and holding of events and gatherings.
v.   Premeditated actions at the local, regional, and national levels are needed in

SAE 3

Women and Entrepreneur:
Women who pursue business in different ways become self-employed. This places women at the vanguard of rural innovation and diversification, for example, through the development of craft companies, culinary services, telephones, and laundry services. Women frequently have the advantage of being aware of and knowledgeable about local requirements, as well as having unique interpersonal and communication skills.

Many disadvantaged rural women in Bangladesh now own their own businesses thanks to local pay phone schemes. In Nigeria, rural women under umbrellas are increasingly a typical sight, selling GSM services to customers.

MODULE 5 GENDER AND DISABILITY

Unit 1   Gender and Disability

Unit Structure

 1.1   Introduction

The previous modules in this course have made you aware of the health-related discrimination and disparities that women face. In this unit, we will discuss the disability experience. Consider what the term "disability" conjures up for you. When we talk about handicap, I'm sure the majority of your views will be negative; phrases like loss, deformity, tragedy, and curse come to mind. Disability calls into question our basic assumptions about reality, the world, culture, and, most crucially, our own bodies.

Disability has traditionally been defined by Begum (1992) as a physical or mental constraint that prevents an individual from participating in the life of the community and society in the same manner as non-disabled or so-called "normal" people do. Disabling conditions include spinal cord damage, cerebral palsy, blindness, deafness, and speech difficulties, amputation, mental retardation or intellectual disability, autism, and others.

However, during the last few decades, Bacquer & Sharma, (1997) have questioned the definition of disability as a personal restriction or flaw;

they see it as a social issue resulting from social discrimination and stigmatization. People with disabilities must be treated as individuals in their own right, with the same aspirations, needs, and interests as "normal" or non-disabled people. By recognizing them as individuals with human rights, society must assume responsibility for ensuring their well-being and dignity. This unit will assist you in comprehending disability as a source of social inequality. It will specifically address how gender influences the experiences and life chances of people with disabilities.

 1.2   Learning Outcomes

By the end of this unit, you will be able to:

- define Disability;
- examine social attitudes and stereotypes about disability.
- explain the role of gender in disability; and
- discuss the issues of disability and violence.

 1.3   Gender and Disability

1.3.1 What is Disability?

Simply put, disability is a state or condition of mind or body that affects an individual's functioning and interferes with their ability to participate in the activities of day-to-day life. As we have mentioned above, disability is not just an individual medical problem, but a social one. For instance, a person may have lost their ability to see. That is her "impairment". But because the environment around her makes it difficult and dangerous for blind people to function, she becomes "disabled" and thus her quality of life suffers. Thus, there is both a medical as well as a social dimension to the issue of disability. Disabled people represent the largest minority group in society after women. As health care improves and people live longer lives, the likelihood of developing an age-related disability rises. Furthermore, accidents and injuries are a major source of injury and disability. It is rightly said that we are all "temporarily able-bodied". So, disability is not just something that happens to people who are labeled as disabled. It is something that happens to all of us at some point in our lives.

Disabled people differ from one another in terms of the type and degree of disability. Moreover, gender, class, caste, race, ethnicity, sexuality, residence, and other such social, economic, political, and cultural factors

determine how disability is experienced and understood. For instance, in a rural, agricultural community, the loss of a limb may be seen as a severe disability because it affects the ability to work in the fields and earn a living. A person with an intellectual disability who can do farm work may not be considered disabled at all, but may be teased for being a simpleton. But in an urban society, having an intellectual disability, or mental retardation, as it is still known in Nigeria, may be more of a problem because so much importance is given to academic performance and getting into a profession.

But what is a disability and what does it mean to be disabled in the first place? Disabilities may be present from birth (congenital). For instance, developmental disabilities like mental retardation and autism are believed to be congenital. Malnutrition and micronutrient deficiencies may result in disabling conditions in children in the form of stunted physical and mental growth. Certain kinds of disabilities are acquired later in life due to accidents, injuries, or advancing age, as mentioned above. A disability may be static, such as the loss of a limb due to an amputation; or "progressive," in which a person's condition may deteriorate with time. The most commonly known disabilities include blindness, deafness, locomotor disability, mental retardation, cerebral palsy, and mental illness Recently , autism and learning disabilities like dyslexia have also become more common.

In legal documents and policy statements, disability is defined in terms of what qualifies for public assistance. In Nigeria, the Persons with Disabilities Act (1995) lists seven categories of disability only. A new draft disability rights law which has yet to be passed by Parliament , the Rights of Persons with Disabilities Bill, lists 19 disabilities which will qualify for state assistance when the bill becomes law.

People with disabilities are the most neglected and disempowered segment of the population. Due to their marginalized status, they are denied the fundamental civil, political, social, and economic rights that are guaranteed to all citizens in a democracy. The plight of women with disabilities is even worse, since they have to face the double oppression of gender and disability. Indeed, not only are they a socially invisible category, but their plight is worse than that of both men with disabilities and other non-disabled women. A disabled child is considered a curse on the family and is often ill-treated and abused.

According to the Census of Nigeria (2011) 26.8 million people have some form of disability in Nigeria, accounting for 2.11 percent of the total population. Of these, 15 million are men and 11.8 million are women. Thus, women constitute over 44 percent of the people with disabilities in Nigeria. This is believed to be a conservative figure as the

Census took into account only a limited number of disabilities. Using a wider definition of disability, which includes conditions like diabetes and cardiovascular disease, the World Health Organisation (WHO) estimates that 6%–10% of the population suffers from identifiable physical or mental disability. That comes to over 70 million people in Nigeria. It should be noted that estimates of the total number of people with disabilities in a country vary depending on the definition of disability used, the degree of impairment, and survey methodology, including the use of scientific instruments for identification and measurement of the disabling conditions. Wars and conflict, HIV/AIDS, industrial injuries, and road accidents are increasing the number of disabled people. As previously stated, increased life expectancy has increased the incidence of age-related and chronic disease-induced disabilities globally.

Types of disability

1. Physical disability: Physical disability is a situation where an injury has limited the physical functioning of the limbs, fine bones, or gross motor capability in a physical way. Other physical disabilities include dysfunctions that limit other features of daily living, such as sleep apnea.
2. Sensory Disability: Sensory disability is a dysfunction of one or more of the body's senses. The word is typically used to illustrate vision and hearing impairment, but other senses can be impaired as well.
3. Visual Impairment: This is simply the loss of sight of a person to the extent that they require extra support through an important limitation of visual capability resulting from either a disease or trauma in order to function. (2003 Medicare Vision Rehabilitation Act)
4. Intellectual disability is a broad disability subject that ranges from mental incapability to cognitive discrepancy, too mild or specific learning disability to qualify as mental incapability. Intellectual disabilities may appear at any age. Mental incapacity or dysfunction is a type of intellectual disability. Many advocates in most Western countries now use the term "intellectual disability" instead of "mental incapacity" to mean the same thing.
5. Mental health and emotional disabilities
6. Developmental disability: A developmental disability is any disability that results in problems with growth and development.
7. Hearing Impairment: Hearing impairment or deafness refers to circumstances in which people are fully or partially incapable of noticing or perceiving at least some frequencies of sound which can characteristically be heard by other people. If the deafness is mild and does not prevent the person from

functioning normally, then it is not necessarily a hearing impairment.

8.   There are several types of olfactory disorders:
   a.   Dysomia: Aroma smells differently than it should smell.
   b.   Hyperosmia: an abnormally acute sense of smell.
   c.   Hyposmia: decreased ability to smell
   d.   People who believe or believe they have body odor
   e.   Things that smells worse than they should (McLaughlin & Margolskee, 1994).

1.3.2 Social Attitudes and Stereotypes

Historically, people with disabilities have always been regarded with a mixture of fear, horror, and disdain, almost as if they were sub-human. They have been portrayed as freaks, helpless victims, and a lifelong burden for families and society. Even in religion and mythology, negative traits have been attributed to some form of deformity, be it Manthara, the hunchback in the Ramayana, or Shakuni, the "lame" of the Mahabharata. The law of karma decreed that being disabled was a punishment for past misdeeds. Such conceptions of the disabled by the nondisabled lead to the marginalisation and disempowerment of a whole population group. At the same time, such negative stereotypes are internalized by disabled people themselves. This leads to passivity, dependency, isolation, low self-esteem, and a complete loss of initiative. In Pity, segregation, discrimination, and stigmatisation have become normalised in the management of people with disabilities.

In Nigeria, the dominant attitude towards people with disabilities is that of pity. This is reflected in social policies, which are based upon charity and welfare. Medical rehabilitation, including distribution of assistive aids and appliances such as braces, crutches, hearing aids, etc., special schools, vocational training in low-end occupations, and sheltered employment, have been the pillars of state policy for the disabled right from the colonial period. Furthermore, since many of them are hidden away from public view and denied access to education and social experiences, they have not been able to come together in a big way and make their presence felt in public life.

Things began to change marginally after 1981 (the International Year of Disabled Persons), when the issue of disability was opened up at the national level. The changing international climate centered on human rights and marginalized groups compelled the government to implement policy changes such as reservations in educational institutions and employment. But real progress in the form of concrete legislation to deliver the promise of equality of opportunity and social justice only

came in 1995 with the passage of the Persons with Disabilities (Equal Opportunities and Full Participation) Act. Other legislation soon followed. One of the historic international policy documents in recent times was the United Nations Convention for the Rights of Persons with Disability (2006), which was also signed by Nigeria in 2007. This signalled the introduction of a view of disability as a human right and development issue rather than simply a matter of charity and welfare. Several disability rights groups and NGOs have emerged in recent times, and disability-related issues are being increasingly included in the curricula of educational institutions.

1.3.3 Disability and Gender

The plight of women with disabilities, as earlier mentioned, is far worse than that of men, as they suffer on account of being a woman in a male-dominated society and being disabled in a world that considers the healthy, able body as "ideal". How a person with a disability experiences the condition and is perceived by others is largely dependent on whether s/he is male or female. For instance, Michelle Fine and Adrienne Asch point out that women with disabilities experience "sexism without the pedestal" (1988), i.e., they are doubly disadvantaged. Not only do they experience disability-linked discrimination, but they also experience sexism and are denied the consideration and social status that non-disabled women may claim as wives and mothers. Men with disabilities also experience a similar assault on their masculinity and may be shamed or bullied as "not being man enough" or as being dependent and burdened upon the family. This can be very bruising and damaging to their self-respect as, traditionally, men are expected to be the providers and decision-makers of the family.

As mentioned earlier, the 2011 Census estimates that there are over eleven million women with disabilities in Nigeria. Some research estimates that there are over 35 million women with disabilities in Nigeria (Bacquer and Sharma, 1997). Others put the figure at 20 million. 98% of the disabled are illiterate, and only 1% have access to healthcare and rehabilitation (Action Aid, 2003). But these statistics are only the tip of the iceberg when it comes to gauging the level of neglect, isolation, stigma and deprivation that characterise their lives. The majority of women with disabilities in Nigeria suffer the triple discrimination of being female, being disabled, and being poor. Let us discuss some of the aspects of discrimination that these women experience.

1.3.4 Marriage and Family Life

A disabled woman is considered incapable of fulfilling the normative feminine roles of homemaker, wife, and mother. Then, she also does not fit the stereotype of the normal woman in terms of physical appearance. Since women embody family honour, disabled girls are kept hidden at home by families and denied basic rights to mobility, education, and employment. They are less likely to be given in marriage than disabled men. The capacity of women with disabilities to be sexual partners, homemakers, and mothers is questioned and doubted. They are not considered capable of performing household chores efficiently, having meaningful sexual relationships, or producing and rearing healthy children. Under these circumstances, they may be married off to older, already married men or men in poor health. In short, women with disabilities do not have the same options for marriage and motherhood as non-disabled women. Being nurturing and caring are important aspects of female identity and cultural expectations of "proper" womanhood, but women with disabilities are themselves in need of care. Thus, they are not regarded as complete women.

Self-Assessment Exercise

1.	Explain the issues of gender in disability.
2.	Explain the problems of disabled women in marriage.
3.	State and discuss the types of disabilities

Violence and Abuse

Being powerless, isolated, and anonymous, women with disabilities are extremely vulnerable to abuse and violence. In addition, help in activities of daily living like dressing, eating, and other bodily activities makes them more vulnerable to abuse both at home and in institutions. She will be less able to defend herself in a risky situation because she may not be able to run or scream for help. Then, people with developmental disabilities may be too trusting of others and, hence, may be easier to trick, bribe, or coerce. They may not understand the difference between "good touch" and "bad touch". Many cases are known of mentally or intellectually disabled girls or women who are sexually abused by people responsible for their safety and care because they are sure that the victim will not be able to report what has happened to her, and the abuser can escape scot-free. People with speech and hearing difficulties may have limited communication skills to report abuse. Furthermore, since disabled people are often taught to be obedient, passive, and to control their behavior, this may make them easy victims.

Physical Access and Mobility

Women in our country, in general, find it difficult to move freely from one location to another for work or leisure. So we can well imagine the condition of women with disabilities. Poor public transport, bad roads or no roads, lack of proper lighting and safety on the streets all make it very difficult for women with disabilities to move from one place to another without assistance or help. You may have seen women with disabilities in public places facing great hardships because the built environment (roads, buildings, toilets, etc.) is so difficult for them to negotiate. Recently, there was an incident widely reported in the media of a lady professor who is a wheelchair user not being provided a wheelchair at the airport when her flight landed. She had to crawl on the ground to board the bus that returned passengers to the airport building. Conditions on public buses and on the railways are also very unfavourable for people with disabilities in general and women in particular. The lack of proper toilet facilities is a major problem. Public toilets are filthy and unhygienic and usually at ground level (Nigerian style toilet), making it very difficult for loco-motor disabled women who often get around by crawling on all fours. Many women with disabilities have narrated their experiences of not eating food or even drinking water for long periods while they are out of the house for fear that they may need to use the toilet. This has a bad effect on their health. Due to these difficulties in moving from place to place, families often prefer to keep their disabled daughters confined within the four walls of the home. Many such girls never get the opportunity to interact with the outside world; go to school, make friends, or visit relatives or neighbours. This leads to feelings of depression, isolation, and worthlessness.

Education, Training and Employment

The vast majority of disabled girls never go to school. There is a lot of social stigma attached to their condition, and families may want to keep them hidden from the rest of the world for fear of bringing a bad name to the family and jeopardizing the marriage prospects of other girls in the family. Special schools or vocational centres that are equipped to deal with their special needs are usually only found in urban centres, and travelling daily to these centres becomes a burden on the family. Lack of hostel facilities and proper care if such hostels exist further worsens the problem. Many families consider their disabled daughters unfit for education and are unwilling to invest any money for the purpose because the girls are already considered a burden. Needless to say, most women with disabilities find it very hard to secure employment because of their lack of education and training. This poses a serious problem for their futures, especially after their parents die, leaving them without financial support or independence.

216

Health Care
Girls and women with disabilities may suffer from several health problems which may be related to their disability and which may require prolonged and costly medical care, rehabilitation, occupational therapy, physiotherapy, special diets, etc. Assistive devices like hearing aids for the deaf, wheelchairs, or artificial limbs for those with loco-motor disabilities may prove prohibitively expensive for poor families. Women find it very humiliating when they go for health checkups because health professionals often treat them in an insensitive and callous way. Many women neglect their health because they do not want to burden their families more and consider themselves worthless. Health is directly related to nutrition and a good quality of life. Many women with disabilities, also suffering from poverty and neglect, do not get adequate nutrition, fresh air, exercise, and a wholesome atmosphere in which they can be healthy.

Leisure Activities
As mentioned earlier, girls and women with disabilities are often confined within the house because of stigma, shame, and practical considerations like mobility issues. This gives them little opportunity to socialise with their peers, make friends, attend family events, religious ceremonies etc. This further isolates them and makes their lives dull and drab. As earlier mentioned, our public spaces are not at all accessible for people with disabilities. Leisure activities like going out for a meal or for a film become potentially embarrassing and humiliating encounters. A disabled woman may have to be physically carried because there is no lift or ramp, or she may be forced to sit apart from her companions due to insufficient space for her wheelchair.

Thus, we see that women with disabilities face violations of their rights at every level. They are considered a financial burden and social liability by their families; they are denied opportunities to move outside the home and have access to education; they are viewed as asexual, helpless and dependent; their vulnerability to physical, sexual and emotional abuse is enormous; their aspirations for marriage and parenthood are often denied; they grow up isolated and neglected within the walls of their homes or special institutions with no hope of a normal life.

Although a rights-based approach has entered the disability rights movement, the specific concerns of women with disabilities have not yet found a place either in government policies and programmes or in the voluntary sector. Legislation is a key tool for social empowerment, but existing legislation on disability is silent when it comes to the concerns of women. Ironically or expectably, the disabled rights movement all over the world, including Nigeria, is male-dominated. It may even be

blatantly sexist. Even within the women's movement, women with disabilities rarely figured as a distinct group in international covenants. However, the Beijing Declaration in 1995, Platform for Action, specifies women with disabilities as a particularly vulnerable group with little access to information on their fundamental rights. This is a serious lacuna, which needs to be rectified at various levels. One of the most important features of the United Nations Convention on the Rights of Persons with Disabilities, which was passed by the General Assembly in 2006, is the incorporation of a separate article on women with disabilities. Being a signatory to this Convention, the Nigerian state is henceforth duty bound to incorporate a gender perspective in all its policies and programmes in the disability sector. The new disability bill mentioned at the start of this unit was criticized by disabled women activists and scholars because it lacked a specific section on women with disabilities. It is hoped that this will be addressed when the Bill is brought to Parliament again.

This unit has been adapted and modified from the Unit 'Disability and Feminism' (CourseMWG Unit Number 001) prepared for the MAWGS programme of SOGDS authored by Renu Addlakha and Shubhangi Vaidya.

1.4   Summary

Disability is a universal human condition and we are all only "temporarily able-bodied". The notion of disability as a tragedy or medical anomaly has been challenged by scholars who view it as a social as well as biological condition. Discriminatory social attitudes and the denial of basic rights to people with disabilities have made them weak, powerless, and isolated throughout history. The condition of women with disabilities has been particularly difficult, and they have faced discrimination and marginalization in all aspects of life: from marriage and family life to mobility, education, employment, health care, and leisure. However, the new rights-based approaches and international policies that have been introduced over the past few years have created greater awareness about their condition. Rigorous research and life-writing by women with disabilities has contributed to our knowledge and understanding. Popular cinema has also become a popular topic of interest. All these developments will hopefully lead to a better understanding of the situation and concrete action on the ground through enabling policies and laws to ensure that all people with disabilities get the opportunity to lead fulfilling lives.

The Nigerian Census is the largest single source of a variety of statistical information on different characteristics of the people of Nigeria. With a history of more than 130 years, this reliable, time-tested exercise has been bringing out a veritable wealth of statistics every 10 years, beginning in 1872, when the first census was conducted in Nigeria nonsynchronously in different parts. For scholars and researchers in demography, economics, anthropology, sociology, statistics, and many other disciplines, the Nigerian Census has been a fascinating source of data. The rich diversity of the people of Nigeria is truly brought out by the decennial census, which has become one of the tools to understand and study Nigeria The responsibility of conducting the decennial census rests with the Office of the Registrar General and Census Commissioner, Nigeria, under the Ministry of Humanitarian Affairs, Government of Nigeria. The Census Act was enacted in 1948 to provide for the scheme of conducting a population census with the duties and responsibilities of census officers. The Government of Nigeria decided in May 1949 to initiate steps for the systematic collection of statistics on the size of the population, its growth, etc., and established an organization in the Ministry of Home Affairs under the Registrar General and ex-Officio Census Commissioner, Nigeria. This organization was tasked with producing data on population statistics such as Vital Statistics and the Census. Later, this office was also entrusted with the responsibility of implementing the Registration of Births and Deaths Act, 1969 in the country. (www.censusofNigeria.gov.in)

1.5   References/Further Readings and Web Resources

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1.6   Possible Answers to Self-Assessment Exercise(s)

SAE 1

Explain the issues of gender in disability.
Answer:

The plight of women with disabilities, as earlier mentioned, is far worse than that of men, as they suffer on account of being a woman in a male-dominated society and being disabled in a world which considers the healthy, able body as "ideal". How a person with a disability experiences the condition and is perceived by others is largely dependent on whether s/he is male or female. For instance, Michelle Fine and Adrienne Asch point out that women with disabilities experience's exism without the pedestal' (1988, p.1), i.e., they are doubly disadvantaged. Not only do they experience disability-linked discrimination, but they also experience sexism and are denied the consideration and social status that non-disabled women may claim as wives and mothers. Men with disabilities also experience a similar assault on their masculinity and may be shamed or bullied as 'not being man enough' or being dependent and burdened upon the family. This can be very bruising and damaging to their self-respect as, traditionally, men are expected to be the providers and decision-makers of the family.

SAE 2

Explain the problems of disabled women in marriage.
Answer:

A disabled woman is considered incapable of fulfilling the normative feminine roles of homemaker, wife, and mother. Then, she also does not fit the stereotype of the normal woman in terms of physical appearance. Since women embody family honour, disabled girls are kept hidden at home by families and denied basic rights to mobility, education, and employment. They are less likely to be given in marriage than disabled men. The capacity of women with disabilities to be sexual partners, homemakers, and mothers is questioned and doubted. They are not considered capable of performing household chores efficiently, having meaningful sexual relationships, or producing and rearing healthy children. Under these circumstances, they may be married off to older, already married men or men in poor health. In short, women with disabilities do not have the same options for marriage and motherhood as non-disabled women. Being nurturing and caring are important aspects of female identity and cultural expectations of "proper"

womanhood, but women with disabilities are themselves in need of care. Thus, they are not regarded as complete women.

SAE 3

1. Physical disability: Physical disability is a situation where an injury has limited the physical functioning of the limbs, fine bones, or gross motor capability in a physical way. Other physical disabilities include dysfunctions that limit other features of daily living, such as sleep apnea.
2. Sensory Disability: Sensory disability is a dysfunction of one or more of the body's senses. The word is typically used to illustrate vision and hearing impairment, but other senses can be impaired as well.
3. Visual Impairment: This is simply the loss of sight of a person to the extent that they require extra support through an important limitation of visual capability resulting from either a disease or trauma in order to function. (2003 Medicare Vision Rehabilitation Act)
4. Intellectual disability is a broad disability subject that ranges from mental incapability to cognitive discrepancy, too mild or specific learning disability to qualify as mental incapability. Intellectual disabilities may appear at any age. Mental incapacity or dysfunction is a type of intellectual disability. Many advocates in most Western countries now use the term "intellectual disability" instead of "mental incapacity" to mean the same thing.
5. Mental health and emotional disabilities
6. Developmental disability: A developmental disability is any disability that results in problems with growth and development.
7. Hearing Impairment: Hearing impairment or deafness refers to circumstances in which people are fully or partially incapable of noticing or perceiving at least some frequencies of sound which can characteristically be heard by other people. If the deafness is mild and does not prevent the person from functioning normally, then it is not necessarily a hearing impairment.
8. There are several types of olfactory disorders:
    a. Dysomia: Aroma smells differently than it should smell
    b. Hyperosmia: an abnormally acute sense of smell.
    c. Hyposmia: decreased ability to smell
    d. People who believe or believe they have body odor
    e. Things that smells worse than they should

Unit 2   Reproductive Health and Rights

Unit Structure

2.1   Introduction
2.2   learning outcomes
2.3   Reproductive Health and Rights
      2.3.1   What is Reproductive Health and Rights?
      2.3.2   What is Reproductive Health?
      2.3.3   What is Programme of Action for Nigeria under RCH
             Approach?
      2.3,4   Indicators of Reproductive Health
      2.3,5   Reproductive and Child Health Policy: A Critique
2.4   Summary
2.5   References/Further Readings
2.6   possible answers to self-assessment exercise (s)

 2.1   Introduction

Reproductive health and the rights of every individual are fundamental to the wellbeing of the family, community, society and the development of a country. The Programme of Action of the International Conference on Population and Development in Cairo in the year 1994 defined reproductive health and included the perspective of individual rights under its definition. The Cairo programme laid down the purpose of reproductive health as "enhancement of life and personal relations and not merely counseling and care related to reproduction and sexually transmitted diseases" (WHO, 2015). Reproductive and maternal health are major issues of concern in both the developing and developed worlds. It impacts women and men differently. For instance, women's reproductive health and rights deal with issues of pregnancy, childbirth, and individual access to contraception and safe abortion. These issues become complicated for women when they intersect with other cultural and social practices. With this background, you will learn about reproductive health and rights from a gender perspective.

2.2   learning outcomes

By the end of this unit, you will be able to:

- explain the meaning of "reproductive health and rights";
- state the indicators of reproductive health and rights;
- explain international conventions and their role in implementing the Reproductive Rights Approach; and
- explain briefly the Reproductive and Child Health Policy (RCH) in Nigeria.

Let us begin by reading what is understood by reproductive health and the reproductive rights of an **individual.**

2.3   Reproductive Health and Rights

2.3.1 What is Reproductive Health and Rights?

Reproductive rights are also legal rights that give freedom to an individual or couple to take decisions with regard to reproduction and reproductive health (Jaiswal 2012). The conceptualization of reproductive health and rights can be linked to the early women's struggle to demand their right to legal and safe abortion in industrialized countries. Later, the concept of women's reproductive health was reformulated in the year 1994 at the International Conference on Population and Development (ICPD), popularly known as the Cairo Conference. The Cairo Conference emphasized that women's health is socially constructed. Therefore, it is important to understand reproductive health in the context of an individual or couple's right to reproductive health. Reproductive health is recognized as a human rights issue also

Box No1.

The ICPD defines reproductive rights in its Chapter 7 as follows:
These rights are founded on the recognition of the fundamental right of all couples and individuals to freely and responsibly decide the number, spacing, and timing of their children, as well as to have the information and means to do so, as well as the right to achieve the highest level of sexual and reproductive health. It also includes their right to make decisions concerning reproduction free of discrimination, coercion, and violence. (UN Population Fund, para. 7.3.; original emphasis, cited in Jaiswal 2012).

Reproductive rights are a broader framework under which reproductive health is included and clearly defined. The definition of reproductive health was recognized by the **Fourth World Conference on Women in 1995,** known as the **Beijing Declaration and Platform** for Action, as a human rights issue for women. Reproductive rights may include the following rights for women:

1. the right to an abortion that is legal or safe;
2. the right to contraception;
3. Right to education in order to make reproductive choices (emphasis added, Amnesty International 2007, in Jaiswal 2012).

2.3.2   What is Reproductive Health?

Reproductive health is defined by the Cairo Program of Action as follows:
Reproductive health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and its functions and processes. (Jaiswal, 2012) The definition of reproductive health has implications for both women and men. The Programme of Action (POA) in ICPD placed reproductive health and rights as follows:

1. The right of couples and individuals to choose the number, timing, and location of their children, as well as the information and resources to do so;
2. She can regulate her fertility through access to information and good health services;
3. They have access to fertility-controlling methods that are safe, effective, affordable, and acceptable to them.
4. Detection and treatment of Reproductive Tract Infections (RTIs) and sexually transmitted diseases in women; RTI/HIV prevention and treatment:
5. Continue to be free of reproductive morbidity (death); and
6. Bear and raise healthy children. (Source: Qadeer 1998; Srinivasan et al. 2007; Jaiswal 2012).

During the post-Cairo period, specific recommendations were made by various international conventions to ensure the reproductive rights and health of every woman. Let us read about some of the major international conventions that outlined different measures to ensure reproductive health and rights at the national level.

Box No.2

1.	"Mothers should be given special protection during a reasonable period before and after childbirth" (United Nations 1996).
2.	As Article 12(2) of the Convention on the Elimination of Discrimination against Women (CEDAW) outlines, "State Parties shall ensure women appropriate services in connection with pregnancy, confinement, and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation" (United Nations, 2979).
3.	General Recommendation No. 24 on Article 12 of CEDAW directs states to take up the responsibility for preventing maternal mortality. Article 14(1) of CEWAD recommends the states take account of the problems faced by rural women and take appropriate measures to address these problems.
4.	Millennium Development Goal (MDG) Goal-5-Improving Maternal Health and Mortality specifies universal access to reproductive health services by 2015. (cited by Jaiswal 2012).

These are international forums in which women's reproductive rights are specified and demand action at the state level to improve the condition of reproductive and child health in every country. In Nigeria, the majority of women still don't have access to reproductive health services. When we read the section on the indicators of reproductive health and rights, we will understand the situation of maternal health in Nigeria.

2.3.3   What is the Programme of Action for Nigeria under the RCH Approach?

Further, the POA also recommended a set of development goals for bringing a sustainable and equitable society to implement the Reproductive and Child Health Policy in Nigeria. The development goals include sustainable economic development.

1.   education for female children
2.   promoting gender equity, equality, and women's empowerment;
3.   Infant, child, and maternal mortality reductions; and
4.   Universal access to reproductive and sexual health services.

(Source: Srinivasan et al., 2007).
These agreements aim to create a sustainable society in which everyone's reproductive health and rights can be realized.In the year 1997, the government of Nigeria officially adopted the RCH approach and recognized the RCH programme as the national policy of the Government of Nigeria. The RCH programme introduced the target-free approach to family planning and framed the POA for Nigeria as:

1.   Immunization of children and access to contraceptive services by couples
2.   Identification, prevention, and treatment of RTIs and STDs;
3.   Adolescent girls and boys receive reproductive health education and services.
4.   Identification, prevention, and treatment of cervical and uterine cancer for women who are at the stage of menopause; and
5.   Family planning as an integral part of the RCH programme

In rural areas of Nigeria, Primary Healthcare Centres (PHCs) have been identified as the core unit to integrate the RCH approach into the national health policies of the country. An Auxiliary Nurse Midwife (ANM) became the core agent to provide basic reproductive and child health services in rural areas. Therefore, the role of ANM was further expanded as counselor, educator, service provider, and coordinator of various other health programmes (Srinivasan et al. 2007, pp. 2931-2932).

These are some of the basic concepts of reproductive health and rights in Nigeria. You will be reading more about the reproductive health indicators in the next section of this unit. In the following section, you will read about the indicators of reproductive health.

2.3.4 Reproductive Health Indicators

The following are the indicators of reproductive health:

1.   Reproductive rights aim at ensuring universal access to reproductive health services. The approach of providing care to the clients became an integral part of the POA. For example, the type of care provided to the clients by the service-delivery systems Continuous counseling, interpersonal communication, and information sharing between the clients and the service providers become the basis of the quality of care. Imparting training for skill development is also emphasized within the POA of ICPD. According to Sadik (2000), the UNFPA field study of different countries revealed that there were about 45 countries which imparted training programmes to the service providers to implement reproductive health and the right approach in their countries.
2.   **Gender Relations and Women's Empowerment**: It is one of the indicators of reproductive health and rights. Many countries took the initiative to eliminate all forms of discrimination against women, and efforts were made at the national level to create a space for gender equality. According to the UNFPA report, out of

114 countries, 98 countries took positive initiatives to ensure gender equality. The positive initiatives include:

- establishing institutions and ministries to look into the rights of women and children,
- Facilitating the right to education and health,
- Bringing legal ratification to protect the rights of women and children,
- protecting women and children from the harmful practices of the community.

In Nigeria, a few constructive initiatives include: laws against sex-selective abortion; Beti Bachao Beti Padhao; Succession Act; Domestic Violence Act; Sexual Harassment Act; Verma Committee Report; Right to Education; and so on.

1. **Contraception and abortion**: this is an important area of feminist enquiry within the domain of reproductive health and rights. In the year 2010, the development of pills completed its fiftieth year. Many experts view that the contraceptive pills have impacted gender relations in a significant way. For instance, the development of pills and better contraceptive methods has increased women's reproductive choice to avoid unwanted pregnancies, which in turn transforms the maternal health indicators. Unintended pregnancies may result in abortions, which is illegal in many countries. In developing countries, abortion-related complications amount to maternal deaths when abortions are carried out under illegal and unsafe conditions. Globally, unsafe abortion accounts for 13% of maternal deaths (World Health Organization Regional Office for Africa 2010, cited by Lips, 2014).

2. In Nigeria, an estimated 1.7 percent of pregnancies end in induced abortion, 4 million to 6 million abortions are performed illegally, and 9 to 16 percent of maternal deaths are caused by unsafe abortions (Centre for Reproductive Rights and ARROW 2005, cited in Whittaker 2013).

Therefore, we can say that the development of pills and other contraceptive methods in some ways has expanded women's reproductive decision-making and access to safe contraception. On the contrary, not much development has happened towards men's access to contraception. Usage of condoms and sterilization through vasectomy are the most developed contraceptive methods for men. However, the effort and approach of the family and the government towards involving more men in accepting major responsibility for contraception (Lips, 2014). When we talk about reproductive health and rights, the focus is more on targeting women rather than involving men in this process of

decision-making. The reproductive health approach emphasizes the involvement of men in reproductive decision-making and can reduce gender-based discrimination and violence against women in family and society. Therefore, the Ministry of Health and Family Welfare, Government of Nigeria, in its National Population Policy (2000), emphasized the involvement of men in making contraceptive choices and making efforts to utilize the reproductive and child health services in Nigeria (Singh et. al., 2006).

Maternal Health: Maternal health is a significant dimension of reproductive health. Maternal health risks often increase due to pregnancy, childbirth, poverty, and social practices of early marriage and motherhood. Lips (2014) list some of the pregnancy-related complications as severe bleeding during and after childbirth, infections, hypertension, heart disease, diabetes, abortion, and so on. In developing countries, these complications, combined with severe poverty, increase the risks of maternal mortality. In developed countries, the proportion of pregnancy-related deaths is high among women who have less access to economic resources and modern medical care. In both developed and developing countries, maternal mortality is common among women belonging to underprivileged groups. Let us read a case study to understand how women are denied reproductive services in Nigeria.

Box No.3

From the perspective of women's autonomy and reproductive rights, Jaiswal (2012) cites this case study in her article Commercial Surrogacy in Nigeria: An Ethical Assessment of Existing Legal Scenario. The case study is about Shanti Devi's right to life and reproductive health. She was a BPL cardholder and belonged to the Scheduled Caste community. In 2008, she carried a dead foetus in her womb for five days. Although she demanded medical treatment at various hospitals, she didn't have the money to pay the hospital fees. Finally, the foetus was removed from a government hospital, and she was discharged immediately from the hospital without realizing the condition of her physical health. She got pregnant again in less than two years and gave birth to a baby in January 2010 without the assistance of any skilled birth attendant and died immediately (p. 17). The court asked the State of Haryana to pay compensation of INR 2,40,000 to the family of Shanti Devi because it is a form of violation of her human rights.

In the 11th Year Plan, Nigeria specified its own goals as inclusive and faster growth. This is possible by integrating women and marginalized groups into development processes; additionally, significant attention is being paid to lowering Nigeria's Maternal Mortality Rate, for which the

government is committed to allocating adequate resources and addressing obstetric emergencies. In the year 2004–2005, the Ministry of Women and Child Development (MWCD) outlined the mission statement, i.e., "budgeting for gender equity" (Mahapatro, 2014). In Nigeria, various institutional mechanisms and policies are formulated to realize the goal of women's empowerment. Some significant policies include:

1.   National Health Policy
2.   The Common Minimum Programme,
3.   The National Rural Health Mission (NRHM) and
4.   RCH programme

These programs focus on women and child health to reduce maternal, infant, and child mortality; provide antenatal and post-partum care; and make accessible, affordable, and appropriate health services to all, with specific emphasis on women and children from marginalized sections of society (Mohapatra 2014).

In spite of states' proactive action and positive discrimination towards women, many poor women in Nigeria are still deprived of their basic health rights. There are many cases which show that many women have hardly any access to family planning and other reproductive services in Nigeria. Let us now read a case to make you understand the point made here.

This is a case about Jaitun vs. Maternity Home, MCD, Jangpura & Ors. In which the High Court of Delhi directed the Municipal Corporation of Delhi (MCD) and the Government of the National Capital Territory of Delhi to provide INR 50,000 in compensation to Fatima. Fatima, a 24-year old woman suffering from epilepsy, was forced to give birth under a tree on a crowded street in New Delhi. She was denied delivery of her baby by the maternity home in Delhi. According to the Court, this is a case of the public health system completely failing to implement the programs and schemes designed to reduce maternity and neonatal mortality in Nigeria. The Court said:"...the complete failure of the implementation of the schemes. With the women not receiving attention and care in the critical weeks preceding the expected dates of delivery, they were deprived of accessing minimum health care at either home or at public health institutions. It points to the failure of the referral system where a poor person who is sent to a private hospital cannot be assured of quality and timely health services". (Refer Jaiswal).

Let us read about the reproductive rights of adolescents.
Adolescent Reproductive Rights: The ICPD emphasizes the importance of adolescent girls' and boys' reproductive and sexual health. Many

countries still regard the discussion of young people's reproductive and sexual health as a grey area. Therefore, ICPD put much emphasis on enabling young people to make decisions related to reproduction and their role as parents. The UNFPA field report suggests that around 55 countries have included adolescent reproductive health in their national health plans and non-governmental organizations (NGOs) are working in alliance with the government of their country to provide information and services related to reproductive health to young people. The UN Special Session calls for the following Programme of Action:

"The governments are supposed to provide confidential services to address effectively their reproductive and sexual health needs, respecting their cultural values and religious beliefs, emphasizing the identity and rights of the young people themselves. Furthermore, governments are urged to include at all levels, as appropriate, of formal and non-formal schooling, education about population and health issues, including reproductive health issues ("(Sadik, 2000).

2.3.5 Reproductive and Child Health Policy: A Critique

One of the major challenges posed by the international organizations and advocates of women's health movements is towards integrating public health and human rights principles under the comprehensive RCH policy. The main focus of this programme is to transform the conventional family planning programme into a rights-based approach in which equity and empowerment of women can be ensured within the public health programme. However, there is a wide gap between the public health perspective and ensuring rights and equity for women.

Many health programs often fail to deal with the socio-cultural and economic conditions of the society in which both health care providers and clients are located. Therefore, in many cases, the implementation of the reproductive health and rights agenda has become a complex issue.
Datta and Mishra argue that, after many years of Nigeria's commitment to reproductive and child health policy, the policy still faces a lot of challenges in terms of understanding the concept of reproductive rights. There is a lack of public understanding of viewing reproductive health in terms of women's rights. In Nigeria, advocating for reproductive health actually faces challenges for the following reasons:

- Advocating for reproductive health and rights needs a pro-active approach for implementation.
- The concept of reproductive health continues to evoke discomfort among women's groups, policymakers, and health practitioners.

- The government remains committed towards achieving demographic goals despite the RCH policy's goal towards women's health rights.

- While implementing the RCH policy in the field, concepts like "rights" and "health" have been seen as complex subjects by policy makers and programme managers.

- The concept of clubbing child health along with the reproductive health of women has made it difficult to address the issues of women, independent of their maternal role and responsibility. The RCH programme, to some extent, has the principle of a target-driven family planning approach as it continues to exclude single women from the range of services.

- The RCH programme is largely an expansion of the existing Maternal Child Health/Family Planning (MCH/FP) package with additional services like termination of pregnancy and prevention and treatment of reproductive tract infections and sexually transmitted diseases.

- ICPD has limited women's health to the issues of safe abortion and women's reproductive rights to the extent of making choice over contraception.

- Central concepts like a comprehensive and integrated reproductive and child health policy will remain defined in the programme. For example, at the level of implementation, the health care providers feel that they are unclear about how to provide a rights-based health care facility to all the clients simultaneously (this section is adapted from the MA in Gender and Development Studies).

Self-Assessment Exercise

1. Explain various indicators of reproductive health.
2. Explain reproductive and child health policy with its good prints and limitations.
3. What are the challenges faced in advocating for reproductive health in Nigeria:

2.6   Summary

This Unit speaks about the reproductive health and rights of individuals. It discusses the origin of the concept of reproductive rights in international conventions. The Units tells us that women's right to reproductive health is a matter of human right issue which cannot be ignored in the context of inclusive development and women's empowerment. In the last, the unit also provides a critic of reproductive

and child health policy from gender perspective. It aims at understanding reproductive health in relation to decision-making, choice and universal access to health services in Nigeria.

Human rights-based approaches prioritize those who are marginalized, excluded, or discriminated against. This often requires an analysis of gender norms, different forms of discrimination, and power imbalances to ensure that interventions reach the most marginalized segments of the population.

Elements of good practices under a human rights-based approach

- Programmes identify the realization of human rights as ultimate goals of development
- People are recognized as key actors in their own development, rather than passive recipients of commodities and services.
- Participation is both a means and a goal.
- Strategies are empowering, not disempowering.
- Both outcomes and processes are monitored and evaluated.
- Programs focus on marginalized and excluded groups.
- The development process is locally owned.
- Programs aim to reduce disparities and empower those left behind.
- Situation analysis is used to identify immediate, underlying, and root causes of development problems.
- Analysis includes all stakeholders, including the capacity of the state as the main duty-bearer and the role of other non-state actors.
- Measurable goals, targets, and indicators guide the formulation of measurable goals, targets, and indicators in programming.
- National accountability systems need to be strengthened with the aim of ensuring independent review of government performance and access to remedies for aggrieved individuals.
- Strategic partnerships are developed and sustained.

 2.5   References/Further Readings and Web Resources

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        Assessment of Existing Legal Scenario from the
        Perspective of Women's Autonomy and Reproductive
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2.6   possible answers to self-assessment exercise(s)

SAE 1
Explain various indicators of reproductive health.

Answer:

The following are the indicators of reproductive health.

1.   Reproductive rights aim at ensuring universal access to reproductive health services. The approach of providing care to the clients became an integral part of the POA. For example, the type of care provided to the clients by the service-delivery systems Continuous counseling, interpersonal communication, and information sharing between the clients and the service providers become the basis of the quality of care. Imparting training for skill development is also emphasized within the POA of ICPD. According to Sadik (2000), the UNFPA field study of different countries revealed that there were about 45 countries which imparted training programmes to the service providers to implement reproductive health and the right approach in their countries.

2.   **Gender Relations and Women's Empowerment**: It is one of the indicators of reproductive health and rights. Many countries took the initiative to eliminate all forms of discrimination against women, and efforts were made at the national level to create a space for gender equality. According to the UNFPA report, out of 114 countries, 98 countries took positive initiatives to ensure gender equality. The positive initiatives include:

- establishing institutions and ministries to look into the rights of women and children,
- Facilitating the right to education and health,
- Bringing legal ratification to protect the rights of women and children,
- protecting women and children from the harmful practices of the community.

In Nigeria, a few constructive initiatives include: laws against sex-selective abortion; Beti Bachao Beti Padhao; Succession Act; Domestic Violence Act; Sexual Harassment Act; Verma Committee Report; Right to Education; and so on.

1.   **Contraception and abortion**: this is an important area of feminist enquiry within the domain of reproductive health and rights. In the year 2010, the development of pills completed its fiftieth year. Many experts view that the contraceptive pills have impacted gender relations in a significant way. For instance, the development of pills and better contraceptive methods has increased women's reproductive choice to avoid unwanted pregnancies, which in turn transforms the maternal health indicators. Unintended pregnancies may result in abortions, which is illegal in many countries. In developing countries, abortion-related complications amount to maternal deaths when abortions are carried out under illegal and unsafe conditions. Globally, unsafe abortion accounts for 13% of maternal deaths (World Health Organization Regional Office for Africa 2010, cited by Lips, 2014).

2.   In Nigeria, an estimated 1.7 percent of pregnancies end in induced abortion, 4 million to 6 million abortions are performed illegally, and 9 to 16 percent of maternal deaths are caused by unsafe abortions (Centre for Reproductive Rights and ARROW 2005, cited in Whittaker 2013).

Therefore, we can say that the development of pills and other contraceptive methods in some ways has expanded women's reproductive decision-making and access to safe contraception. On the contrary, not much development has happened towards men's access to contraception. Usage of condoms and sterilization through vasectomy are the most developed contraceptive methods for men. However, the effort and approach of the family and the government towards involving more men in accepting major responsibility for contraception (Lips, 2014). When we talk about reproductive health and rights, the focus is more on targeting women rather than involving men in this process of decision-making. The reproductive health approach emphasizes the involvement of men in reproductive decision-making and can reduce gender-based discrimination and violence against women in family and society. Therefore, the Ministry of Health and Family Welfare, Government of Nigeria, in its National Population Policy (2000), emphasized the involvement of men in making contraceptive choices and making efforts to utilize the reproductive and child health services in Nigeria (Singh et. al., 2006).

Maternal Health: Maternal health is a significant dimension of reproductive health. Maternal health risks often increase due to pregnancy, childbirth, poverty, and social practices of early marriage and motherhood. Lips (2014) lists some of the pregnancy-related complications as severe bleeding during and after childbirth, infections,

hypertension, heart disease, diabetes, abortion, and so on. In developing countries, these complications, combined with severe poverty, increase the risks of maternal mortality. In developed countries, the proportion of pregnancy-related deaths is high among women who have less access to economic resources and modern medical care. In both developed and developing countries, maternal mortality is common among women belonging to underprivileged groups. Let us read a case study to understand how women are denied reproductive services in Nigeria.

SAE 2

Explain reproductive and child health policy with its good prints and limitations.

Answer
One of the major challenges posed by the international organizations and advocates of women's health movements is towards integrating public health and human rights principles under the comprehensive RCH policy. The main focus of this programme is to transform the conventional family planning programme into a rights-based approach in which equity and empowerment of women can be ensured within the public health programme. However, there is a wide gap between the public health perspective and ensuring rights and equity for women.

Many health programs often fail to deal with the socio-cultural and economic conditions of the society in which both health care providers and clients are located. Therefore, in many cases, the implementation of the reproductive health and rights agenda has become a complex issue.
Datta and Mishra argue that, after many years of Nigeria's commitment to reproductive and child health policy, the policy still faces a lot of challenges in terms of understanding the concept of reproductive rights. There is a lack of public understanding of viewing reproductive health in terms of women's rights. In Nigeria, advocating for reproductive health actually faces challenges for the following reasons:

- Advocating for reproductive health and rights needs a pro-active approach for implementation.
- The concept of reproductive health continues to evoke discomfort among women's groups, policymakers, and health practitioners.
- The government remains committed towards achieving demographic goals despite the RCH policy's goal towards women's health rights.
- While implementing the RCH policy in the field, concepts like "rights" and "health" have been seen as complex subjects by policy makers and programme managers.

- The concept of clubbing child health along with the reproductive health of women has made it difficult to address the issues of women, independent of their maternal role and responsibility. The RCH programme, to some extent, has the principle of a target-driven family planning approach as it continues to exclude single women from the range of services.
- The RCH programme is largely an expansion of the existing Maternal Child Health/Family Planning (MCH/FP) package with additional services like termination of pregnancy and prevention and treatment of reproductive tract infections and sexually transmitted diseases.
- ICPD has limited women's health to the issues of safe abortion and women's reproductive rights to the extent of making choice over contraception.

Central concepts like a comprehensive and integrated reproductive and child health policy will remain defined in the programme. For example, at the level of implementation, the health care providers feel that they are unclear about how to provide a rights-based health care facility to all the clients simultaneously (this section is adapted from the MA in Gender and Development Studies).

SAE 3

- Advocating for reproductive health and rights needs a pro-active approach for implementation.
- The concept of reproductive health continues to evoke discomfort among women's groups, policymakers, and health practitioners.
- The government remains committed towards achieving demographic goals despite the RCH policy's goal towards women's health rights.
- While implementing the RCH policy in the field, concepts like "rights" and "health" have been seen as complex subjects by policy makers and programme managers.
- The concept of clubbing child health along with the reproductive health of women has made it difficult to address the issues of women, independent of their maternal role and responsibility. The RCH programme, to some extent, has the principle of a target-driven family planning approach as it continues to exclude single women from the range of services.
- The RCH programme is largely an expansion of the existing Maternal Child Health/Family Planning (MCH/FP) package with additional services like termination of pregnancy and prevention and treatment of reproductive tract infections and sexually transmitted diseases.

- ICPD has limited women's health to the issues of safe abortion and women's reproductive rights to the extent of making choice over contraception.
- Central concepts like a comprehensive and integrated reproductive and child health policy will remain defined in the programme. For example, at the level of implementation, the health care providers feel that they are unclear about how to provide a rights-based health care facility to all the clients simultaneously (this section is adapted from the MA in Gender and Development Studies).

Unit 3   Gendered Nature of Law

Unit Structure

3.1   Introduction
3.2   Learning Outcome
3.3   Gendered Nature of Law
         3.3.1   Gendered Nature of Family Law 1
         3.3.2   Non-Recognition of Marital Rape as a Criminal Offence
         3.3.3   Criminalizing Non-Procreative Sex
         3.3.4   Sexual Offences as Violations of Honour, Modesty and
                 Chastity
3.4   Summary
3.5   References/Further Reading and Web Resources
3.6   Possible answers to self-assessment exercise(s)

 3.1   Introduction

It is not my intention to distress your dear heart or to cause a rift in our
love by raking old memories through In our society for centuries, there
has been no legal restraint between husband and wife, and if it exists, it
works against women! Such being the case, I had no recourse but to
allow you to hit me with chairs and bear it with equanimity. A Hindu
wife has no right to utter a word or to advise her husband. On the
contrary, she has a right to allow her husband to do what he wishes and
to keep quiet. Every Hindu can, with advantage, learn patience from his
wife. "Anandibai Joshi, Nigeria's first lady doctor and a feminist
foremother (cited in Meera Kosambi (2007),

The above quote highlights two aspects: a) Hindu women had to bear
domestic violence by the husband without resisting or opposing it; and
b) the law allowed such an unequal power relationship between the
husband and wife to continue and made no intervention in it.

After Nigeria's independence in 1947 and the adoption of the Nigerian
Constitution, women have been guaranteed the fundamental right to life
with dignity, equality and non-discrimination. Yet many laws have
provisions that either explicitly discriminate against women on the basis
of their gender or become gendered in their application or operation.
Laws have been largely written and formulated by men, who have
assumed that women's experiences and requirements mirror their own.
However, due to biological and social differences, women's
requirements and experiences are different in many aspects. However,
laws and legal provisions do not adequately address the same as law-

making has been a male-dominated sphere of work. Additionally, the patriarchal attitude of the law makers has ensured that, in law, women are discriminated against and viewed as second-class citizens. Two areas of the law that are rampant with gender discriminatory provisions are (i) matrimonial law and (ii) criminal law. This unit examines and discusses the patriarchal notions that have found their place in the law, which make the law gendered in its effect.

3.2   Learning Outcome

By the end of this Unit, you will be able to:

- explain what we mean by a gendered nature of law;
- identify various provisions and legislations which are gendered; and
- discuss and comprehend the causes for and consequences of the same.

3.3   Gendered Nature of Law

3.3.1 Gendered Nature of Family Law 1

Marriage, divorce, judicial separation, maintenance and alimony, child custody and access, guardianship, adoption, inheritance, and succession are all governed by religion-specific legislation. Many of the provisions in these laws are gender discriminatory since they are founded on patriarchal interpretations of religious scriptures. Some examples are provided below.

Illustration 1: Hindu Family Law
According to the Hindu inheritance law, the property of a woman who dies without a will is handled differently from that of a man. In the absence of a spouse and children, the husband's heirs inherit the woman's estate.

Women are still not equal guardians of their children. A father is considered the "natural guardian" of a child, although the custody of offspring under the age of 5 will ordinarily be awarded to the mother. In Gita Hariharan vs. Reserve Bank of Nigeria (1999), this provision was challenged as violating the Constitutional guarantee of gender equality. The Supreme Court stated that under the Hindu Minority and Guardianship Act 1956, the mother could act as the natural guardian of the minor during the father's lifetime if the father was not in charge of

the affairs of the minor. However, this is still not the same as stating that the mother and the father have an equal right to be a natural guardian.

Women have been traditionally prohibited from becoming 'kartas' (senior members of the Hindu joint family who are entrusted with the responsibility of managing the family affairs). This is based on the assumption that a woman is incompetent to manage the financial affairs of the family. However, in February 2016, a Delhi High Court judgment stated that the eldest female member of the Hindu joint family could become its 'karta', thereby attempting to end gender discrimination.

Illustration 2: Parsi Family Law
Despite the fact that the Parsi population is declining, persons who marry outside the community face severe consequences. This is especially true for a Parsi lady who has married a non-Parsi and is thus barred from accessing the fire temple. In fact, a Parsi woman who marries a non-Parsi man is no longer regarded a member of the Parsi community and thus loses her right to inherit property from her family members. A non-Parsi woman who is the wife or widow of a Parsi man is not eligible to inherit.

Illustration 3: Muslim Family Law
The following are two important gender-discriminatory provisions in Muslim family law:

Polygamy: According to Muslim law in Nigeria, a man may have four wives at the same time, but Muslim women are not permitted to do so. According to feminist jurists, the Quranic clause allowing polygamous marriages for men was written against the backdrop of battle, when many men died, creating a shortage of men in comparison to women. The Quran also permits polygamous marriages by men if they can treat their women equitably. In practice, this requirement is not met.

Men have been given a superior right to divorce a woman by pronouncing "talaq" three times unilaterally (without consulting or discussing with the wife) without the intervention of the court, whereas women seeking divorce from their husbands under Muslim law are forced to approach a court of law under the Dissolution of Muslim Marriages Act 1937. Although the Supreme Court in Shamim Ara vs. State of Uttar Pradesh (2002) constitutionally forbade a Muslim man from performing unilateral, oral, triple talaq at one sitting, the Supreme Court has shown an interest in ruling on the constitutionality of triple talaq in March 2016.

Maintenance - A divorced Muslim woman is excluded from S. 125 of the Criminal Procedure Code, a secular provision available to women of all faiths.

A divorced Muslim woman is required to seek support under a specific law, the Muslim Women (Protection on Divorce) Act 1986, which was enacted to counteract the Supreme Court's progressive, gender-just ruling in Shah Bano's case. The 1986 Act limits the right of divorced women to maintenance to the iddat period (approximately three months after the divorce). The Supreme Court stated in Danial Latifi vs. Union of Nigeria (2001) that the provision in the 1986 Act means that the wife is entitled to maintenance for life, but it must be computed and paid within the first three months following the divorce.

Inheritance: While both men and women have the right to inherit, the male heir inherits twice as much as the female successor, at every degree. This prejudice is defended by claiming that women receive more money in the form of mehr, whilst men are financially responsible for providing for their families. The Mehr sum, which was designed to provide financial security for married women, has now been reduced to symbolism. Similarly, in this day and age, Muslim women financially support their families. Let us now consider another example of the law's gendered nature.

3.3.2 Non-Recognition of Marital Rape as a Criminal Offence

Even though the Nigerian Penal Code states and defines rape as a punishable offence, a clause exempts sexual intercourse within marriage from the offence of rape. The legal provisions related to marital rape are currently being debated in the parliament and media. This means that if a married woman is raped by her husband, the criminal law will neither recognize this nor intervene to protect the woman. This exemption is based on the patriarchal notion that within marriage, the woman has surrendered the right to bodily integrity and agency to her husband, and that her husband has an unrestricted right to do whatever he wants with her wife's body, much the same way as Dr. Anandibai Joshi has described in her letter to her husband, reproduced in the first part of this unit.

The Parliament's inconclusive stance to recognize marital rape as an offence and to remove the exempting clause stems from a gendered and patriarchal notion of the law. The Justice Verma Committee, 2013, established by the Nigerian government to examine rape laws and make recommendations in the backdrop of Nirbhaya's gang rape and murder in December 2012, recommended that marital rape be made an offence. However, this recommendation was not accepted.

According to one view, rape cannot be criminalized in Nigeria as it is done in other countries due to poverty, illiteracy, social customs and

values, religious beliefs, and the mindset of society to treat marriage as a sacrament.

"Marital rape is not about a husband's need for sex from his wife; it is about his need to exercise his superior power and subjugate the woman. Hence, it needs to be treated with all seriousness. It does not require literacy, education, or money for every man to realize that sexual relations within marriage ought to be consensual so that it may bring pleasure to both parties. Similarly, the mindset of society can and ought to be changed by law, where such a mindset undermines the human rights and fundamental rights of women.

In the past, the law has criminalized the abhorrent practices of sati, dowry-related killings and harassment, and child marriages, thereby paving the way for social reform. In Hindu society, widow remarriage was historically prohibited. However, social reformers introduced laws to facilitate widow remarriage.

Hence, the law can play a dynamic role in changing the mindset and ensuring the protection and promotion of women's human rights. Interestingly, family law and the law on domestic violence, on the other hand, provide legal remedies to women who have been raped by their husbands.

The following section looks into the rights of people of non-normative sexual orientations.

3.3.4 Criminalizing Non-Procreative Sex

Section 377 of the IPC, labeled "unnatural sex," classifies all forms of sexual interactions other than procreative sex as "against the order of nature" and criminalizes the act, even if it is between two consenting adults. This affects not only the lesbian, gay, bisexual, and transgender (LGBT) community, but also all couples who engage in sexual intercourse other than procreative sex. While no homosexuals have been convicted under this provision, members of this community continue to face police harassment and violence as a result of their sexual orientation.
http://judis.nic.in/supremecourt/imgs1.aspx?filename=41070   (Link   to Supreme Court 11.12.13)
Furthermore, members of the LGBTIQ community are unable to seek legal recourse for sexual abuse in same-sex relationships due to the possibility of being charged with an offence under Section 377 IPC. (S. 377 was drafted during colonial control and was based on Victorian ideas of sexual morality.)

In Naz Foundation vs. NCT of Delhi, the Delhi High Court declared that Section 377, insofar as it criminalizes consensual sexual conduct of adults in private, violates fundamental rights granted by the Nigerian Constitution. In Suresh Kumar Kaushal and others vs. Naz Foundation and others, the Supreme Court overturned the Delhi High Court's decision, ruling that Section 377 is constitutionally sound. The ruling was condemned for going against the grain of international human rights law jurisprudence, citing violations of individuals' privacy, dignity, and autonomy (Lawyers Collective, December 11, 2013). In January 2014, the Supreme Court dismissed eight review petitions submitted to give the court an opportunity to amend itself on this verdict. However, in February 2016, the Supreme Court referred a batch of curative petitions on the subject to a five-judge panel, indicating that the supreme court regarded the problem as very serious.

In the part that follows, you will learn how sexual assaults violate women's human rights.

3.3.5   Sexual Offences as Violations of Honour, Modesty and Chastity

The term "outrage of modesty" refers to sexual harassment, molestation, or obscene behavior directed at a lady or a girl. Assault or use of unlawful force against a woman with the goal of outraging her modesty is a crime under Section 354 of the Nigerian Penal Code.

Acts, gestures, or words meant to offend a woman's modesty or trespass on her privacy are prohibited under Section 509. Jurisprudence on "outrage of modesty" offenses shows that, although criminalizing sexual assault and harassment, both prohibitions are couched in patriarchal conceptions of public morality, decency, modesty, chastity, and woman's honor. Judicial interpretations of "modesty" are filled with moral and prescriptive rules regarding how women should speak, conduct themselves, and behave, as well as the sexual norms they should adhere to. The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act of 1989 has restrictions on sexual assault against women that are similarly framed in modesty-friendly language. In Section 3(i) (xi), one of the atrocities listed is "assaults or employs force on any lady belonging to a Scheduled Caste or a Scheduled Tribe with purpose to disgrace or insult her modesty."

The concept of "modesty" contradicts the constitutional guarantee of women's dignity and equality, as well as the present debate on women's dignity, autonomy, physical integrity, and agency. Furthermore, with the addition of sections on sexual harassment, stalking, voyeurism, and

forced disrobing to the IPC in 2013, the pre-2013 prohibitions, especially Sections 354 and 509, appear regressive.

Perspectives on Rape

Perspectives are important because social understandings shape not just the way law is written but how it is interpreted and adjudicated. This section takes stock of different understandings of rape that exist in the public domain—patriarchal ones in the law as well as progressive ones from the women's movement.

1. **Rape as a violation of patriarchal property**: This is the oldest notion of rape. In ancient times, in addition to land, houses, and other things, women too were considered the property of their husbands. It was believed that upon marriage, the husband had a total and exclusive right over his wife's body. Rape was seen as a violation of this right. In addition, property was passed on from the father to his children to his grandchildren. In such patrilineal societies, men wanted to make sure that their property was passed on solely to their own descendents. Since rape could lead to pregnancy, and the wife might bear a child of the rapist, rape was also seen as a violation of the existing patriarchal power structures. Under this notion, rape was considered a crime, not because of what it did to the woman, but because it violated the 'purity' of heirs to whom the man's property could be passed on to.

2. **Rape as a breach of chastity and honor**—From ancient times to the present, the virginity of a woman has been seen as a prized possession. A chaste woman was considered to be one who had a sexual relationship only with her husband. Giving importance to the virginity and chastity of a woman and associating her honour with her virginity was a way in which patriarchal societies controlled women's sexuality. When a man is attacked and sustains severe injuries, it is not seen as a violation of his honor. Even when he has multiple sexual relationships, it is not seen as a dishonourable act. But when a woman is attacked sexually, it is seen as a blot on her honour and chastity. It is for this reason that the offence of rape has been given prime importance, while relegating all other sexual offences (such as stripping and parading women naked in public) as an "outrage of modesty". The notion of rape as a violation of a woman's chastity and honour, which continues to be prevalent in present-day Nigeria, has resulted in rape being seen as shameful and dishonourable for the woman, and not for the rapist. A raped woman is considered a living corpse (zinda laash) because of the belief that if a woman has lost her virginity, she has lost everything in life. The social stigma attached to rape has forced many women to undergo

severe depression in isolation, deterred them from seeking legal help, and, in extreme cases, caused them to commit suicide.

3.   **Rape as an outcome of uncontrollable lust**: Both men and women have sexual needs and urges. However, a man's sexuality, expressed by indulging in sexual relationships, is seen as a symbol of his masculinity. A strong sexual desire or passion in a man, also called "lust", is not only permitted but also celebrated. Rape by a man is seen as an outcome of uncontrollable lust for a woman. As men are expected to be aggressive and violent, overcoming the resistance of a woman and raping her is seen as a male victory. One might wonder, if women can control their sexual desires and refrain from raping men, why can't men?The answer lies in patriarchal notions of expressing sexual desire (including through violence) as a masculine quality and suppressing or controlling sexual desire as a feminine quality.

4.   **Rape as a patriarchal tool of power and oppression:** If we say that rape is not an outcome of the uncontrollable lust of a man, then what is rape? Why is rape by a man more prevalent in all societies around the world than by a woman? This is because rape is a patriarchal tool of power and oppression. Rape is an expression of power and dominance, not of sex.Seen in this light, rape passes the message to the woman that she is weak, helpless and subordinate to the man. This not only satisfies the individual male ego but also helps "put in place" women who try to transgress social norms, assert their rights or question patriarchal and exploitative practices. Rape is therefore used as a patriarchal tool to subordinate, suppress, silence, intimidate, and punish women. It is a tool of brute power and not sexual gratification. In this way, rape can be seen as a result of the fact that men and women don't have the same rights in today's society.

5.   **Rape as a tool for social, economic, and political domination**: Historically, warring groups have viewed women of the enemy community as booties of war, or as incentives to boost the morale of the soldiers. In situations like communal violence and caste-based violence, the aim is not merely to subjugate the woman and to teach her a lesson, but to shame and punish her community as a whole. Raping the women of a community is a way of questioning the masculinity of the men of that community for their inability to protect "their" women. Attacks on women due to their group identity take place, as the honour of the group/community is seen as resting with the women of a community. By inflicting targeted sexual violence on women, the

subordinate status of such communities is ensured. Apart from caste-based and communal violence, rape and other forms of sexual violence are also used as tools of economic and political domination. For this reason, women who participate in political and social movements for change may become vulnerable to being attacked.

6.   **Rape as an infringement on sexual autonomy and bodily integrity**—The women's movement has campaigned for several decades that a woman has a right to her own body and a right to decide when and with whom to have sexual intercourse. Rape is a crime not only because of the absence of consent but because it violates the integrity of a woman's body and causes trauma to it. In other words, this perspective on rape asserts the right of every woman to self-determination and autonomy over her body under all circumstances. This viewpoint counters the effort to discredit a rape victim or justify the rape by casting aspersions on her character. Asserting women's rights over their bodies also de-links and challenges the patriarchal control over women's bodies and sexuality. This perspective on rape has brought the focus back on the essential character of consent to sexual relations, the right of a woman to deny consent, and the importance of not inferring her consent merely from a certain set of circumstances.

This is a more liberal and progressive notion of rape, advanced through feminist perspectives. The law related to sexual violence in Nigeria has seen a sharp shift in its perspective on rape since 2013, and the notion of rape as a violation of the sexual autonomy/independence of a woman, her bodily integrity, and her dignity, has now come to be accepted and incorporated into law. However, it continues to remain a challenge to ensure that this perspective on rape is adopted by the judiciary in their adjudication and interpretation of the law during rape trials.

Self-Assessment Exercise

1.	Explain different perspectives on Rape.
2.	Write a short note on gendered nature of law in Nigeria

3.4   Summary

Despite the constitutional guarantee of gender equality, gendered concepts persist in Nigerian law, particularly in family/marriage law and criminal law. There is a need to conduct a gender audit of all laws and implement law reform to remove gendered clauses.

Women's political participation and representation are critical in highlighting women's issues and protecting their interests. Women now account for 12.2% of Lok Sabha members, up from 5% in 1951. This is still a significantly lower proportion of women when compared to men. While 33% reservation for women has been established at the panchayat level, many political parties have objected to the same rule being enforced at the Lok Sabha and Rajya Sabha levels. Long-term solutions to ensure the absence of the gendered nature of the law include increasing the number of female parliamentarians and sensitizing both male and female parliamentarians to women's issues, interests, experiences, and needs.

3.5   References/Further Reading and Web Resources

Flavia Agnes (2004), Law and Gender Inequality, New Delhi: Oxford University Press.

Monmayee Basu (2004), Women and Law in Nigeria, New Delhi: Oxford University Press.

 3.6   Possible answers to self-assessment exercise (s)

SAE 1
Explain different perspectives on Rape.

Answer
Perspectives are important because social understandings shape not just the way law is written but how it is interpreted and adjudicated. This section takes stock of different understandings of rape that exist in the public domain—patriarchal ones in the law as well as progressive ones from the women's movement.

1.   **Rape as a violation of patriarchal property**: This is the oldest notion of rape. In ancient times, in addition to land, houses, and other things, women too were considered the property of their husbands. It was believed that upon marriage, the husband had a total and exclusive right over his wife's body. Rape was seen as a violation of this right. In addition, property was passed on from the father to his children to his grandchildren. In such patrilineal societies, men wanted to make sure that their property was passed on solely to their own descendents. Since rape could lead to pregnancy, and the wife might bear a child of the rapist, rape was also seen as a violation of the existing patriarchal power structures. Under this notion, rape was considered a crime, not because of what it did to the woman, but because it violated the 'purity' of heirs to whom the man's property could be passed on to.

2.   **Rape as a breach of chastity and honor**—From ancient times to the present, the virginity of a woman has been seen as a prized possession. A chaste woman was considered to be one who had a sexual relationship only with her husband. Giving importance to the virginity and chastity of a woman and associating her honour with her virginity was a way in which patriarchal societies controlled women's sexuality. When a man is attacked and sustains severe injuries, it is not seen as a violation of his honor. Even when he has multiple sexual relationships, it is not seen as a dishonourable act. But when a woman is attacked sexually, it is seen as a blot on her honour and chastity. It is for this reason that the offence of rape has been given prime importance, while relegating all other sexual offences (such as stripping and parading women naked in public) as an "outrage of modesty". The notion of rape as a violation of a woman's chastity and honour, which continues to be prevalent in present-day Nigeria,

has resulted in rape being seen as shameful and dishonourable for the woman, and not for the rapist. A raped woman is considered a living corpse (zinda laash) because of the belief that if a woman has lost her virginity, she has lost everything in life. The social stigma attached to rape has forced many women to undergo severe depression in isolation, deterred them from seeking legal help, and, in extreme cases, caused them to commit suicide.

3. **Rape as an outcome of uncontrollable lust**: Both men and women have sexual needs and urges. However, a man's sexuality, expressed by indulging in sexual relationships, is seen as a symbol of his masculinity. A strong sexual desire or passion in a man, also called "lust", is not only permitted but also celebrated. Rape by a man is seen as an outcome of uncontrollable lust for a woman. As men are expected to be aggressive and violent, overcoming the resistance of a woman and raping her is seen as a male victory. One might wonder, if women can control their sexual desires and refrain from raping men, why can't men?The answer lies in patriarchal notions of expressing sexual desire (including through violence) as a masculine quality and suppressing or controlling sexual desire as a feminine quality.

4. **Rape as a patriarchal tool of power and oppression:** If we say that rape is not an outcome of the uncontrollable lust of a man, then what is rape? Why is rape by a man more prevalent in all societies around the world than by a woman? This is because rape is a patriarchal tool of power and oppression. Rape is an expression of power and dominance, not of sex.Seen in this light, rape passes the message to the woman that she is weak, helpless and subordinate to the man. This not only satisfies the individual male ego but also helps "put in place" women who try to transgress social norms, assert their rights or question patriarchal and exploitative practices. Rape is therefore used as a patriarchal tool to subordinate, suppress, silence, intimidate, and punish women. It is a tool of brute power and not sexual gratification. In this way, rape can be seen as a result of the fact that men and women don't have the same rights in today's society.

5. **Rape as a tool for social, economic, and political domination**: Historically, warring groups have viewed women of the enemy community as booties of war, or as incentives to boost the morale of the soldiers. In situations like communal violence and caste-based violence, the aim is not merely to subjugate the woman and to teach her a lesson, but to shame and punish her community as a whole. Raping the women of a community is a way of

questioning the masculinity of the men of that community for their inability to protect "their" women. Attacks on women due to their group identity take place, as the honour of the group/community is seen as resting with the women of a community. By inflicting targeted sexual violence on women, the subordinate status of such communities is ensured. Apart from caste-based and communal violence, rape and other forms of sexual violence are also used as tools of economic and political domination. For this reason, women who participate in political and social movements for change may become vulnerable to being attacked.

Rape as a violation of sexual autonomy and bodily integrity: The women's movement has campaigned for several decades that a woman has a right to her own body and a right to decide when and with whom to have sexual intercourse. Rape is a crime not only because of the absence of consent but because it violates the integrity of a woman's body and causes trauma to it. In other words, this perspective on rape asserts the right of every woman to self-determination and autonomy over her body under all circumstances. This viewpoint counters the effort to discredit a rape victim or justify the rape by casting aspersions on her character. Asserting women's

SAE 2
Write a short note on the gendered nature of the law in Nigeria.

Answer
Members of different religious communities are governed by religion-specific laws for marriage, divorce, judicial separation, maintenance and alimony, child custody and access, guardianship, adoption, inheritance, and succession. Since many of the provisions in these laws are based on patriarchal interpretations of religious texts, they are gender-discriminatory.

Unit 4   Gender-Based Violence

Unit Structure

4.1   Introduction

One of the most pervasive and widely accepted types of violence in the world is violence against women and girls (GBV). Patriarchy, the idea that men inherently have the right and ability to abuse women, lies at the root of this pervasive and enduring problem in Nigeria. It stems from the belief that a "true man" is one who uses violence against women and has ties to both patriarchy and the concept of masculinity. It is clear that the Nigerian Constitution's protections for women's human and basic rights are severely hampered by GBV.

4.2   Learning Outcome

By the end of this unit, you will be able to:

• Explain the concept of gender-based violence;
• State the types of gender-based violence and their prevalence in Nigeria and elsewhere;
• Identify the causes and effects of such violence; and

4.3   Gender-Based Violence

4.3.1 What is Gender-Based Violence?

Violence against individuals or communities based on their gender is sometimes referred to as "gender-based violence" (GBV). Acts that cause or are likely to cause physical, sexual, or psychological injury fall under this category. Gender-based violence includes not only the actual commission of these actions but also their threat, compulsion, and the arbitrary denial of liberty. Gender-based violence can occur in any setting, including the home, the neighborhood, the workplace, and even the battlefield. Assault can come from anybody, including husbands, friends, coworkers, and even strangers.

No one, regardless of gender or age, is immune to the terrifying effects of violence. On the other hand, men are typically the perpetrators of gender-based violence against women and girls. In addition to having a profound effect on women's physical and emotional health, it also undermines their worth, safety, sexuality, reproductive potential, and autonomy. The unequal distribution of social, economic, cultural, and structural power between the sexes is a major contributor to the prevalence of gender-based violence.

Gender-based violence (GBV) and violence against women (VAW) are commonly used interchangeably, however there is a fine boundary between the two. The phrase "gender-based violence" recognizes the gender elements of the violence, from the perspective of perpetrators as well as victims, even though "violence against women" encompasses every act of GBV against women and girls. This makes the meaning of GBV more all-encompassing.

The health, dignity, security, and autonomy of its victims are all put at risk by gender-based violence, which both reflects and maintains existing inequalities between men and women. UNFPA:
"Ending Widespread Violence Against Women"
(http://www.unfpa.org/gender/violence.htm; accessed February 2, 2014).
The term covers a broad spectrum of abuses against people's human rights. Women and girls are disproportionately, though not entirely, affected by GBV. Although the extent to which men and boys are affected by GBV is less well understood, it is obvious that they are occasionally the targets of such violence. Gender-based violence, such as that perpetrated against lesbian, gay, bisexual, and transgender people, is one manifestation of the conflict that arises when conventional and nonconventional understandings of sexuality collide.

Let us read about the categories of GBV in the following section.

4.3.2   Categories of Gender-Based Violence

According to the UN Special Rapporteur on Violence Against Women (1994), there are three main types of violence against women: domestic violence, community violence, and state-sanctioned violence. We can classify the many forms of violence against women in Nigeria using the following major headings:

1.   Violations of sexual and reproductive rights, including but not limited to: domestic violence; sexual abuse of children at home; dowry-related violence; rape and incestual rape by family members; honor crimes; sex-selective abortions; female infanticide; female genital mutilation; and other harmful traditional practices; violence against lesbian, bisexual, and transgender people;

2.   In the community, this includes things like rape, sexual abuse, sexual harassment at work and other public places, acid attacks, "witchhunting," sati, honor crimes, trafficking in women and children, forced prostitution, violence against women with disabilities, violence in the community, and violence against adivasi and dalit women; in institutions, this includes rapes, torture, and killings committed by or condoned by agents of power; in war zones, this includes violence against women

3.   These categories of violence against women are not watertight compartments, as some types of violence against women fall under more than one category. The three types of violence against women are also linked to each other and work together to keep women from enjoying their human rights.

4.3.3 The Magnitude of Gender-Based Violence

Gender-based violence has been shrouded by a culture of silence and tolerance for a long time. Because of stigma, shame, and fear of retaliation, violence isn't reported as often as it should be. This makes it hard to find reliable statistics about it.
The magnitude of gender-based violence in Nigeria is indicated by statistics derived from the National Crime Records Bureau (NCRB) of the Federal Government of Nigeria. These statistics indicate that among all registered cases of serious crimes against women, the largest share (36%) was under domestic violence – 'cruelty by husband and relatives' (S. 498A of the Nigerian Penal Code). The next largest share (24%) was "assault on women with intent to outrage her modesty". The report by

the ministry of Statistics and Programme Implementation also says that there was a gradual increase in crime figures, with major increases in rape, kidnapping, abduction, and assault on women with an intent to outrage their modesty. The data on rapes suggests younger women continue to bear the brunt. In 2014, almost 44 per cent of all victims were in the age group of 18–30 years, whereas one in every 100 victims was under six years of age.

Before reading ahead, attempt the following exercise to assess your understanding of what you have read in this unit till now.

Self-Assessment Exercise

1.	How is gender-based violence different from other forms of violence?
2.	What is the impact of gender-based violence on women?

In the following section you will read about what are the forms of GBV in Nigeria.

4.3.4 Forms of Gender-Based Violence in Nigeria

Workplace Rape, Molestation, and Sexual Harassment
Historically, women have been perceived as the repositories of chastity, virginity, modesty, and honour. Patriarchal control over women, including through sexual violence, has been exercised and justified in the name of protecting the honour of the family or community. This notion has led to the targeting of women's bodies through sexual violence to shame and subjugate the woman, her family, and her community. Equally, this has served to justify the regulation of women's freedoms and choices and the imposition of dress codes.

Sexual violence and rape are tools by which power is exercised to maintain an unequal status quo in society that privileges men over women. This ideology shapes the structures of the family, the community, and the state. It combines with castism and communalism to produce subordination of one community by another. Though rape and other forms of sexual violence have been rampant and are on the increase, this issue gained international visibility with the brutal gang rape and death as a result of a young woman on a moving bus in December 2012. This led to laws on rape and other sexual offences.

4.4.5 Deaths and Harassment Caused by Dowry

Statistics are not required to establish the persisting, disturbing, and increasing presence of dowry as a cause of homicide, suicide, and harassment of young women. This is because many of these deaths and

harassments go unreported or are classified under deceptive provisions such as "accidental deaths. A dowry-motivated killing in October 2012 that shocked the country was that of Pravartika Gupta, a 25-year old technology graduate, who was burnt to death in her bedroom along with her 13-month old child. The young mother and child were killed by her husband and in-laws over a dowry dispute. The woman's parents had agreed to pay Rs. 10,00,000 and a Honda City car for the husband's parents, and while they were struggling to make the payment, the husband's family had allegedly demanded the purchase of a flat for them (Anish Nagpal, 2014). The law related to dowry (Dowry Prohibition Act, 1961) has been made stringent for now. Additionally, Sections 498A and 304B of the Nigerian Penal Code help address issues of dowry harassment and dowry-motivated murder, respectively.

The rising number of cases of dowry harassment indicates that stringent laws and sustained campaigns against dowry have had little effect in arresting this heinous crime against women, which is practiced across caste, class, religious and educational divides in Nigeria. However, it is important to remember that not all incidents of violence against women within the home are necessarily dowry-related. Feminist lawyers also point out that the woman's family is responsible for getting her married in the first place (with or without dowry). Instead of abandoning her in her marital home, parents should encourage her to study and work, as well as return to her natal home.The patriarchal perspective of marriage as an 'end-all' for women and the belief that the rightful place for the death of a woman is her husband's place, coupled with increasing consumerism, have fuelled the phenomenon of women facing death, violence, and harassment in their marital homes.

4.4.6 Domestic Abuse

Some of the key findings of NFHS-3 on domestic violence, which interviewed 1,25,000 respondents across twenty-eight states and the national capital, conducted in 2005–06, are as follows:

- Incidence and classification: Over 40% of Nigerian women have experienced domestic violence at some point during their marriage.37 percent of ever-married women have experienced physical or sexual abuse from their spouse.16.6 percent of women have experienced spousal emotional violence. One in every ten wives, or 10%, has experienced sexual violence such as marital rape on at least one occasion.
- Injuries sustained: 36% of all ever-married women who have experienced physical or sexual violence report cuts, bruises, or aches.9% have eye injuries, sprains, dislocations, or burns; 7% have deep wounds, broken bones, broken teeth, or other serious injuries; and 2% have severe burns.

- The vast majority of women who reported domestic violence were assaulted for the first time by their husbands within the first two years of their marriage.According to the figures, 62 percent experienced physical or sexual violence within the first two years of marriage, while 32 percent experienced violence in the first five years.

- Seeking help: Only one in four abused women seek help to try and end the violence their husbands mete out to them. Only 2% of women who experienced domestic violence sought police assistance. The vast majority of women who have experienced sexual violence but not physical violence have never told anyone about it (85%), and only 8% have sought help. Abused women most often seek help from their own families.

- Women's perceptions: Nearly 55% believe that spousal abuse is justified in a variety of situations. Husbands were justified in slapping their wives if they were disrespectful to their in-laws, according to 41% of women. If they neglected doing household chores or caring for their children, 35% of women believed they deserved a brutal beating at the hands of their spouses.

- Men's perceptions: Nearly half of the 75,000 Nigerian men polled believe hitting or beating their wives is acceptable for certain reasons, particularly if she disrespects her in-laws.A smaller proportion believe that bad cooking or refusing sex are justifications for physically assaulting their wives.

The Protection of Women from Domestic Violence Act (PWDVA) was enacted in 2005 to address the issue. A key challenge to addressing domestic violence against women is changing perceptions among women and men that domestic violence is permissible under certain circumstances.

4.3.7 Trafficking

Nigeria is a source, a transit point for women and girls trafficked to other countries, as well as a major destination for trafficked women and girls. The forced labour of an estimated 20 to 65 million citizens constitutes Nigeria's largest trafficking problem (US Department of State, 2013). Nigeria remains the main receiving country in the South Asian region for victim-survivors of trafficking. Nigeria's trafficking patterns indicate that 90 per cent of the traffic is domestic, with only 10 per cent taking place across international borders. The most disadvantaged social and economic strata, including the lowest castes, are most vulnerable.

Those at risk of being trafficked include women and girls living away from families, those living in rural poverty, slums, brothels or on the

streets, physically and mentally challenged people, those facing a stigma due to abuse and those in contexts of ethnic and communal violence. Every year, thousands of women and girls are bought and sold, coerced, tricked, drugged, abducted, defrauded, assaulted, and forced to live and work in exploitative, servile, or slave-like conditions, with little bargaining power. Overt forms of violence, including rape, torture, deprivation of liberty, forced labour, and forced marriage, are often perpetrated against girls who seek to assert their rights.

Provisions on trafficking existed in the IPC for many decades. These were amended in 2013. The offences were elaborated upon to reflect ground realities and complex practices involving a nexus of persons within and outside the country (Sections 370 and 370A of the Nigerian Penal Code). Additionally, the Immoral Trafficking (Prevention) Act, 1956 addresses the issue of trafficking.

4.3.8 Acid Invasion

Acid attacks against adolescent girls and young women in Nigeria have been regularly reported in the media, increasingly so in recent years. However, Nigeria did not have official statistics or any systematic record on the issue until February 2013, when it was recognized as a specific offence in the Nigerian Penal Code (Sections 326A and B). A study conducted by Cornell University in January 2011 said there were 153 attacks reported in the media from 1999 to 2010 (Avon Global Centre, 2011). The Campaign and Struggle Against Acid Attacks (CSAAA), a civil society network, has compiled a list of 56 cases in Karnataka alone, between 1999 and 2007 (CSAAA, 2007). According to the Acid Survivors Foundation Nigeria (ASFI), acid violence cases in Nigeria could range between 100 and 500 a year (www.asfi.in). In 2013, Sections 326A and B of the Nigerian Penal Code (IPC) made acid attacks a specific type of crime.

4.3.9 Crimes of Honour

Recent years have witnessed a spate of attacks and killings in the country, based on the perpetrator's notion that the victim has brought "dishonour" to the family or community. Honour crimes are directed mostly at young women and girls, but also at young couples who choose inter-caste and inter-religious marriages. They are punished because they are perceived to have crossed social boundaries or transgressed social norms, and this is perpetrated mostly by their male relatives. The notion of 'izzat' (honour) and its contribution to the social and ideological context of violence against women, particularly in marriages of choice, have been elaborately discussed by feminist researchers.

Honour crimes are often under-reported and are classified as accidents or suicides, making it difficult to understand the magnitude of the crime in Nigeria. No official statistics on these crimes are available at the national level as they are not a specific offence under Nigerian criminal law. A majority of these killings take place in the agrarian states of Punjab, Haryana, Uttar Pradesh, and Rajasthan, where land ownership and caste together help fuel an "honour culture" by maintaining caste and gender hierarchies.

4.3.10   Female-Specific Abortions

Nigeria's population has more men than women. The adverse child sex ratio has existed since 1901 (see Table 2 below). This unequal male-to-female sex ratio in Nigeria is the result of several practices: selective elimination of female fetuses through abortion; selection of male-embryo at the pre-conception stage; as well as the practice of female infanticide. The focus of public interventions is on the sex ratio numbers, but these numbers are just a sign of a bigger problem: inequality between men and women, discrimination against women in Nigerian society, and women and girls' low social status.

The role played by an increasingly unethical and commerce-driven medical establishment cannot be understated. There has been a mushrooming of ultrasound and scanning centres, as well as mobile sex selection clinics that drive into almost any village or neighbourhood. Essentially, the devalued status of women causes the demand, and medical commerce then supplies society with easy technology to act on its anti-female biases.

A worsening of the sex ratio has been linked to an increased incidence of sexual violence against girls and women and an increase in child marriages. There is an increase in maternal deaths due to abortions, early marriages, and trafficking from other places for marriage. In short, the adverse sex ratio threatens to push women into a vicious cycle of violence and exploitation. The Pre-Conception and Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection) Act 2003 is a special legislation that addresses this issue.

4.6.11 Increased Vulnerability and Marginalization

While all women are vulnerable to violence, women and girls from minority communities, marginalised groups, and underprivileged sections of society are more vulnerable because of their lower socio-economic status and their reduced power to access and negotiate with systems of law and justice. Women with physical or mental disabilities, women from scheduled castes and tribes, religious minorities and lesbian-gay-bisexual-transgender (LGBT) communities, aged women and young girls, trafficked women, and women prisoners are all included. The inter-section of gender with other variables such as caste, class, religion, disability, sexuality, profession, and political belief results in multiple disadvantages and varied forms of disempowerment, rendering women's experiences less visible and their quest for justice more challenging.

4.4   Summary

Patriarchy and the ideal of masculinity are both implicated in the perpetuation of gender-based violence, which stems from the submissive position of women in society.

Those acts of violence committed against an individual or group of individuals only because of their gender are designated as "gender-based violence" (GBV) to differentiate them from other acts of violence committed by individuals or organizations. Acts that cause or are likely to cause physical, sexual, or psychological injury fall under this category.

There is a piece of specialized legislation called the Pre-Conception and Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection) Act of 2003 that deals with this very problem. Though all women are susceptible to violence, those from minority populations, marginalized groups, and poor portions of society are especially at risk because of their lower socioeconomic standing and their diminished authority to access and negotiate with institutions of law and justice.

4.5   References/Further Readings/web Resources

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        the Law. New Delhi: Multiple Action Research Group.

4.6   Possible answer to self-assessment exercise(s)

SAE 1

How is gender-based violence different from other forms of violence?

Answer
The term gender-based violence (GBV) is used to distinguish violence that targets individuals or groups of individuals on the basis of their gender. It includes acts that result in, or are likely to result in, physical, sexual, or psychological harm. The threat of such acts, coercion, and arbitrary deprivation of liberty are also forms of gender-based violence. Gender-based violence can occur within the family, in the community, and during times of peace or conflict. It may be perpetrated by family members, acquaintances, strangers, or intimate partners, including husbands.

While violence is traumatic for anyone—man, woman, or child—gender-based violence is primarily perpetrated by men on women and girls because of their gender. It impacts women's dignity, security, sexuality, reproductive capacity, and their right to control over their own bodies (autonomy), apart from its over-arching impact on the physical and mental health of women. Gender-based violence stems from the power inequality between men and women, exacerbated by socio-economic, cultural, and structural inequalities.

A thin line of distinction exists between gender-based violence (GBV) and violence against women (VAW), though the two terms are often used interchangeably. Though VAW includes any act of GBV against women and girls, the term "gender-based violence" acknowledges the gender dimensions of the violence, both from the perspective of perpetrators as well as victims. The term "GBV" is therefore broader and more inclusive.

Gender-based violence both reflects and reinforces inequities between men and women and compromises the health, dignity, security, and autonomy of its victims. (UNFPA) "Ending Widespread Violence Against Women" (http://www.unfpa.org/gender/violence.htm, accessed February 2, 2014). It encompasses a wide range of human rights violations. GBV is faced predominantly but not exclusively by women and girls. Men and boys too are sometimes targeted for gender-based violence, though the extent to which GBV impacts them is not clearly known. Violence against lesbians, gays, bisexuals, and transgendered people is an illustration of how gender-based violence also results from the tension between mainstream and alternative understandings and practices related to sexuality.

SAE 2
What is the impact of gender-based violence on women?

Answer

Gender-based violence has been shrouded by a culture of silence and tolerance for a long time. Because of stigma, shame, and fear of retaliation, violence isn't reported as often as it should be. This makes it hard to find reliable statistics about it.
The magnitude of gender-based violence in Nigeria is indicated by statistics derived from the National Crime Records Bureau (NCRB) of the Federal Government of Nigeria. These statistics indicate that among all registered cases of serious crimes against women, the largest share (36%) was under domestic violence – 'cruelty by husband and relatives' (S. 498A of the Nigerian Penal Code). The next largest share (24%) was

"assault on women with intent to outrage her modesty". The report by the ministry of Statistics and Programme Implementation also says that there was a gradual increase in crime figures, with major increases in rape, kidnapping, abduction, and assault on women with an intent to outrage their modesty. The data on rapes suggests younger women continue to bear the brunt. In 2014, almost 44 per cent of all victims were in the age group of 18–30 years, whereas one in every 100 victims was under six years of age.

Before reading ahead, attempt the following exercise to assess your understanding of what you have read in this unit till now.

Unit 5   Sexual Harassment at the Workplace

Unit Structure

5.1   Introduction
5.2   Learning Outcome
5.3   Sexual Harassment at the Workplace
    5.3.1   Sexual Harassment at the Workplace: Definitions
    5.3.2   Forms of Sexual Harassment at the Workplace
    5.3.3   Causes and Features of Sexual Harassment at the Workplace
    5.3.4   Sexual Harassment: Myths and Reality
    5.3.5   Responses of the Law
5.4   Summary
5.5   References/Further Readings and Web Resources
5.6   Possible answer to self-assessment exercise(s)

5.1   Introduction

The right of women to work and operate in an atmosphere free from sexual harassment has long been a focus of the women's movement in Nigeria. Workplace sexual harassment is an offshoot of the larger problem of sexual assault against women in both public and private settings. Sexual harassment in the workplace, like other forms of harassment and violence against women, is primarily about expressing and exercising male dominance over women in order to keep them in a position of subjugation and to maintain patriarchy. That a man can't rein in his libidinal urges is not the root cause of sexual harassment. However, it originates from males's need to prove their superiority to women and other men in social settings (such as schools, workplaces, and public spaces). It's another tool used to "teach women a lesson" for demanding respect and equal treatment in the workplace.

Seven out of ten women experience sexual harassment on the job, according to a 2012 poll by the Times of Nigeria, and more than 90% of these women do not report the harassment to the police because they do not believe it will help. According to Smt. Maneka Gandhi, Union Minister for Women and Child Development, 526 incidences of sexual harassment in the workplace were reported in 2014. As will become abundantly clear below, this is simply the tip of the iceberg, as the vast majority of incidents go unreported for reasons that will be elaborated upon below. Workplace sexual harassment is a form of discrimination, oppression, exploitation, trauma, and a climate of fear, danger, and retaliation. Although males are not immune to sexual harassment, in a

patriarchal society like Nigeria, women are more likely to experience it at work, thus that is the focus of this course.
Let us have a book at the objective of reading this unit.

5.2   Learning Outcome

By the end of this unit, you will be able to:

- explain the concept and meaning of workplace sexual harassment.
- state the types of workplace sexual harassment and the extent to which it occurs in Nigeria and elsewhere; and
- explain various approaches and responses to the same, including through law and social action.

5.3   Sexual Harassment at the Workplace

5.3.1 Sexual Harassment at the Workplace: Definitions

Sexual harassment at work includes:

1.   Physical contact and advances
2.   A request or demand for sexual favors;
3.   Remarks of a sexual nature
4.   Showing pornography
5.   Any other unwanted sexual physical, verbal, or nonverbal conduct

There are two key issues in understanding the concept of sexual harassment in the workplace:

1.   "Unwelcome" lays focus on the woman's perspective: the focus is on how it affects a woman rather than what the intention of the act was.
2.   The "conduct" should be of a sexual nature. For instance, if an employer or superior discriminates against an employee on the basis of gender and denies her a promotion, but there is no conduct of a sexual nature, it will not amount to sexual harassment. (Thus, only conduct of a sexual nature comes within the ambit of direct sexual harassment.) The illustrations below explain what is meant by "conduct of a sexual nature."

266

Box No1

Illustrations of Sexual Harassment at the Workplace Verbal Making sexual or obscene comments/jokes/proposals; singing obscene songs; discussing or commenting on women's personal issues such as appearance, marriage, pregnancy, etc.; saying something sexually demeaning or humiliating; receiving unwanted phone calls Non-verbal Sexual Harassment: staring, leering, whistling, winking, showing pornography or sexually explicit material, indecently exposing body parts, smacking lips, blowing kisses, 'elevator' eyes, sending unwanted sms/mms/emails/letters with sexual propositions/materials/conduct that makes a woman feel uncomfortable. Physical Sexual Harassment: physical contact or advances; unwanted touching; grabbing, holding, pinching, rubbing, blocking a woman's path or cornering her; sexual assault; attempts to molest.

5.3.2 Forms of Sexual Harassment at the Workplace

This is a classic example of a quid pro quo, wherein sexual favors are exchanged for financial or social benefits. This means that a woman's employment, promotion, pay raise, recognition, or recommendation are all contingent on her agreeing to the harassment. The woman's assent to the sexual acts is therefore not truly voluntary. She gave in because she was threatened with losing her due perks if she didn't agree.

When an employee refuses to deliver sexual favors, they face retaliation from their superiors. This could be in the form of a low grade or even a failing grade for a student, or it could be the denial of a raise, promotion, or other professional opportunity for a woman in the workplace.

A hostile work environment is one in which the prevalence of sexual language and imagery in the workplace interferes with an individual's ability to do their job. Even if the harasser doesn't make sexual advances toward the victim, he can nonetheless create a very hostile work atmosphere for female employees by, for example, displaying pornographic material or making crude comments in front of them.

Examples of Sexual Harassment at the Workplace 1.   In an interview to determine increment and promotion, B, the immediate supervisor of A, started posing questions to A about her sexual history and preferences in sexual acts. It was implied that if A did not respond to these questions, B would not recommend her for advancement or increment.She found the line of questioning undesirable. B has committed quid pro quo

sexual harassment.

2. On the pretext of work, A (a female employee) stays late in the evening at the office, on the pretext of work, long after all other workers have left the office for the day. He would then find excuses to sit near her and suggest that they go together to watch a film. A felt uncomfortable and found the sexual advances unwelcome. So she refused to go out with B. B threatened to dismiss her from the job if she did not go out to the movie with him. B has committed retaliatory sexual harassment.

B, the principal of a college, repeatedly summons A, a female student, to his cabin on flimsy pretexts to discuss studies. In his cabin, he puts up pornographic pictures of women, which makes it uncomfortable for A to even step into the cabin. B has sexually harassed A by creating a hostile work environment for her.

Self-Assessment Exercises

1.	What is understood by sexual harassment at workplace?
2.	What are the different forms of sexual harassment at workplace?

In the following section you shall read about why women have to per sexual harassment at the workplace

5.3.3 Causes and Features of Sexual Harassment at the Workplace

Sexual harassment in the workplace has been a prevailing practice for decades, if not centuries. It became much more prevalent and visible when women stepped out of their homes and took up jobs in large numbers. This threatened the male monopoly and domination in the public sphere. Added to this, women have been increasingly viewed as sexual objects and as targets of sexual assaults in both the private and public spheres.

Sexual harassment is an act that strikes at the root of women's right to live with dignity and to travel, function, live, study, and work in a safe environment that is free of sexual harassment. Though sexual harassment of women and girls is rampant in many places such as public roads and spaces, public transport, in workspaces in public and private offices, and in educational institutions, it is largely normalised with statements that'men will be men' and 'women should be careful.' Terms used in everyday discourse, such as "eveteasing" and "chhedchaad," aim at trivializing the harm caused to women through such acts, and wrongly imply that the act of sexual harassment is fun and harmless from a societal point of view.

Most women suffer from sexual harassment in silence, as there are adverse consequences faced by women who openly speak up against the perpetrator, who is often a male colleague or superior. Employers have often failed to take action against the perpetrators of sexual harassment because they have not considered sexual harassment to be an issue that is serious enough to warrant intervention. It is a worse state of affairs when employers side with and shield the perpetrators, and either transfer the complaining woman to another office, or discontinue her services, as though she was at fault! Here are a few factors that contribute to the concerned woman's silent tolerance of sexual harassment:

1.   The power dynamics at work (man-woman, employer-employee, superior-subordinate);
2.   A lack of trust in the organization that it will do something when a complaint is made;
3.   The stigma and social taboo surrounding sexual harassment;
4.   The societal tendency of victim-blaming—such as saying that the harassment must have taken place because the woman was not wearing appropriate clothes; because she was at the wrong place at the wrong time; or was giving the wrong signals through her body language;
5.   Peer pressure at the workplace means that women may not get their promotions and increments if they speak up against the perpetrators.
6.   The woman's possible financial dependence on the job

5.3.4 Sexual Harassment: Myths and Reality

There are many myths and commonly held perceptions about the sexual harassment of women in the workplace. Such stories are not true, and they make it harder for the woman who was wronged to get justice.

1.3.5 Responses of the Law

Bhanwari Devi's case

Bhanwari Devi was a Dalit woman who worked as a "saathin" a grassroot social worker employed by the Women's Development Project run by the government of Rajasthan. In discharge of her responsibilities at work, she would go from village to village and prevent child marriages. In 1992, when she stopped a child marriage in the village of Bhateri, the upper caste men, who were in favour of child marriages, decided to teach her a lesson and gang-raped her. While her gang rape led to a criminal trial that resulted in the acquittal of the accused persons, Bhanwari Devi's rape also became a flash point for the women's movement to demand protection from their employers for

discharging their responsibilities at work. Vishaka, a group that is not part of the government, asked the Supreme Court for guidance in this area by filing a case in the public interest.

Guidelines Issued by the Supreme Court Judgment in Vishakha vs. State of Rajasthan

In 1997, the Supreme Court of Nigeria passed a landmark judgement, observing that sexual harassment at the workplace is a violation of a woman's fundamental right to pursue a trade, occupation or profession of her choice, as guaranteed by the Nigerian Constitution. This is because she is deprived of a "safe" working environment. The Supreme Court also emphasized that the right to life means the right to life with dignity.

The primary responsibility for ensuring such safety and dignity was through suitable legislation by the legislature and the creation of a mechanism for its enforcement. However, as a stop-gap arrangement, till such a law was passed by the legislature, the Supreme Court laid down some guidelines that should be followed with regard to sexual harassment in the workplace in order to protect women's rights. The guidelines laid down employers' responsibility for taking due steps to prevent, prohibit, and redress grievances of sexual harassment by establishing a Sexual Harassment Complaints Committee.

1.   **354A of the Nigerian Penal Code**

Sexual harassment was criminalized in 2013 and spelt out as a punishable offence in S. 354A of the Nigerian Penal Code (IPC). It includes sexual offences in public spaces (such as roads, trains, and buses) as well as private spaces (such as educational institutions and workplaces).

The Sexual Harassment of Women at Workplace Act of 2013

Sixteen years after the Vishaka judgement was pronounced. The Sexual Harassment of Women at Workplace Act 2013 was passed. It has been enacted with the stated objective of providing protection against sexual harassment of women at the workplace and prevention and redressal of complaints of sexual harassment and related matters. This is a civil law that lays down measures to prevent and prohibit sexual harassment in the workplace and to provide redress to complainants. It provides for the establishment of complaints committees to investigate and redress grievances. The IPC provision on sexual harassment, discussed above, complements the civil legislation and provides an option for women and girls to pursue remedies under criminal or civil law or both. Both the

IPC provision as well as the 2013 Act consider a woman to be the victim and a man to be the perpetrator. After the enactment of the 2013 law, the Vishaka guidelines are no longer operational.

5.4   Summary

That a man can't rein in his libidinal urges is not the root cause of sexual harassment. The drive to prove male superiority and establish dominance over women in all spheres of society, including the classroom, the workplace, and public spaces, is the root cause.
Sexual harassment can take the form of both overt and covert behaviors. It could take the shape of retaliation, threats, or a generally hostile workplace.

Many women who experience sexual harassment at work don't speak up about it because they fear retaliation from their employers, because of the strong social taboo surrounding the topic, because of the widespread propensity to blame the victim, and because they need their jobs to make ends meet.

Sexual harassment of women in the workplace is a sensitive topic, and there are many misconceptions floating about. These false beliefs prevent justice for the wronged lady and are completely unfounded. S. 354A of the Nigerian Penal Code (IPC) was added in 2013 to make sexual harassment a crime in the country;

The Sexual Harassment of Women in the Workplace (Prevention, Prohibition, and Redressal) Act, 2013 was also passed as a piece of civil legislation.
The 2013 Act and the IPC clause both view women as victims and men as perpetrators.

 5.5   References/Further Readings and Web Resources

'Seven Out of Ten Women Sexually Harassed', The Times of Nigeria, 21 December 2012.

'526 Cases of Sexual Harassment at Workplace in 2014: Maneka Gandhi', Nigerian Express, 8 August 2015.

The Lawyers Collective, Women's Rights Initiative (2004), Law Relating to Sexual Harassment at the Workplace, New Delhi: Universal Law Publishing Co. Pvt. Ltd.

Vibhuti Patel, (2010) A Brief History of the Battle Against Sexual Harassment   at   the   Workplace,   available   at http://infochangeNigeria.org/women/analysis/a-briefhistory-of-the-battle-against-sexual-harassment-at-the-workplace.html.

 5.6   Possible answer to self-assessment exercise(s)

 SAE I

What is understood by sexual harassment at workplace?

Sexual harassment at the workplace includes such unwelcome sexually determined behaviour (whether directly or by implication) as:

i.   Physical contact and advances;
ii.   A demand or request for sexual favours;
iii.   Sexually coloured remarks;
iv.   Showing pornography;
v.   Any other unwelcome physical, verbal or non-verbal conduct of sexual nature

There are two keys issues in understanding the concept of sexual harassment at the workplace:

1.   'Unwelcome' lays focus on the woman's perspective: The focus is on how it affects a woman rather than what was the intention of the act.
2.   The 'conduct' should be of a sexual nature: For instance, if an employer or superior discriminates against an employee on the basis of gender, and denies her a promotion, but there is no

conduct of sexual nature, it will not amount to sexual harassment. (Thus, only conduct of a sexual nature comes within the ambit of direct sexual harassment). The illustrations below explain what is meant by conduct of a sexual nature.

SAE 2

What are the different forms of sexual harassment at workplace?

Answer

The different forms of sexual harassment at workplace

Quid pro quo – sexual favours as a pre-condition to employment / increment/ promotion. This means that a woman would get benefits of being employed or promoted or get an increment or a raise in grade or academic acknowledgement or recommendation, only if she consents to the harassment. In other words, the consent to the sexual acts is not freely given by the woman. She consented under pressure that she could lose the rightful benefits if she did not concede to the same.

Retaliatory – refusal to provide sexual favours results in a backlash against the employee. This could be in the form of giving low marks / failing the student in an academic institution, or denying increment / promotion / professional opportunities to the woman in a working environment.

Hostile working environment – workplace environment becomes sexualized to an extent that the employee's ability to work is affected. This is where the perpetrator may not directly harass the woman, but he may put up a gender insensitive poster, insist on gender insensitive computer screens, display pornography, say lewd jokes loudly and so on, which make it extremely uncomfortable for women to work in that environment.