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Course 6: Gender, School and Society

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UNIT I: GENDER ROLES IN SOCIETY

Objectives:

- To obtain knowledge on the concept of gender roles in society.
- To understand the difference between gender and sex.
- To examine the role family, caste, class, religion, culture, the media and the popular culture, law and the state in the society.
- To analyse the reasons for gender inequalities

INTRODUCTION

Gender is constructed in individual, interactional, and structural ways to create environmental constraints and opportunities that usually benefit men more than women. Gender does not, however, affect families' lives in isolation. Gender roles are based on the different expectations that individuals, groups, and societies have of individuals based on their sex and based on each society's values and beliefs about gender. Gender roles are the product of the interactions between individuals and their environments and they give individuals cues about what sort of behaviour is believed to be appropriate for what sex. Appropriate gender roles are defined according to a society's beliefs about differences between the sexes.

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

GENDER: MEANING AND DEFINITION

The concept of gender was first used by Iill Matthews in 1984 in her study of the construction of femininity. According to Mathews, the concept of gender gives recognition to the fact that every known society differentiates between women and men. Gender is a socially constructed term which has specified nature and meaning. It is manifestation towards

the socio-cultural framework of man and woman in society which assign those duties, responsibilities and various social roles.

It is used as an equipment to analyze the situation, tabbos, and realities of social roles posed by various social institutions (i.e. family, marriage, religion etc.). Gender identity has moved from dualism to multiplicity, it is both fluid and embodied, not unified.

A working definition in use by the World Health Organization for its work is that "Gender' refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women" and that "'masculine' and 'feminine' are gender categories

Gender is the range of characteristics pertaining to, and differentiating between and from masculinity and femininity. Depending on the context, these characteristics may include biological sex (i.e. the state of being male, female or intersex), sex-based social structures (including gender roles and other social roles), or gender identity.

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

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

Gender assign different and unequal roles and attributes of “masculine” and “feminine” to men and women. In practice, it categorises these “masculine” and “feminine” roles and attributes as “natural” differences; this makes unequal relations seem normal. Gender is revealed to be a construction rather than a given if we shift the perspective from gender as difference to gender as concretely experienced dominance: then gender changes from what seems natural to what calls for questioning. Gender relations are not static, they

vary across cultures and time. They are dynamic and recreate new ways in which masculinity and femininity are constructed and communicated in a particular context or period. Since gender is an evolving concept it is open to re-examination and change. Gender relations are not sacred; in fact existing gender relations need to be questioned.

DIFFERENCES BETWEEN GENDER AND SEX

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

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

The distinction between gender and sex differentiates sex (the anatomy of an individual's reproductive system, and secondary sex characteristics) from gender, which can refer to either social roles based on the sex of the person (gender role) or personal identification of one's own gender based on an internal awareness (gender identity). In some circumstances, an individual's assigned sex and gender do not align, and the person may be transgender, gender-nonconforming, non-binary, or intersex.

The gender and sex distinction is not universal. In ordinary speech, *gender and sex* are often used interchangeably. Some dictionaries and academic disciplines give them different definitions while others do not.

Among scientists, the term *sex differences* (as compared to *gender differences*) is typically applied to sexually dimorphic traits that are hypothesized to be evolved consequences of sexual selection.

The Food and Drug Administration (FDA) used to use *gender* instead of *sex* when referring to physiological differences between male and female organisms. In 2011, they reversed their position on this and began using *sex* as the biological classification and *gender* as "a person's self-representation as male or female, or how that person is responded to by social institutions based on the individual's gender presentation.

Distinctions between Gender and sex is shown in Table 1.1:

Table 1.1

Gender	Sex
<ul style="list-style-type: none"> • Gender is socially constructed have specific roles, responsibilities and behaviour patterns. • Gender is culture specific • It varies within and between in society (i.e. as per regulations of social institutions) 	<ul style="list-style-type: none"> ○ Sex is biological; it refers to noticeable differences in reproductive organs. ○ Sex is natural, constant and Universal. ○ Sex cannot be changed.

GENDER ROLES IN SOCIETY: family, caste, class, religion, culture, the media and the popular culture, law and the state.

Gender refers to the socially learned attitudes and behaviours associated with being male or female. A *role* is the behaviour expected of someone who holds a particular status. The key word here is *expected*. A role consists of the expectations that are defined for a particular person in a particular situation in a particular culture. Thus, the role of an emergency medical technician called to a traffic accident is to save lives.

A *gender role* is the behaviour expected of a female or a male in a particular culture, the attitudes and activities that a society expects of each sex. People often use the term *sex role* to mean gender role, but technically that's incorrect. A *sex role* is the behaviour defined by biological constraints.

Family

The child's first influence in regards to gender roles is the family. From birth to five years of age, most children are almost constantly surrounded by family. A child's first exposure to gender differences is learned through interaction with his or her parents. Most parents dress their infants in gender-specific clothing and give them toys according to gender stereotypes. Gender stereotypes are especially evident in the distribution of gender specific toys to children.

Early in life children observe the interactions between the family and form conclusions pertaining to gender roles. Early childhood factors within the home are significant in the gender acquisition process. Researches substantiated that children tended to support family behaviour patterns that were similar to their family of origin. In general, parents tend to encourage their children to participate in gender specific activities. Although parents are the greatest influence within the family in teaching gender roles, older siblings also play a part in the socialization process. Consequently, older siblings are a means by which gender role stereotypes continue to perpetuate in society.

Gender and sex relations in society

The only roles related to sex are those associated with reproduction- male and female contribute to the transfer of genetic material. Further, women give birth and breastfeed, activities assigned to female on the basis of socially determined characteristics, such as stereotypes, ideologies, values, attitudes, beliefs, and practices are also defined. Gender relations are relations of dominance and subordination with elements of co-operation, force and violence sustaining them.

Gender relations are socially constructed and hence, variable in time and place and amenable to change. Gender relations follow the rules of patriarchy- an ideology and social system whereby men are considered superior to women.

Theories on gender linked it with different dimensions, as Sigmund Freud perceive gender identity as linked to sexual consciousness of being a male or female. Biologically men are the weaker sex and the Y chromosome (found only in men) is responsible for many handicaps for women. *Ashley Montagu* in his book *The Natural Superiority of Women* contains 62 specific disorders due largely or wholly to sex-linked genes and found mostly in males. "About half of them are serious, and include hemophilia (failure of the blood-clotting

mechanism), mitral stenosis (a heart deformity) and some forms of mental deficiency. At every stage of life, beginning with conception, more genetic males die than genetic females.

According to the patriarchal structure in Indian context where male chauvinism rules and regulate gender relation in power structure of the society. Patriarchy means rules of father or patriarch. Further it can be extended to all forms of male domination in the world inside/ outside the family. The origin of this word patriarchy was coined to define a specific type of male dominated structure in the society and how it channelize through social institutions like family/joint family of the patriarch which included women, younger men, children, slaves and domestic servants, all under the rule of this dominant male. But nowadays this used in the discourse of inequality male vs. female towards the power relations existing and creating hierarchical structure in the society.

This social system classifies women as a subordinate or secondary position which moves their stake at next level. 'In South Asia, for example it is called *pitrsatta* in Hindi, *pidarshahi* in Urdu and *pitritontro* in Bangla'. Patriarchy not merely male chauvinism and also case of sex roles. In totality it does not imply women are totally powerless or fully deprived of rights, influence or resources. It points to power relationships and structures by which men dominate women in various ways through regulations of social institutions (i.e. family, community, religion and caste etc.). Feminist denotes patriarchy by manifestation and institutionalization of male dominance over women and children in family and its extension in society by 'control of women'.

This control of women is channelized through power and position defined by various sociologist and feminist which play an important role in the subjugation of women and they controlled as follows; Women's productive or labor power, Reproduction, Sexuality, Mobility, Property and other Economic Resources. There are number different perspectives on power;

Feminism explains patriarchy as follows; it defines as an institution of power and authority, having defined structural through which men dominate, oppress and exploit women. Further it extends towards the struggle against the totality of oppressive and exploitative relations which affect women and their systemic character.

Society directs behavior and helps shape individual's lives. While some choose to believe they have chosen their behaviours based on individual characteristics but behavior is

socialized rather than by natural occurrence. Individuals should recognize their group identity and understand the male and female role expectations maintained by society.

Gender and Caste

‘Indian population follows a rigid caste system which divides people into a hierarchy that governs the distribution of power, status, and identity in society’ (Macwan, 2006). The caste system, is divided into four distinct classes comprised of (in descending order of “superiority”) priests, warriors, artisans, and peasants. These four classes are “vested with spiritual importance” because they all derive from different parts of the Hindu god, *Brahma*. Below the four castes are the “untouchables, also known as Dalits or in Indian legal parlance: Scheduled Castes. They are officially external to the caste scheme; i.e., they are considered to be outcasts and are seen as a lower form of one of the four Hindu classes.

‘According to Ministry of Home Affairs, as of the 2001 census, there are over 166 million Dalits; comprising 16.2% of India’s population’ (Government of India, 2001). A complex web of religious, moral and cultural beliefs and attitudes has, over centuries, created the pervasive view that Dalits are impure or polluted’ (Chung, 2009). They are considered so inferior to other castes, and so polluting, that they are deemed “untouchable’ (Narula, 2008, p. 4) .As a result, they are subject to various forms of oppression. For example, one custom prohibits Dalits from “walking public streets lest their ‘polluting’ shadow should fall on an ‘upper-caste’ Hindu. While those customs are not necessarily followed everywhere in India today, caste divisions, and their attendant forms of discrimination, continue to prevail.

The normative and democratic pillars of institutions and doctrines enshrined in the Constitution of India set the agenda of post-colonial state in India in terms of abolition or at least reduction of social-inequalities. The objective of ‘welfare’ state was to make a modern caste-less society by reducing centuries old disabilities inflicted upon the ‘depressed’ and attempt to improve their lot by providing them ‘reservations’ and ‘quotas’ in education as well as job market especially in state-bureaucracy and over-sized public sector enterprises. The Constitution of India requires the state to treat all citizens equally, without regard to birth, gender or religious belief. However, society does not function merely on the basis of formal principles. Enforcement of legal doctrines and attempt to remove social discrimination

is a process entangled in the complexities of social formation. The pernicious aspects of *jati*, *varna* and class, therefore, still permeate our families, localities and political institutions.

In the perception of most of academic mainstream of the West there is an essential conflict between equality and freedom. The problem of social justice, then, is to evolve the criteria of balancing the claims of equality and freedom. There are equalitarian who either prefer equality to freedom or give representation to both equality and freedom whereas some scholars give very low priority to equality. Equality is a powerful moral and political supreme that stimulated and guided human society for centuries. In political supreme the concept of equality define that all human beings have an equal worth despite of their colour, gender, race, or caste. It maintains that human beings deserve equal contemplation and respect because of their human. Equality requires identification of similarities either reference to equality alone or to principles extraneous to equality. Equality, either independently, or in association with principles extraneous to equality, is one of the referents of justice.

In the contemporary situation equality of all human beings has been used as a tool to raise voice against states and social institutions which creates power structures of ranks, wealth, or privilege among people. The social and political institutions created for the sake of the individual and continue to be for the sake of the good life of the individuals. John Locke, one of the profounder of the social contract theory, argued that life, liberty and property are the three basic elements for which civil society and state came in to existence. The evolution of democracy added the element of equality and justice in these virtues.

India can be characterized by social inequality; perhaps nowhere else in the world has inequality been as elaborately constructed as in the Indian institution of caste. Caste has long existed in India, but in the modern period it has been severely criticized by both Indian and foreign observers.

Caste has undergone significant change since independence, but it still involves hundreds of millions of people. In its preamble, India's constitution forbids negative public discrimination on the basis of caste. However, caste ranking and caste-based interaction have occurred for centuries and will continue to do so well into the foreseeable future, more in the countryside than in urban settings and more in the realms of kinship and marriage than in less personal interactions.

Religion

The main religions of the world all contain certain ideas about the appropriate roles for men and women in society, and traditionally, this has placed women in the home and men in the 'outside' world. This holds true even nowadays, where much change is occurring in societies with increasing female labour market participation and changes in attitudes accompanying this. Religions differ to some extent in this regard, but similar normative claims about men's and women's roles are present across all denominations. Nevertheless, data shows that Muslims and Buddhists seem to have less egalitarian gender role attitudes than Jews, Protestants and Catholics even when other factors are controlled for. Islam in particular has been criticised for suppressing women, and gender is probably the area where negative attitudes about Islam are articulated most frequently in Western societies. Whilst much of the public discourse seems to equate Islam with gender inequality, it is important to note that very different gender roles exist within Islam, and that individuals interpret these differently in the context of their own lives. Islamic leaders tend to emphasize that man and woman have equal value, but that they have very different roles in society. Muslim feminists, however, challenge this, and demand women to be allowed a public role, whereas men should be more involved in the home and the family which is similar to discussions in many other societies.

Based on the normative role of religion and the predominantly gender-conservative teachings of most of the main religions, it can be expected that individuals who belong to a religion will be less democratic than people indicating that they have no religious affiliation. Higher religiosity, both in terms of level of religiosity indicated by the respondent and frequent attendance at religious services, should equally be associated with more traditional gender role attitudes. Religious attendance is linked to greater exposure to religious doctrine, but also shows that a person is more committed to their particular faith. Although more women than men attend church, religion can reinforce gender stereotypes since many religions have a patriarchal basis.

Culture

Culture refers to the beliefs and practices of another society, particularly where these are seen as closely linked with tradition or religion. Culture is part of the fabric of every society, including our own. It shapes the way things are done and our understanding of why

this should be so. According to the World Conference on Cultural Policies (Mexico, 1982), “Culture ... is ... the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or a social group. It includes not only arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs”.

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

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

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

Social media

Gender roles and stereotypes have slowly started to change in society within the past few decades. These changes occur mostly in communication, but more specifically during social interactions. The ways people communicate and socialize have also started to change alongside advancement in technology. One of the biggest reasons for this change is due to social media.

Social media play a big role when it comes to communication between genders. Therefore, it's important to understand how gender stereotypes develop during online interactions. Research in the 1990s suggested that different genders display certain traits such as being active, attractive, dependent, dominant, independent, sentimental, sexy, and submissive when it comes to online interaction. Even though these traits continue to be displayed through gender stereotypes, recent studies show that this isn't necessarily the case anymore.

According to recent research, gender plays a strong role in structuring our social lives, especially since society assigns and creates "male" and "female" categories. Until society can learn to treasure the similarities between gender rather than the differences, we will never truly be equal, which is a problem. Social media helps create more equality, because every individual is able to express him or herself however they like. Every individual also has the right to express their opinion, even though some might disagree it still gives each gender an equal amount of power to be heard.

Mass media

Gender biases and stereotypes are amply reinforced in the mass media. In newspapers, for instance, men received three-quarters of the front-page references and appeared in two-thirds of the front-page pictures in the mid-1990s. The United Nations Women included in its Beijing Declaration and Platform for Action the observation how the "continued projection of negative and degrading images of women in media communications - electronic, print, visual and audio - must be changed. Print and electronic media in most countries do not provide a balanced picture of women's diverse lives and contributions to society in a changing world. In addition, violent and degrading or pornographic media products are also negatively affecting women and their participation in society." Mediascope's "Violence, Women and the Media" cites mounting evidence how "negative perceptions of women in entertainment can affect women in real life.

Gender roles are prevalent in media, often portraying women as nurturing, gentle, cooperative, concerned with appearance, and sensitive to others; while men are viewed as logical, competitive, independent, assertive, financial providers, skilled in business and dominant over women. Women in media tend to be represented more negatively than men. While men are perceived as hard workers, amusing, directive, and physically aggressive,

women are displayed as likeable, warm, submissive, passive, and weak. Women are also more likely than men to display empathic behaviours such as affection, sharing, giving, and concern for others. Advertising about computers typically depicted men and boys as competent users, engaged in active or professional roles, while women and girls were passive observers or merely posed next to the computer while looking pretty or provocative. Occupational status among men and women in media is clearly unequal.

The media effects on young people play a dramatic role in self-esteem, emotional expression, career options, and self-acceptance. Stereotypes exist as generalizations within a culture whether they are existed in media or society first. They may not be entirely true, but when stereotypes continue to define genders, it become more difficult than ever to counter stereotype and redefine what it means to be a man or a woman.

The role of popular culture and ideas as agents of change in gender equality:

What Exactly Is Popular Culture?

- Popular culture can describe texts like Michael Jackson's *Thriller* album that are or were widely liked by many people;
- Popular culture is often used to refer to things that are less sophisticated or considered "low" culture. Adults often dismiss children's culture as innocent, crass, or dumbed down. For instance, popular series books produced for youth, such as the Nancy Drew mysteries, were not available in public library collections for decades because librarians dismissed them as popular texts that had little or no literary value;
- Popular culture is often synonymous with a consumer culture that is produced for mass consumption;

Popular culture might also be defined as a place for creating new forms of expression as well as a vehicle for critique. In particular, mainstream popular culture and media offer a space where new meanings are made through tactics such as culture jamming. Culture jamming refers to the rewriting or reimagining of media such as corporate logos or advertisements in a way that subverts or overturns taken-for-granted ideas.

Gender stereotypes are pervasive in the media and popular culture. Consumer products inundate children with gender-types messages on clothes, school supplies, toys and

furniture. Not only are these products marketed for specific genders, but they are merchandised in stores by gender, creating segregated pink and blue aisles for shopping.

Whether efforts to bring about greater gender equality take place directly through changes in government policy or indirectly through efforts by civil society groups to change public attitudes, it is important to consider where the original drive for such change came from. For most people for most of history, it has seemed entirely natural and normal that men should „rule“ everything from households to companies to countries, yet that is clearly not the view today in many countries. When and how did the historically dominant view begin to change, and through whom was that change initiated and sustained?

While individual women (and some men), along with certain ancient religious texts, have long called for greater gender equality, recent research by cultural historians has argued that it was the middle decades of the eighteenth century when broader notions of gender equality began to take hold across Western societies.

Law and the State

Access to justice is important for gender equality because it enables equitable enjoyment of a whole range of rights and resources. Law and justice institutions play a key role in the distribution of rights and resources among women and men across all sectors. They underpin the forms and functions of other institutions and reflect and shape development outcomes. Access to justice therefore is not just a right by itself, it is also a means to ensure equitable outcomes.

Indian Constitution provides for positive efforts to eliminate gender inequality; the Preamble to the Constitution talks about goals of achieving social, economic and political justice to everyone and to provide equality of status and of opportunity to all its citizens. Further, women have equal right to vote in our political system. Article 15 of the Constitution provides for prohibition of discrimination on grounds of *sex* also apart from other grounds such as religion, race, caste or place of birth. Article 15(3) authorizes the State to make any special provision for women and children. Moreover, the Directive Principles of State Policy also provides various provisions which are for the benefit of women and provides safeguards against discrimination.

Other than these Constitutional safeguards, various protective Legislations have also been passed by the Parliament to eliminate exploitation of women and to give them equal status in society. For instance, the Sati (Prevention) Act, 1987 was enacted to abolish and

make punishable the inhuman custom of Sati; the Dowry Prohibition Act, 1961 to eliminate the practice of dowry; the Special Marriage Act, 1954 to give rightful status to married couples who marry inter-caste or inter-religion; Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Bill (introduced in Parliament in 1991, passed in 1994 to stop female infanticide and many more such Acts. Furthermore, the Parliament time to time brings out amendments to existing laws in order to give protection to women according to the changing needs of the society, for instance, Section 304-B was added to the Indian Penal Code, 1860 to make dowry-death or bride-burning a specific offence punishable with maximum punishment of life imprisonment.

So there are varied legislative safeguards and protection mechanisms for women but the ground reality is very different. Despite all these provisions women are still being treated as second rate citizens in our country; men are treating them as an object to fulfill their carnal desires; crimes against women are at alarming stage; the practice of dowry is still widely prevalent; female infanticide is a norm in our homes.

REASONS FOR GENDER INEQUALITIES

Lorber states that gender inequality has been a historic worldwide phenomena, a human invention and based on gender assumptions. It is linked to kinship rules rooted in cultures and gender norms that organises human social life, human relations, as well as promotes subordination of women in a form of social strata. Amartya Sen highlighted the need to consider the socio-cultural influences that promote gender inequalities

The root cause of gender inequality in Indian society lies in its patriarchy system. . According to the famous sociologists Sylvia Walby, patriarchy is “a system of social structure and practices in which men dominate, oppress and exploit women”. Women’s exploitation is an age old cultural phenomenon of Indian society. The system of patriarchy finds its validity and sanction in our religious beliefs, whether it is Hindu, Muslim or any other religion.

In India, cultural influences favour the preference for sons for reasons related to kinship, lineage, inheritance, identity, status, and economic security. This preference cuts across class and caste lines, and it discriminates against girls. In extreme cases, the discrimination takes the form of honour killings where families kill daughters or daughter in

laws who fail to conform to gender expectations about marriage and sexuality. When a woman does not conform to expected gender norms she is shamed and humiliated because it impacts both her and her family's honour, and perhaps her ability to marry. The causes of gender inequalities are complex, but a number of cultural factors in India can explain how son preference, a key driver of daughter neglect, is so prevalent. Extreme poverty and lack of education are also some of the reasons for women's low status in society.

GENDER – EDUCATION OUTSIDE SCHOOL SETTINGS

Children in this society learn at a very young age that there are differences between boys and girls. This idea permeates daily life and is encouraged by parents, peers, school, and the media. Little girls learn that they are supposed to like dolls and pink, while little boys learn that they are supposed to like trucks and the colour blue. Through various forms of guidance and direction from external influences, children experience gender role socialization (Albert, 1988). They quickly learn what behaviours are encouraged by their parents and peers, and which ones are not. These ideas are further reinforced by the media's portrayal of traditional gender roles. As a result, children internalize these beliefs pertaining to gender roles and their behaviour is modified accordingly.

During the second half of the twentieth century there was a dramatic shift in society's perception of gender roles. This was due to many variables but the most prominent influence was the increase of women in the workplace. The public began to see men and women from a more equalitarian viewpoint. Researchers hypothesized that this would result in a decrease of gender role stereotypes throughout society. However, there has not been a significant change in adults' perceptions of gender roles as they relate to children.

The stereotypes that adults hold pertaining to gender roles has a significant influence on children. Adults may inadvertently reward or punish children on the basis of these stereotypes. Children may also form their own stereotypes based on the stereotypes they observe in the adults within their environment. Adults, whether intentionally or not, influence children in regard to gender role socialization through the family, media and school system.

CONCLUSION

Teachers need training to recognize their own explicit and implicit biases and how these biases affect their classroom behaviours. Additionally, teachers should receive explicit training in confronting children's biases, so that they reduce peer policing of gender

normativity. Parents should seek educational settings for their students that are gender integrated and that make use of curricula that directly teach about, and challenge, gender bias and inequality.

Questions for Discussion and Reflection

1. Differentiate between Gender and sex.
2. Discuss the Gender roles in society in detail.
3. How does a) the Family and b) The Mass Media influence gender roles in society?
4. Describe the role of popular culture and ideas as agents of change in gender equality
5. Enumerate the reasons for Gender inequality.
6. Gender education outside the school setting – Explain.

UNIT II GENDER IDENTITY AND SOCIALIZATION PROCESS

Objectives:

- To obtain knowledge on the concept of gender identity and socialization practices.
- To examine the role School, peers, teachers, curriculum and textbooks in challenging gender inequalities
- To create the knowledge regarding equality and its relationship to girls education
- To identify the relationship and ideas of gender and gender inequality in text books and curriculum
- To analyse the sex roles stereotypes.

GENDER IDENTITY AND SOCIALIZATION PRACTICES

INTRODUCTION

Gender identity refers to a personal identification with a particular gender and gender role in society. The term woman has historically been used interchangeably with reference to the female body, though more recently this usage has been viewed as controversial by some feminists.

There are qualitative analyses that explore and present the representations of gender; however, feminists challenge these dominant ideologies concerning gender roles and biological sex. One's biological sex is directly tied to specific social roles and the expectations. Judith considers the concept of being a woman to have more challenges, owing not only to society's viewing women as a social category but also as a felt sense of self, a culturally conditioned or constructed subjective identity. Social identity refers to the common identification with a collectivity or social category that creates a common culture among participants concerned.

Education is not only about knowledge acquisition; education is crucial also in the socialisation process and in the transmission of norms and values, such as the notion of gender equality.

Socialisation is the process, through which the child becomes an individual respecting his or her environment laws, norms and customs. Gender socialisation is a more focused form of socialisation, it is how children of different sexes are socialised into their gender roles and taught what it means to be male or female

Gender socialization is the process by which individuals are taught and learn the values and norms associated with women's and men's roles in society. According to prevailing lay understandings of gender, individuals are born with a sex (i.e., female or male), but they must learn their gender (i.e., what it means to be a woman or a man). Through the process of gender socialization, individuals develop their gender identity, or their definition of themselves within this dichotomy—as either a woman or a man. Although most gender socialization takes place during childhood, socialization does not end there. Because gender is a social construction that pervades all social institutions, throughout the life course and in day-to-day interactions.

Family

The family is the most important agent of socialization because it is the center of the child's life, as infants are totally dependent on others. Not all socialization is intentional, it depends on the surrounding. The most profound effect is gender socialization; however, the family also shoulders the task of teaching children cultural values and attitudes about themselves and others. Children learn continuously from the environment that adults create. Children also become aware of class at a very early age and assign different values to each class accordingly.

With regard to gender difference, the family in fact, unlike other groups, is characterized by a specific way of living and constructing gender differences through a process that is surely biological, but also relational and social. The family is “the social and symbolic place in which difference, in particular sexual difference, is believed to be fundamental and at the same time constructed”. In particular, in the family the gender characterization reflects the individualities of the parents. The family is therefore a “gender relation”. In the family, the relation with the father and the mother assumes therefore one fundamental importance in the definition of the gender belonging, because it's the first experience of relation with males and females.

Gender identities and the expectations towards male and female roles are socialized within the parents-children relationship; such expectations are today various and new compared with the past. A child's parents are the first socialization agents he or she will come into contact with. Parents teach stereotypes through different ways and behaviour: “the way they dress their children, the way they decorate their children's rooms, the toys they give their children to play with, their own attitudes and behaviour”.

Although parents are the greatest influence within the family in teaching gender roles, older siblings also play a part in the socialization process. Children learn same sex stereotypes from older siblings through forms of modelling and reinforcement. Children's observations of older siblings' behaviours serve as a guide to gender role expectations. Therefore, these observations increase the likelihood that these gender role stereotypes will be internalized by younger siblings and adopted. Older siblings frequently serve as examples in selections of activities, hobbies, interests, and goals. Consequently, older siblings are a means by which gender role stereotypes continue to perpetuate in society.

School and Organization

School is another implement by which gender roles are transferred to children. This is mainly accomplished through peer influence. Therefore, school is also an area by which peers can influence other students towards more traditional gender roles. The materials used within the classroom also have an influence on the gender roles children learn. Due to the increase and importance of technology in society, many classrooms in the United States now contain televisions. These televisions are used by the teachers to expand the students' curriculum through the use of educational and informational television programming. These educational programs have the potential to exhibit less gender stereotypical behaviour in their characters, but unfortunately these programs are similar to non-educational programming in their portrayal of traditional male and female roles. School sports are also an important means by which gender role stereotypes are taught and reinforced. This is one of the earliest public organizations that children are exposed to since many are involved in school sports as early as five years of age. Most elementary school systems encourage co-ed teams as an attempt to teach children gender equality.

Throughout the world there are various stereotypes pertaining to how each gender is expected to behave, dress, think, and talk. These stereotypes permeate society and as a result are evident in the family, the media, and the school system. During their early years of development, children learn what it means to be a girl or a boy within their society. Parents have the primary influence on a child's internalization of gender roles since prior to kindergarten most children spend the majority of their time with a parent.

However, once the child reaches kindergarten, the peer group also has an influential part in the child's view on gender roles. Children learn from one another what is gender appropriate and what is not. The media, through advertising and television, is consistent in

defining gender roles and teaching impressionable children how they ought to behave as a boy or girl in society. These three areas consistently encourage children to behave, dress, and think a certain way. Eventually, children internalize these messages and begin to believe their validity.

Even the organization of the school system itself reinforces the idea of men in positions of authority and women in subservient positions. This organization mirrors gender stereotypes that exist throughout society. Although schools should be one of the most important social settings in which children can validate and refine their gender beliefs, they are frequently found to expose children to masculine and feminine images that are even more rigid than those in the wider society

ROLE OF SCHOOL, PEERS, TEACHERS, CURRICULUM AND TEXTBOOKS IN CHALLENGING GENDER INEQUALITIES:

When education is viewed in terms of its transformative potential, as a social intervention that works towards re-examining existing realities, then it becomes the single most powerful process for redressing the inequalities of gender. It can facilitate the forging of new values and forms of society that would enable both women and men to develop their human capacities to their fullest. An empowering education shares with gender a common project – presenting images of that which is not yet- thereby moving from the given to realising new ways of imagining our future.

Teachers' perceptions of male- and femaleness are crucial for their relations with pupils and can be an important factor in generating gender equity in schools. Gender stereotypes are also likely to be reinforced or weakened by text books and reading material provided in schools.

Gender parity

For a long time gender parity in education was dominating the discourse and the interventions. It is still commonly believed that gender inequalities in education will be resolved if equal access for boys and girls is provided and if gender disparities in enrolment figures and retention rates are eliminated. Access to schooling is a critical issue that still requires attention; however, a wider approach is necessary, which, for example, includes the learning content of education such as curriculum, textbooks and teaching-learning practices. It is gradually being recognized that promotion of gender equality in education goes beyond

access. To consider achievement of gender parity as a goal to strive at is “a rather narrow aspiration”.

Education that aims at gender equality faces a number of obstacles and challenges. Girls and women are disadvantaged in numerous ways. Although changes in government policies and implementation of more holistic strategies are needed there are also minor measures that can be undertaken that when added together, can contribute to changes in practice in the direction of greater gender equality in education. Notwithstanding all the barriers for egalitarian treatment of girls and women in education, there are many examples of successful projects and programmes.

School

School is another implement by which gender roles are transferred to children. This is mainly accomplished through peer influence. Throughout the early years of elementary school boys and girls are quick to point out to one another what the appropriate gender roles are. For example, if a boy attempts to bake mud cookies with a group of girls, he will quickly learn that this is a girl’s only activity. The same usually goes for girls who want to play football or monster trucks. Very young children tend to segregate by gender and thus form different identities than the other gender group.

Peers contribute to the socialization of gender difference via multiple pathways. A peer group is a social group whose members have interests, social positions and age in common. This is where children can escape supervision and learn to form relationships on their own. The influence of the peer group typically peaks during adolescence however peer groups generally only affect short term interests unlike the family which has long term influence. Upon entering school, children encounter large numbers of peers, many of whom model traditional gender behaviour, producing and reinforcing the content of gender stereotypes. Therefore, school is also an area by which peers can influence other students towards more traditional gender roles.

The school’s physical environment was also mentioned as an obstacle to girls’ participation in education, particularly from adolescence and onwards. Schools have no access to water and no toilets, and sanitation is generally of poor standards. This situation affects girls more than boys and may be an obstacle to enrolment and retention.

Teachers

The majority of time at school is spent with teachers, so they are influential role models. In many rural schools in developing countries, there are no books, in which case the role of the teacher becomes extremely important. Teachers send multiple gendered messages through the curriculum and organizational decisions. Many teachers express the viewpoint that they treat boys and girls equally and that their gender is irrelevant. This position is called gender-blindness; it provides a false sense of objectivity and impartiality, often at variance with actual practice. Teacher attitudes may reflect biases toward girls and boys. Biases are subtler than visible discrimination and may result in unconscious behaviours that give more careful attention either to girls or boys. These behaviours may foster among the less favoured students a sense of alienation and hinder personal, academic, and professional development.

Gender equality is a concept that is familiar by name only or is misunderstood to mean gender parity; teachers have never heard of gender sensitive teaching methodologies; neither do teacher trainers know about it. Gender stereotyping is common and textbooks are frequently gender biased. The generally poor quality of teaching and teachers' low qualifications negatively affect a gender sensitive pedagogy, as explained by UNICEF.

Teachers play a very important part in the early upbringing of the child and their ideas and beliefs can change the thought patterns of young students. A teacher must therefore constantly be aware of the fact that his or her actions/ attitude/ behaviour/ perspective/ approach/ manner/outlook/mind-set will help to shape a child's gender role. He / she may use multiple strategies and interventions to ensure that students have equal opportunities to both create and obtain their goals. Studies have shown gender differences to have a direct relationship to preferential treatment, classroom dynamics and academic success.

Teachers are required to be serious about the gender issue. For the teachers to bring about a change in the society they should be given pre hand knowledge over the issue. Teachers need not only gender sensitive curricula and textbooks but also gender equality education. Teachers can serve as role models for the students.

Curriculum

Gender equality is an overarching principle of the curriculum in several countries. This means that the gender perspective should permeate the whole curriculum and should be taken into consideration throughout all subjects and areas. But countries where the gender perspective is not expressed as an overarching principle also report that issues related to

gender are taken into account. Gender is most often dealt with as a topic within subjects or cross-curricular themes, such as social sciences, citizenship education, ethics, history, languages or home economics. In quite a lot of countries schools have, however, substantial autonomy in determining curricular content which goes beyond the compulsory minimum curriculum or common formulated goals. In such cases, teachers and school heads play an important role in determining to what extent the gender perspective is included. Although gender is frequently included in curricula as a topic, gender-sensitive teaching, as a class management tool, has seemingly only been implemented in about one-third of European countries, and guidelines for schools and/or teachers are not very widespread. They are not always provided by government bodies but, where they do exist, they are often developed by NGOs or at least in collaboration with them.

The Oxford Dictionary of English (2010) defines the curriculum as the subjects that are included in a course of study or taught in a school or college. It reflects the knowledge that society considers valuable and appropriate to be taught in schools. As society changes, the curriculum will also change, as well as the way in which it is viewed and what is considered valuable. This means that the curriculum, and teaching practices, can express ideas and practices marked by gender inequality. Teaching and learning materials, evaluation and assessment procedures, and language policy are also components of the curriculum. Over the years, there has been a great deal of curriculum reform as the country reassesses its national identity or position in the global economy.

Textbooks

Bias also surfaces in everyday curricula; students' textbooks generally perpetuate male dominance. In literature, girls are not in the lead roles, and they are shown as less capable than main male characters. When girls do not see themselves in the pages of history textbooks, and when teachers do not point out or confront the omissions, young women learn that to be female is to be an absent partner in the development of our nation. And when teachers add their stereotypes to the curriculum bias in books, the message becomes even more damaging.

Despite progress in the last decade, there is still much to be done to “eliminate gender disparities” and, even more, to achieve equality, especially in education. The crucial problem is girls' underachievement, measured by access to schools, academic performance and “survival” within the education system. Many factors hold back girls' education: the

economic situation and low income, a family and social environment with traditional patriarchal structures, and operational failures in the education system (shortages of schools, teaching materials and teachers, sexual abuse of girls, and so on). There is also a link between girls' underachievement and textbooks, to the degree that gender inequality and discrimination are reinforced by textbooks, whose power of legitimation is all the greater because they are a rare commodity: For these reasons, girls must have equal access to textbooks and gender representations must be changed. Teachers must also be trained to avoid contributing to the transmission of representations that convey inequality, whatever textbook is used.

GENDER ROLES AND RESPONSIBILITIES ASSIGNED IN SCHOOLS AND CLASSROOMS

Global researches glaringly reveal prevalent gender discrimination in educational settings. Girls in school perform more work inside the school than a boy does. Research has shown that teachers treat boys differently than girls; identifying them more readily and giving them more attention. Because of this, boys learned that they are valued and feel comfortable taking risks while girls feel that not much is expected of them and are not as confident in speaking out in the class.

Girls in school perform the work related to gardening, cleaning, decorations, book keeping, accounting etc and boys will perform physical work like shifting, painting, weight lifting, construction works, farming, administration etc.

Development of the curriculum to address gender inequality cannot happen in isolation from other aspects of schooling, particularly ways of teaching, learning and interaction within the classroom. Whatever the content of the curriculum, equity will not be achieved if girls are discouraged from speaking, if boys absorb a disproportionate amount of the teachers' energy, nor if the physical environment does not support equal access to education. International researches suggests that boys have a disproportionate share of contributions in whole class interaction due partly to their being selected by the teacher more frequently than girls, but also to their ability to create both positive and negative conditions which attract teachers' attention and facilitate their participation and dominant position in classroom interaction. This dominant position of the boys provides them with an important learning experience, i.e. the confidence of being listened to and responded to within the public domain, thus stimulating them to participate more. Girls may thereby be

unintentionally pushed out of the centre of the action, learning to expect a lower participation level than boys.

There is substantial evidence internationally, that teachers-even those well-disposed to the question of equal opportunities - interact differentially with their boys and girls and that this may operate to the disadvantage of girls. Observations in the classroom have shown that boys both demand and get more teacher attention. A substantial amount of this is in the form of disciplinary interventions. Boys of all ages also receive more praise from both female and male teachers, even though teachers are adamant that they do not give more attention to boys than girls.

The differences in patterns of classroom interaction appear to be unrelated to the level of experience of the teachers concerned. Studies have found no difference in interaction patterns and the teachers' years of teaching experience. The gender of the teachers also appears not to exert any difference on patterns of classroom interaction. Teachers of all levels of experience tend to interact more with male students than with female students. However, previous training in classroom interaction strategies has been found to be significantly related to classroom behaviour, with trained teachers more consistently providing an equitable classroom environment.

Some of the reasons why girls have learning problems include the low expectations of teachers regarding their intellectual abilities, coupled with a low level of feedback from teachers. In addition, some teachers say they enjoy teaching boys more than girls especially if the girls are seen as passive. Girls' low expectations of themselves contribute to the problem, as does a lack of female teachers in high-status subjects such as maths and science. Textbooks often reinforce the low expectations of women and girls, as do curriculum and examination materials, while the use of physical space in schools also marginalizes girls.

The curriculum is only as good as the teachers who deliver it. Despite extensive gender inequalities outside school, teachers can make a difference inside school. If teachers assume that a girl can learn mathematics, it will affect their approach to teaching girls and their expectations of what girls can achieve in their subject. The teachers are seen as facilitators of learning, rather than merely deliverers of knowledge, then they are obliged to ensure that all children learn.

MEASUREMENT OF GENDER IDENTITY

Early gender identity research hypothesized a single bipolar dimension of masculinity-femininity, with masculinity and femininity being opposites on one continuum. Assumptions of the unidimensional model were challenged as societal stereotypes changed, which led to the development of a two-dimensional gender identity model. In the model, masculinity and femininity were conceptualized as two separate and orthogonal dimensions, coexisting in varying degrees within an individual. This conceptualization on femininity and masculinity remains the accepted standard today.

Two instruments incorporating the multidimensional nature of masculinity and femininity have dominated gender identity research: The Bem Sex Role Inventory (BSRI) and the Personal (PAQ). Both instruments categorize individuals as either being sex typed (males report themselves as identifying primarily with masculine traits, females report themselves as identifying primarily with feminine traits), cross sex-typed (males report themselves as identifying primarily with feminine traits, females report themselves as identifying primarily with masculine traits), androgynous (either males or females who report themselves as high on both masculine and feminine traits) or undifferentiated (either males or females who report themselves as low on both masculine and feminine traits). Researches shows that men are generally more masculine than women and women generally more feminine than men, but the association between biological sex and masculinity/femininity is waning.

DISCRIMINATION OF GENDER IN CLASSROOMS AND SCHOOL

According to a survey conducted by the American Association of University Women in 1991, the consequences of gender bias seem to be more serious for female schoolchildren. Being treated differently by a teacher can have a detrimental effect on female students' self-esteem and academic self-concept. These effects seem to increase as young girls get older. Upon reaching high school, boys more often attribute successes to ability and failures to lack of effort, while girls attribute successes to luck and failures to a lack of ability. Interestingly, even in elementary school there was a 10-point difference between male and female perceptions of abilities, implying that even in the earliest educational environments, boys and girls have dissimilar self-concepts.

Schoolchildren spend more hours of the day in academic classes than in any other activity, and they can learn as much from what they *experience* in school as they can from the formal content of classroom assignments. Classroom interactions, both with the teacher and other students, are critical components of education. Current practices in our schools make it apparent that gender bias and sex discrimination are alive and well.

Studies have also suggested that, within the classroom, teachers often exploit rivalry between the sexes to motivate or manage pupils. Boys tend to dominate classroom talk and there is evidence to suggest that teachers deliberately gear the content of lessons towards boys' interests in order to retain attention and control. Girls remain largely passive and "invisible" in class and teachers have been found to downgrade their achievements. These studies suggest that such negative interactions in the classroom between boys and girls affect girls' self-esteem and their confidence.

Researchers found that teachers actually talk more to male students. Studies show that teachers pay more attention and give more feed-back to boys. When asked why, the teachers stated that boys are often more demanding, shouting out answers in a manner that's difficult to ignore. The boys in this particular study were eight times more likely to call out during a discussion—and teachers tended to accept this behaviour. When female students behaved similarly, the observed teachers repeatedly discouraged and corrected their behaviour, advising them to "remember the rule" and raise their hands. Girls are directly abused by some teachers, abuse ranging from "light" sexual harassment to violent rape.

Furthermore, the *quality* of the attention also differs. When attention is given, boys seem to get specific, meaningful praise while girls are given vague, neutral reactions. In the classroom itself, boys dominate. Teachers generally interact with them more, whether it is to verbally reprimand them, answer questions, elaborate on their comments, or help them with schoolwork. Boys are called on to answer questions more frequently, and receive more praise and correction. Since boys are generally allowed to spend time on homework while girls have to engage in domestic chores, girls generally suffer more from irregular teaching

PROCESSES OF DISCIPLINING TECHNIQUES FOR BOYS AND GIRLS

Boys and girls are also disciplined differently in the classroom. Boys are punished more severely than girls—their names are always on a list of those with behaviour problems. Girls are disciplined more for talking and calling out answers, events that are much more accepted when exhibited by male students.

The following techniques are recommended by the American Academy of Pediatrics, the American Association of Child and Adolescent Psychiatry, and the National Mental Health Association:

Reward good behaviour

Acknowledging good behaviour is the best way to encourage your child to continue it. In other words, "Catch him being good." Compliment given to the child when he or she shows the good behaviour will help him/her to adhere to it.

Natural consequences

When a child does something wrong, and let the child experience the result of that behaviour. There's no need for to "lecture" for that. Natural consequences can work well when children don't seem to "hear" the warnings about the potential outcome of their behaviour. Be sure, however, that any consequence they might experience isn't dangerous.

Logical consequences

This technique is similar to natural consequences but involves describing to your child what the consequences will be for unacceptable behaviour. The consequence is directly linked to the behaviour. For example, if the child doesn't pick up his toys and keep it safe, inform him that it will be removed for a week.

Taking away privileges

Sometimes there isn't a logical or natural consequence for a bad behaviour or you don't have time to think it through. In this case, the consequence for unacceptable behaviour may be taking away a privilege. For example, if a middle schooler doesn't complete her homework on time, you may choose to take away television privileges for the evening. This discipline technique works best if the privilege is:

- Related in some way to the behaviour
- Something the child values
- Taken away as soon as possible after the inappropriate behaviour (especially for young children)

TIPS FOR MAINTAINING DISCIPLINE

Whichever discipline techniques you choose to use, they can be more effective if you keep these ideas in mind:

Guide your discipline techniques to fit well with your child's temperament.

The key to effective discipline is to understand who your child is, especially his temperamental style, and use your discipline to help him achieve his potential given those talents and tendencies. But your goal should not be to turn him into someone he is not (for example, to turn a boisterous intense child into a mellow laid-back one).

Communicate your discipline plan

Discipline techniques shouldn't come "out of the blue," especially if you're trying something new. To children who are old enough to understand, during a planned discussion (not in the heat of the moment) explain the technique, why you are using it, and what you hope it will accomplish. Older children may be included in choosing which rewards and consequences would be appropriate.

Be respectful of your child

If you show your child respect -- even when disciplining your child -- your child is more likely to respect you, other family members, and other people in his or her life. If you "lose it" or overreact with disrespect, apologize. Behave the way you want your child to behave.

Be consistent

Any technique will fail if you don't follow through or enforce consequences consistently. If you say, for example, that toys will be off limits for a week, then take them away if the offending behavior continues.

Don't break your discipline rules by giving in during public exhibitions of bad behavior, such as a child throwing a tantrum while shopping. If you give in to the child's demands, the tantrums will continue.

Try to keep your goals and your techniques consistent over time. If more than one adult is responsible for the child's discipline, be sure you agree about the approaches you will use.

When it's done, it's done

After the consequence is over or the time has been served, don't ask for apologies or continue to lecture about the behaviour. Help your child return to an appropriate activity.

Understand what is appropriate for your child's development

Before disciplining a child, make sure that the child really did understand what you asked him or her to do. Sometimes parents make demands for behaviour that is beyond the child's ability to comply. Just like other skills in life, behaviours often need to be "grown into."

Look for the "why" behind behaviours

If you notice a pattern of inappropriate behaviour, part of the solution is to look for "whys." For example, perhaps your child is upset about something else, such as a friend moving away. Maybe your child had a bad day at school. Perhaps your child feels stressed about family problems. Maybe he is tired or hungry. These explanations don't excuse the behaviour, but trying to understand why bad behaviour occurs can help you and your child find ways to prevent the behavior from happening again and again.

ANALYSIS OF SEX ROLES STEREOTYPES

Gender roles are the roles that men and women are expected to occupy based on their sex. Traditionally, many Western societies have believed that women are more nurturing than men. Therefore, the traditional view of the feminine gender role prescribes that women should behave in ways that are nurturing. One way that a woman might engage in the traditional feminine gender role would be to nurture her family by working full-time within the home rather than taking employment outside of the home. Men, on the other hand, are presumed by traditional views of gender roles to be leaders. The traditional view of the masculine gender role, therefore, suggests that men should be the heads of their households by providing financially for the family and making important family decisions. While these views remain dominant in many spheres of society, alternative perspectives on traditional beliefs about gender roles have gained increasing support in the twenty-first century.

Gender roles can be linked to expectations of males and females in realms outside of the family as well, such as work. In the workplace, men and women are often expected to perform different tasks and occupy different roles based on their sex. Even in the early twenty-first century, many corporations operate from a perspective that favours traditional beliefs about gender roles by, for example, offering parental leave benefits only to mothers and denying such benefits to fathers. In addition, because the traditional perspective toward gender roles remains predominant in many corporations, the positions that women and men hold within corporations are often segregated by sex. Women are more likely to be expected to work as secretaries, and men are more likely to be expected to work as managers and executives. Also, men are presumed to be more ambitious and task-oriented in their work, while women are presumed to be more interested in and concerned about their relationships with others at work.

Gender stereotypes are oversimplified understandings of males and females and the differences between them. Individuals sometimes base their perceptions about appropriate gender roles upon gender stereotypes. Gender stereotypes tend to include exaggerated or erroneous assertions about the nature of males and females. For example, a common gender stereotype about males is that they are not emotional. Females, on the other hand, are commonly stereotyped as being irrational or overly emotional. Political movements such as the feminist movement continue to work to deconstruct gender stereotypes and offer alternative visions of gender roles that emphasize equality between women and men.

Finally, gender roles are often discussed in terms of an individual's gender role orientation, which is typically described as either traditional or non-traditional. A traditional gender role orientation emphasizes differences between men and women and assumes that each sex has a natural affinity to particular behaviours. Those who maintain a traditional gender role orientation are likely to be influenced by the rules and rituals of the generations that came before them, by their parents and grandparents. Individuals with non-traditional gender role orientations are more likely to believe that an individual's behaviour is not or should not be determined solely by her sex. Individuals with non-traditional gender role orientations are more likely to believe in the value of egalitarian relationships between men and women and in the power of individual human beings to determine what roles they wish to occupy and the extent to which those roles are or should be associated with their sex.

CONCLUSION

Schools are important contexts for the socialization of young children's gender attitudes and behaviour. Teachers and classmates shape children's gender attitudes and, in turn, gender differences in cognition and behaviour. Unfortunately, teachers receive relatively little training in recognizing and combating gender stereotypes and prejudices—their own and others—and, as a consequence, teachers often model, expect, reinforce, and lay the foundation for gender differentiation among their pupils. Thus, most schools create and maintain—rather than counteract—traditional gender stereotypes, biases, and differences. However, educators who adopt a commitment to gender egalitarianism and thus promote cross-gender interaction, expose pupils to counter-stereotypic models, and discuss and teach challenges to gender stereotyping and harassment optimize their pupils' developmental outcomes.

Questions for Discussion and Reflection

1. Explain Gender Identity and socialization process.
2. Discuss the role of family, school, and organization in Gender identity.
3. Identify the discrimination of gender in classrooms and school and explain.
4. Discuss the role of curriculum and textbooks in challenging gender inequalities.
5. How will measure the gender identity.
6. Critically analyse the sex roles stereotypes.
7. Describe the processes of disciplining techniques for boys and girls.

UNIT III GENDER AND SCHOOL CURRICULUM

Objectives

- To obtain knowledge on the concept of gender roles.
- To understand the Gender roles in school curriculum
- To analyze the historical, political, economic and cultural structures regarding gender, sexuality, and intersecting systems of oppression.
- To explore how class, race and ethnic or national identity inform, modify, or challenge various understandings and practices of sex, gender and sexuality.
- To assess the role of women in addressing the gender issues.

Introduction

The slogan “Education For All (EFA)” means enrolling and retaining all girls and boys in school. It is also about ensuring that girls and women of all ages develop their potential through education and are able to ensure their full and equal participation in building a better world. For many girls, gender inequality is a feature both of their lives and of their experience of education. Gender equality in teaching, is a central component of a good-quality education. To increase equality of access to education, and to sustain progress towards Education For ALL, it is necessary to develop teaching methods, new ways of learning, and curricula that enable girls and boys to participate in learning as equals. The culture of a school and its practices outside of formal lessons, for example, in play grounds or during meal times, also affect how girls and boys learn. So gender equality needs to be a central part of the development of the school curriculum and ways of teaching. Children will want to come to school and will enjoy the experience of learning if schools implement good-quality gender-equality curricula, and ways of teaching. Governments have a responsibility to develop gender-equitable education policies for children’s learning, as well as for their long-term well-being.

Representation of gender roles in school textbooks and curricula

UNESCO analysed textbooks on all subjects and at all levels in countries throughout Africa, America, Asia and Europe. The research was summarized in a book entitled *Down with stereotypes! Eliminating sexism from children’s literature and school textbooks*. These studies are at one in exposing sexism and the existence of considerable bias against women: the number of female characters in general education textbooks is small while, conversely, they are overrepresented in vocational courses in the health and social welfare fields; men

and women remain confined within the personalities, roles and socio-economic activities with which they are traditionally associated. Women, often unnamed, are trapped in the domestic sphere and display coquetry, frailty, emotionality and dependence. Men embody moral and physical strength, authority and independence. Most research publications conclude with recommendations for action to eliminate gender bias: awareness campaigns, training measures, recommendations for publishers and designers, and so on.

The majority of these studies have methodological features in common.

- They are intended mainly to expose gender stereotyping, such as simplified, simplistic or hidebound representations of certain characteristics ascribed to an individual or group on the basis of gender (e.g. “women are talkative”; “men take no interest in their appearance”).
- Information is often collected, and sometimes analysed, on the basis of pre-established categories such as “traditional/non-traditional role” or “high-status/low-status role”.
- The studies are based on passages from textbooks deemed to contain the type of sexism and/or stereotyping that should be exposed.
- The studies are often qualitative or quantitative to a limited extent, counting only the number of male individuals or female individuals, for example.

These studies, which are nevertheless extremely perceptive and have led to progress in combating sexism, could easily be perceived as too subjective and incapable of demonstrating recurrent bias in representations of gendered roles and identities. They may consequently lack the force to convince publishing houses, design teams, teacher training institutes and government ministries of the need to take action to change textbooks.

The Oxford Dictionary of English (2010) defines the curriculum as the subjects that are included in a course of study or taught in a school or college. It reflects the knowledge that society considers valuable and appropriate to be taught in schools. As society changes, the curriculum will also change, as well as the way in which it is and what is considered valuable. This means that the curriculum, and teaching practices, can express ideas and practices marked by gender inequality. Teaching and learning materials, evaluation and assessment procedures, and language policy are also components of the curriculum. Over the years, there has been a great deal of curriculum reform as the country reassesses its national identity or position in the global economy.

The National Policy of Education and the national curriculum documents express the commitment in terms of education for all children. In order to increase demand for girls' education, the value and relevance of the education must be clear. The way in which girls, their families, and teachers view education and the content of the curriculum, will be influenced by gender equality in the wider society. For example, in many societies, it is assumed that girls are not good in mathematics and that boys cannot learn about the care of young children. Curriculum assumptions such as these, and the teaching that accompany them, may reinforce gender inequalities, with girls often channelled into "lower status" subjects. In India today, there has been a conscious effort to present girls in positive roles. Famous women from history are included, for example, Jhansi Rani, who fought for their states, and Dr. Anne Besant and Mother Teresa who is renowned for their educational achievements and services to the society. Clear messages on the importance of girls' education and the need for equal opportunities are also included.

However, the tendency to cast the positive roles of women in the characters of the idealized and exceptionally heroic has not been very effective. In addition, gender stereotyping and inequalities persist in the narratives. Women appear largely in material roles, while the decision makers and protectors tend to be male. In one text book, a lesson on women's empowerment was placed next to a lesson with a very patronizing and alienating description of a tribal community, which was labelled as a criminal community.

Curriculum researchers have established six attributes that need to be considered when trying to establish a gender-equitable curriculum. Gender-fair materials need to acknowledge and affirm variation. They need to be inclusive, accurate, affirmative, representative, and integrated, weaving together the experiences, needs, and interests of both males and females. "We need to look at the stories we are telling our students and children. Far too many of our classroom examples, storybooks, and texts describe a world in which boys and men are bright, curious, brave, inventive, and powerful, but girls and women are silent, passive, and invisible". Furthermore, teachers can help students identify gender-bias in texts and facilitate critical discussions as to why that bias exists.

Role of schools in nurturing or challenging young people as masculine and feminine selves

Femininity and masculinity or one's *gender identity* refers to the degree to which persons see themselves as masculine or feminine given what it means to be a man or woman

in society. Femininity and masculinity are rooted in the social (one's gender) rather than the biological (one's sex). Societal members decide what being male or female means (e.g., dominant or passive, brave or emotional), and males will generally respond by defining themselves as masculine while females will generally define themselves as feminine. Because these are social definitions, however, it is possible for one to be female and see herself as masculine or male and see himself as feminine. A person with a more masculine identity should act more masculine, that is, engage in behaviours whose meanings are more masculine such as behaving in a more dominant, competitive, and autonomous manner. It is not the behaviours themselves that are important, but the meanings implied by those behaviours.

"Sitting in the same classroom, reading the same textbook, listening to the same teacher, boys and girls receive very different educations." In fact, upon entering school, girls perform equal to or better than boys on nearly every measure of achievement, but by the time they graduate high school or college, they have fallen behind. However, discrepancies between the performance of girls and the performance of boys in elementary education leads some critics to argue that boys are being neglected within the education system.

The socialization of gender within our schools assures that girls are made aware that they are unequal to boys. Every time students are seated or lined up by gender, teachers are affirming that girls and boys should be treated differently. When an administrator ignores an act of sexual harassment, he or she is allowing the degradation of girls. When different behaviours are tolerated for boys than for girls because 'boys will be boys', schools are perpetuating the oppression of females. There is some evidence that girls are becoming more academically successful than boys, however examination of the classroom shows that girls and boys continue to be socialized in ways that work against gender equity.

Gender bias is also taught implicitly through the resources chosen for classroom use. Using texts that omit contributions of women that tokenize the experiences of women, or that stereotype gender roles, further compounds gender bias in schools' curriculum. While research shows that the use of gender-equitable materials allows students to have more gender-balanced knowledge, to develop more flexible attitudes towards gender roles, and to imitate role behaviours contained in the materials.

Unless teachers are made aware of the gender-role socialization and the biased messages they are unintentionally imparting to students every day, and until teachers are provided with the methods and resources necessary to eliminate gender-bias in their

classrooms, girls will continue to receive an inequitable education. Departments of education should be providing mandatory gender-equity resource modules to in-service teachers, and gender bias needs to be addressed with all pre-service teachers. Educators need to be made aware of the bias they are reinforcing in their students through socialization messages, inequitable division of special education services, sexist texts and materials, and unbalanced time and types of attention spent on boys and girls in the classroom.

Schools can magnify or diminish gender differences by providing environments that promote within-gender similarity and between-gender differences, or the inverse (within-gender variability and between group similarity).

Gender role is generally defined as a set of attitudes, behaviors, and self-presentation methods ascribed to members of a certain biological sex. This includes norms for behavior, which some researchers have started to call “the rules of masculinity” or “masculine ideology.” These include prescriptions for ways to act (be tough, stay in control, etc.), attitudes to hold (work is very important, women should be primary caregivers to children, etc), and ways to look. It also includes proscriptions for ways not to act, attitudes not to hold, and ways not to present oneself.

Similar to sex differences, there are many debates about the nature and nurture of gender roles. Some believe that these attitudes and behaviours naturally flow from biological sex and personality traits, whereas others see them as complete cultural constructions. In reading a variety of work on these characteristics (most of which are outlined below), it is believed that this work is in need of a more flexible organizing framework, and this can be used to understand the remaining concepts. The following three themes that make up male gender roles:

- Strength: emotional toughness, courage, self-reliance, rationality
- Honour: duty, loyalty, responsibility, integrity, selflessness, compassion, generative
- Action: competitiveness, ambition, risk-taking, agency, volition

Using this model, we can also examine different levels of them. If the above might represent a “positive” or “balanced” masculinity (male gender role presentation), below we can see levels of “hypomascularity” and “hypermasculinity.” These clusters are generally viewed as the less healthy masculinity characteristics in the US, and many other Countries.

Hypomascularity:

- Weakness: emotional fragility, excessive fear, dependence, irrationality
- Ambivalence: unreliability, irresponsibility, being non-committed
- Inactivity: lethargy, submissiveness, complacency

Hypermasculinity:

- Coldness: stoicism, relational cut off, fearlessness
- Sociopathy: vanity, arrogance, manipulation, selfishness, lack of conscience
- Hostility: violence, life endangering risks, hyper-aggression

Integration of gender roles in school and curriculum

A gender-just and empowering curriculum should have the potential to enable students to critically engage with and challenge received knowledge about fixed gender identities. Experiences of literacy activists and those engaged in teaching women's studies at the university level show that it is possible to integrate gender into the curriculum, not as marginal or incidental but as critical to the content of different subject areas. The content itself can then be made to take on wider dimensions, involving various subject areas in the school curriculum. Feminist critiques of knowledge also have the potential to influence more just and inclusive pedagogical practices and facilitate creation of "child-friendly" classrooms that empower students as well as teachers. They open up possibilities for gender inclusion in an integrated approach within and across different core academic areas of the school curriculum.

Assuming that the evolutionary approach to education involves building upon experiences and thought structures that are familiar, the curriculum will have to be designed such that it helps the child critically understand her surroundings before recognising and negotiating other contexts. The themes that become important in such a context will have to relate to work, body, sexuality, marriage, parenthood, family, caste, community, state, modernity, economy, violence, conflict, heterogeneity and hierarchy. These cross cut into language, social science and science as against the surfeit of information that is sought to be passed on to the student, the emphasis should be on introducing these issues and developing critical thinking through them. These themes could be taken up in each of the subjects that are taught at school at every stage. Complexity in thinking can be introduced as the stages

advance. Higher stage here would therefore indicate strengthening of critical tools rather than accumulation of information.

Mainstreaming gender into the curriculum goes beyond revising textbooks – it is important to explicitly address gender inequality in the curriculum. One approach to mainstreaming gender into the curriculum involves incorporating the perspectives and experiences of both boys and girls, as well as discussions of gender roles and gender discrimination across the curriculum, including in courses on mathematics, literature, and science. Several European countries explicitly mention in policy documents that a gender perspective should be considered throughout the curriculum. For example, the Maltese National Minimum Curriculum states that “gender equality is not a theme that should be treated by the school in isolation or during the teaching of a particular subject. Equality should be an interdisciplinary theme which teachers can develop within the context of their particular subject, confronting prejudice and promoting more gender-inclusive alternatives”. Providing sample lesson plans and teacher training may facilitate this process for teachers; such resources are widely available and can be adapted to the local context. For example, a review by the Women’s Equity Resource Center in the United States suggests tips for incorporating gender into science curricula, such as using examples from what is traditionally considered women’s work (cooking, traditional crafts, cleaning) to teach math and science concepts, using examples of men and women in non-traditional careers as examples in word problems, talking about gender and body image as part of units on nutrition, adding books on women in science to school libraries, and highlighting the work of female and/or minority scientists. In Ireland, resource packs given to schools include model lessons in multiple disciplines.

Other initiatives have included gender as a separate section or unit in classes like Civics or Social Studies, or as the focus of a separate course. For example, in Spain, the citizenship education core curriculum for primary education includes lessons on recognition of gender differences; identification of inequalities between men and women; promotion of equal rights for men and women in the family and social spheres and in the workplace. At the lower secondary level, the curriculum goals also include the critical evaluation of social and sexual divisions of work, sexist prejudices and the issue of female poverty. Similarly, Tanzania’s national syllabi for secondary schools contains topics related to gender as part of the Civics syllabus and in the national examination.

Gender issues in diverse cultural constraints

India is reputed to have a progressive education policy with regard to the focus on gender. The National Policy on Education, 1986 put specific emphasis on women's education. It states that: *Education will be used as an agent of basic change in the status of women. In order to neutralise accumulated distortions of the past, there will be a well-conceived edge in favour of women. The National Educational system will play a positive interventionist role in the empowerment of women.* Besides the NPE, 1986, India is also a signatory to several international treaties that reinforce this commitment, such as The Dakar Framework for Action 2000, and the United Nations Millennium Development Goals 2000, the Programme of Action 1992, CEDAW 1993, The Beijing declaration 1995, and the World Conference on Education for All. However, despite over three decades of commitment to gender equality and the universalisation of education, the ground realities are still grim, especially in the context of girls from marginalised groups and rural areas.

An attempt to understand the development of gender differences across many cultures has led to several large cross-cultural studies of the development of social and gender-related behaviors. One such study (Whiting & Edwards, 1988) included children from 12 different communities in Kenya, Liberia, India, the Philippines, Okinawa, Mexico, and the United States who were studied to better understand the development of gender in various regions of the world. Some differences appeared in the treatment and subsequent behaviour of boys and girls, but many similarities also emerged in the types of interactions children experienced. The analysis showed that age was more important than gender in predicting the experiences of children in these various cultures, but the definition of chores and the freedom to roam and be independent tended to show large gender differences that were common to many cultures.

Another cross-cultural investigation of gender stereotypes (Williams & Best, 1990) took place in 30 different countries in North America, South America, Europe, Asia, Africa, and Oceania. College students in these countries rated a list of 300 adjectives according to the extent to which each was more frequently associated with men or women. The goal was to study the associations that people in different cultures make about women and men and to look for female and male stereotypes.

The results revealed more similarities than differences in these gender stereotypes. Six adjectives were associated with males in all of the cultures—*adventurous, dominant, forceful, independent, masculine, and strong*—and three adjectives were identified with females in all

cultures—*sentimental, submissive, and superstitious*. In addition, a wide list of adjectives appeared as male-associated or female-associated in a large majority of the cultures, and only a few adjectives were male-associated in one culture and female-associated in another. These findings furnish evidence for similarities in gender stereotypes across cultures, but the similarities were far short of being universal.

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

Finally, remember that we are directing attention to gender equality because it is an important development (and human rights) issue, not because we have the answers about what a society based on gender equality would be. Nor will (or should) women and men in other societies necessarily make the same choices we do. When development initiatives start with a commitment to work toward greater gender equality, they can play an important role in increasing awareness of inequalities, in supporting a constructive search for solutions, and in enabling women to have an effective voice in this process.

Teachers role: developing positive attitude towards opposite gender in schools

Gender issues are prevailing in society in all areas of life. To minimize these gender issues we need to start changing the mind-set of the younger generation of society as they are those who can bring about further change in society, with their innovative ideas, thoughts and practices. To do this we need good educated teachers who have a sound knowledge regarding gender issues.

It has been observed that teachers reinforce gender roles also in the different expectations that they have for boys and girls in their classes. “Teachers may also create learning environment in which boys are encouraged to succeed while girls are allowed to fail. In extreme cases.....What’s more, many teachers may be completely unaware that they treat girls and boys differently. But none of these habits, when they occur, should be surprising. We all grow up among the influence of our family and cultures, and as teachers, we may see ourselves, rightly, in the role of instilling cultural values in the children in our classes”.

Teachers play a very important part in the early upbringing of the child and their ideas and beliefs can change the thought patterns of young students. A teacher must therefore constantly be aware of the fact that his or her actions/attitude /behaviour/perspective/

approach/manner /outlook/ mind-set will help to shape a child's gender role. He / she may use multiple strategies and interventions to ensure that students have equal opportunities to both create and obtain their goals.

Studies have shown gender differences to have a direct relationship to preferential treatment, classroom dynamics and academic success. Teachers are required to be serious about the gender issue. For the teachers to bring about a change in the society they should be given pre hand knowledge over the issue. Teachers need not only gender sensitive curricula and textbooks but also gender equality education. Teachers can serve as role models for the students.

Gender bias in education

While the past few decades have seen an improvement in the treatment of females in classroom methods and curricular materials, it would be premature to declare victory and dismiss issues of gender bias. Today, our girls and boys remain the victims of gender stereotypes in text and resource materials. They are also victims of unintended or sexist behaviours by educators. Often teachers reflect varied expectations for children, based on a student's gender, class, race and ethnicity. Most teachers care deeply about the youngsters in their rooms. They are confident that they treat all their students the same. However, many teachers who analyze their own attitudes and behaviours discover the subtle and pervasive nature of gender inequity in the classroom.

Some biased behaviours in the classroom:

- Usually males receive more teacher questions than females.
- Minimal wait time for females' answers
- More frequent follow-up questions with males
- Uneven ratio of student/teacher interactions: # of responses male to female = 7:3
- Males are also more likely to call out or act out, demanding and receiving teacher attention.
- Segregated seating patterns reinforce unequal teacher attention. Classrooms are characterized by gender segregated classrooms
- Boys are more likely to be called up to the front of the room to do demonstrations (for example a science demonstration)

- Boys are more likely to be disciplined than girls, even when the misbehavior is identical
- Girls are more likely to be praised for the appearance and neatness of their work
- Females often stereotyped into clerical role because of neat notes
- Teachers are more likely to offer boys specific feedback on their work – including praise, criticism and remediation
- Boys are more likely to receive attributions to effort and ability, teacher comments giving them confidence that success and competence is simply a matter of applying themselves
- Girls are often told, "It's okay, as long as you try."
- Make sure there aren't 'girls' jobs and 'boys' job.

Teachers and Parents Role To Combat Gender Bias

- Fortunately, there is much that teachers and parents can do to combat gender bias and its long-term implications. Awareness is the first step, as many adults unknowingly enforce gender stereotypes. Researchers have created a body of suggestions that parents and teachers can follow.
- Be fair in the classroom. Educators are encouraged to look carefully at displays in the classroom and examine them for bias. Splitting up boys and girls for activities and games is discouraged. In class discussion, teachers can prompt students in other ways than calling them by name, such as by pulling student names from a jar
- Examine your curriculum and materials for examples of successful men and women; supplement if necessary. Awareness of pronouns is vital; when discussing occupations or presenting storylines or math problems to students, educators should make a conscious effort to use "he" and "she" equally.
- Select books carefully. Consider that what your children read can perpetuate bias, and encourage them to read books that include stereotype-busting storylines or include alternative lifestyle choices.
- Accept that cultural differences may impact children's views on gender. Tactfully approach these situations by enforcing the idea that while differing cultural backgrounds must always be respected, discrimination is not acceptable at school.

- Encourage non-traditional choices. Girls must be allowed to take shop classes if they desire and boys should be encouraged to take home economics. As your children grow, offer them opportunities to explore all occupations equally, and resist the idea that a child's gender may impact an ability to work in an area of interest.
- Expectations for boys and girls academic achievement should be equal. Girls may be unintentionally taught learned helplessness when difficult academics are downplayed or, worse, done by parents for them. Use detailed and precise language when providing feedback to girls.
- Research has shown that girls often think about the answer to a question for a few moments, while boys tend to answer immediately. Wait a few seconds after asking a question to give girls an equal chance to respond.
- Create a learning environment that includes both cooperative and competitive activities; research has shown that boys learn best competitively and girls learn best in cooperative study groups.
- Avoid traditional gender roles when assigning students chores. Teachers should encourage girls and boys to operate technology in the classroom, and parents can assign household chores equitably.

Transgender: providing opportunities for education, employment and life skills –

Transgender, or Trans: means someone whose gender differs from the one they were given when they were born. Transgender people may identify as male or female, or they may feel that neither label fits them. Transition: In order to express their chosen gender, transgender people may transition, or change, from the gender they were given at birth. They may change their names, pronouns or style of dress. Some transgender people also choose a medical transition, with the help of medical specialists, who will prescribe hormones and/or surgery. Transsexual: a person who lives in a different gender to the one they were given when they were born. For example, someone who was called a 'boy' when they were born may feel very strongly that they are really a girl. They would be called a trans woman. If someone was labeled a 'girl' at birth, and they later realise that they are male, they would be called a trans man. Gender Identity: a person's internal feelings, and the labels they use, such as male, female, or transgender.

Gender identity and transgender are different from sexual identity and lesbian, gay and bisexual. Sexual identity is about who you are attracted to; gender identity is about how you identify as male or female.

Providing Opportunities in Education and Employment for Transgenders

Most of the transgenders don't complete even their secondary school education. Their academic knowledge is poor. Because of this reason, even if an organisation employs them, they are offered only very low income jobs. Some transgenders accept it, but their economic needs pressurise them to leave these jobs and once again engage in begging and sex work. Fortunately, the Tamilnadu transgender welfare board offers scholarship money for transgenders who are interested in pursuing education in colleges and universities. This is a revolutionary step in empowering the community. Educating the transgenders by providing them with skill development programmes can change their lives for better. Skills in writing, reading and speaking in their mother tongue, and coaching them in English along with computer skills could take them to places.

Transgender people are targets of discrimination in many areas of their lives; this marginalization exposes them to tremendous social and economic insecurity. Until now, data on the prevalence and character of this discrimination has been limited to small studies and anecdotal reports. A research was done on Transgender by interviewing 6,450 transgender people via an extensive questionnaire that covered critical topics such as employment, education, health care, housing, public accommodation, criminal justice, family life and access to government documents. The final sample included residents of all 50 states, Puerto Rico, Guam and the U.S. Virgin Islands. Data gathered from respondents was compared to US Census Bureau and Department of Labor data. The key findings of the research are as follows:

- *Double the rate of unemployment:* Survey respondents experience unemployment at twice the rate of the population as a whole.
- *Near universal harassment on the job:* Ninety-seven percent (97%) of those surveyed reported experiencing harassment or mistreatment on the job.
- *Significant losses of jobs and careers:* Forty-seven percent (47%) had experienced an adverse job outcome, such as being fired, not hired or denied a promotion.

- *High rates of poverty:* Fifteen percent (15%) of transgender people in our sample lived on \$10,000 per year or less—double the rate of the general population.
- *Significant housing instability:* Nineteen percent (19%) of our sample have been or are homeless, 11% have faced eviction and 26% were forced to seek temporary space.

Ninety-seven percent (97%) have experienced mistreatment, harassment, or discrimination on the job including: invasion of privacy, verbal abuse, and physical or sexual assault.

DEVELOPING SCHOOL CURRICULUM FOR GENDER EQUALITY

Development of the curriculum to address gender inequality cannot happen in isolation from other aspects of schooling, particularly ways of teaching, learning and interaction within the classroom. Whatever the content of the curriculum, equity will not be achieved if girls are discouraged from speaking, if boys absorb a disproportionate amount of the teachers' energy, nor if the physical environment does not support equal access to education for example, the provision of girls' toilets and wheel chair access).

International researches suggests that boys have a disproportionate share of contributions in whole class interaction due partly to their being selected by the teacher more frequently than girls, but also to their ability to create both positive and negative conditions which attract teachers' attention and facilitate their participation and dominant position in classroom interaction. This dominant position of the boys provides them with an important learning experience, i.e. the confidence of being listened to and responded to within the public domain, thus stimulating them to participate more. Girls may thereby be unintentionally pushed out of the centre of the action, learning to expect a lower participation level than boys.

There is substantial evidence internationally, that teachers—even those well-disposed to the question of equal opportunities - interact differentially with their boys and girls and that this may operate to the disadvantage of girls. Observations in the classroom have shown that boys both demand and get more teacher attention. A substantial amount of this is in the form of disciplinary interventions. Boys of all ages also receive more praise from both female and male teachers, even though teachers are adamant that they do not give more attention to boys than girls.

Studies have also suggested that, within the classroom, teachers often exploit rivalry between the sexes to motivate or manage pupils. Boys tend to dominate classroom talk and there is evidence to suggest that teachers deliberately gear the content of lessons towards boys' interests in order to retain attention and control. Girls remain largely passive and "invisible" in class and teachers have been found to downgrade their achievements. These studies suggest that such negative interactions in the classroom between boys and girls affect girls' self-esteem and their confidence.

The differences in patterns of classroom interaction appear to be unrelated to the level of experience of the teachers concerned. Studies have found no difference in interaction patterns and the teachers' years of teaching experience. The gender of the teachers also appears not to exert any difference on patterns of classroom interaction. Teachers of all levels of experience tend to interact more with male students than with female students. However, previous training in classroom interaction strategies has been found to be significantly related to classroom behaviour, with trained teachers more consistently providing an equitable classroom environment.

Some of the reasons why girls have learning problems include the low expectations of teachers regarding their intellectual abilities, coupled with a low level of feedback from teachers. In addition, some teachers say they enjoy teaching boys more than girls especially if the girls are seen as passive. Girls' low expectations of themselves contribute to the problem, as does a lack of female teachers in high-status subjects such as maths and science. Textbooks often reinforce the low expectations of women and girls, as do curriculum and examination materials, while the use of physical space in schools also marginalizes girls.

The curriculum is only as good as the teachers who deliver it. Despite extensive gender inequalities outside school, teachers can make a difference inside school. If teachers assume that a girl can learn mathematics, it will affect their approach to teaching girls and their expectations of what girls can achieve in their subject.

If teachers are seen as facilitators of learning, rather than merely deliverers of knowledge, then they are obliged to ensure that all children learn. Good policy frameworks on gender equality are a first step in addressing the problem. A second step is to ensure that these frameworks guide the development of good policies on ways of teaching and learning in order to achieve high-quality results. To improve practice, teachers, head teachers and administrators, need training and their ways of working need to be endorsed and supported by the community.

CONCLUSION

The power of self-concept is profound, as is the ability of adults to influence the children around them. Families and teachers are encouraged to conscientiously and actively create a positive learning environment for young children—not just in promoting developmentally appropriate practices to stimulate cognitive, social, emotional, and physical domains, but also in creating a moral context for what they learn, as well as to help shape a global, multicultural, anti-bias world view.

Young children create and internalize their own meanings of gender, based on the social cues of the adults, environments, and media around them. Adults in turn have a responsibility to ensure that those cues and messages create a healthy understanding of what it means to be male and female.

By equipping young children with positive messages of empowerment regardless of gender, in addition to the critical thinking skills to identify stereotypes, teachers and families can impart in children self-concept resiliency, even when faced with negative stereotypes.

Questions for Discussion and Reflection

1. Is there any pattern in relation to the sorts of subjects men and women teach in secondary schools and colleges? If so how might this reinforce gender stereotypes?
2. How does a) the Family and b) The Mass Media influence gender roles in society?
3. How do teachers contribute to gender differences?
4. How is gender related to culture?
5. Role of teachers and parents to combat gender bias?
6. What is gender role?
7. What are the gender differences in children's classroom behavior and teacher-child relationship?
8. How does the gender equality scheme (GES) and the school development plan fit together?
9. What is gender equality?
10. What is Transgender?

UNIT IV : VIOLENCE AND SAFETY OF GIRLS AND WOMEN

Objectives:

- To obtain knowledge on the concept of Violence and Safety of girls and women
- To understand the difference between Sexual abuse and violence.
- To create awareness on the Safety of girls and women at school, home and workplace.
- To explain the role of education in preventing them.
- To analyse the reasons for gender inequalities
- To understand the Meaning and concept of body objectification

INTRODUCTION

Violence against women is a worldwide yet still hidden problem. Violence against women is woven into the fabric of society to such an extent that many of us who are victimized feel that we are at fault. Every day we see images of male violence against women in the news, on TV shows, in the movies, in advertising, and in our homes and workplaces. It is a fact of life for women of all ages, races, and classes. In the broadest sense, violence against women is any violation of a woman's personhood, mental or physical integrity, or freedom of movement through individual acts and societal oppression. It includes all the ways our society objectifies and oppresses women. Violence against women ranges from sterilization abuse to prescription-drug abuse, pornography, stalking, battering, and rape. It includes the sexual and physical abuse of young girls and the abuse of elders. Every form of violence threatens all women and limits our ability to make choices about our lives. Sexual violence is particularly insidious because sexual acts are ordinarily and rightly a source of pleasure and communication. It is often unclear to a woman who has been victimized and to society as a whole whether a sexual violation was done out of sexual desire or violent intent or whether these motivations are even distinguishable, because violence itself has come to be seen as sexual or erotic.

MEANING

The phrase violence against women is a technical term used to collectively refer to violent acts that are primarily or exclusively committed against women. Similar to a hate crime, which it is sometimes considered, this type of violence targets a specific group with the victim's gender as a primary motive. The United Nations General Assembly defines

"violence against women" as "any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life."

VIOLENCE AGAINST GIRLS AND WOMEN IN INDIA

Police records in India show a high incidence of crimes against women. The National Crime Records Bureau reported in 1998 that by 2010 growth in the rate of crimes against women would exceed the population growth rate. Official statistics show a dramatic increase in the number of reported crimes against women. The rate of occurrence varies considerably based upon one's country, socio-economic class, culture, religion, family history and other factors.

Acid Throwing

A Thomas Reuters Foundation survey says that India is the fourth most dangerous place in the world for women to live in. Women belonging to any class, caste, creed or religion can be victims of this cruel form of violence and disfigurement, a premeditated crime intended to kill or maim permanently and act as a lesson to put a woman in her place. Acid is cheap, easily available, and the quickest way to destroy a woman's life. The number of acid attacks has been rising.

Child marriage

Child marriage has been traditionally prevalent in India and continues to this day. Historically, child brides would live with their parents until they reached puberty. In the past, child widows were condemned to a life of great agony, shaved heads, living in isolation, and being shunned by society. Although child marriage was outlawed in 1860, it is still a common practice. According to UNICEF's "State of the World's Children-2009" report, 47% of India's women aged 20–24 were married before the legal age of 18, rising to 56% in rural areas. The report also showed that 40% of the world's child marriages occur in India.

Domestic violence

The domestic violence is a pattern of abusive behaviors by one or both partners in an intimate relationship, such as marriage, dating, family, or cohabitation. It is also known as domestic abuse, spousal abuse, battering, family violence, and intimate partner violence (IPV). Domestic violence occurs across the world, in various cultures, and affects people across society, irrespective of economic status or gender.

Dowry

In 1961, the Government of India passed the Dowry Prohibition Act, making dowry demands in wedding arrangements illegal. However, many cases of dowry-related domestic violence, suicides and murders have been reported. In 1985, the Dowry Prohibition (maintenance of lists of presents to the bride and bridegroom) Rules were framed. According to these rules, a signed list should be maintained of presents given at the time of the marriage to the bride and the bridegroom.

Female infanticide and sex-selective abortion

In India, the male-female sex ratio is skewed dramatically in favour of males, the chief reason being the high number of females who die before reaching adulthood. Tribal societies in India have a less skewed sex ratio than other caste groups. This is in spite of the fact that tribal communities have far lower income levels, lower literacy rates, and less adequate health facilities. Many experts suggest the higher number of males in India can be attributed to female infanticides and sex-selective abortions. Ultrasound scanning constitutes a major leap forward in providing for the care of mother and baby, and with scanners becoming portable, these advantages have spread to rural populations.

OTHER CONCERNS

Social opinions

In the wake of several brutal rape attacks in the capital city of Delhi, debates held in other cities revealed that men believed women who dressed provocatively deserved to get raped; many of the correspondents stated women incited men to rape them.

Health

The average female life expectancy today in India is low compared to many countries, but it has shown gradual improvement over the years. In many families, especially rural ones, girls and women face nutritional discrimination within the family, and are anaemic and malnourished. The maternal mortality in India is the second highest in the world. Only 42% of births in the country are supervised by health care professionals.

Eve teasing

Eve teasing is a euphemism used in India and sometimes Pakistan, Bangladesh and Nepal for public sexual harassment, street harassment or molestation of women by men, with Eve being a reference to the biblical Eve.

Family planning

The average woman living in a rural area in India has little or no control over becoming pregnant. Women, particularly women in rural areas, do not have access to safe and self-controlled methods of contraception. The public health system emphasizes permanent methods like sterilization, or long-term methods like IUDs that do not need follow-up. Sterilization accounts for more than 75% of total contraception, with female sterilization accounting for almost 95% of all sterilizations.

Sex ratios

India has a highly skewed sex ratio, which is attributed to sex-selective abortion and female infanticide affecting approximately one million female babies per year. In, 2011, government stated India was missing three million girls and there are now 48 less girls per 1,000 boys. Despite this, the government has taken further steps to improve the ratio, and the ratio is reported to have been improved in recent years.

Impact on Society

The **World Health Organization** reports that violence against women puts an undue burden on health care services with women who have suffered violence being more likely to need health services and at higher cost, compared to women who have not suffered violence.

Several studies have shown a link between poor treatment of women and international violence. These studies show that one of the best predictors of international and intranational violence is the maltreatment of women in the society.

SAFETY OF GIRLS AND WOMEN

Safety of women in India is a vast topic now-a-days. We cannot say that women are safe in India by seeing the last few year crimes against women especially in the national capital. Women generally feel frightened while going alone outside to the home. It is a very sad reality of the country that its women citizens are living with fear all time. Personal safety of women has been the topic of importance for every Indian citizen. In order to improve the condition regarding women safety in India, following are some points as tips for women safety:

Some Tips Regarding Women Safety

- Self defence techniques are the first and foremost thing to which each and every woman must be aware of and get proper self-defense training for their safety. They must be aware of some effective defence techniques such as kicks to groin, blocking punches, etc.
- Generally most of the women are gifted with sixth sense which they must use whenever they become in some problem. They should at once avoid any situation which they feel bad for them.
- Escape and run is also a good way to reduce some risks of women whenever they become in problem. They should never go with any unknown person alone at some unknown places.
- Women must understand and feel their physical power and use accordingly. They never feel themselves weak than men and take some self defence training.
- They should be careful while communicating with someone on internet in the cyberspace.
- Pepper spray can also be proved as a useful self-defence tool however it has a drawback that some people cannot be harmed through it even after full-face spray. It may not stop the attacker so women should not depend on it completely and use other techniques also.
- They must have all the emergency numbers with them and whatsapp also if possible so that they can immediately tell to their family members and police.
- Women should be very conscious while driving the car and going to any trip. They must lock all the doors of car while travelling with own or private car.

Women safety is a big social issue which needs to be solved urgently by the effort of all. It is inhibiting the growth and development of the country and most importantly hurting the half population of the country in all aspects (physically, mentally, and socially).

What are Safety Laws for Women in India?

There is a list of safety laws for women in India working in the field to provide safety to the women from all type of crimes against women. Some safety laws are Child Marriage Restraint Act 1929, Special Marriage Act 1954, Hindu Marriage Act 1955, Hindu Widows Remarriage Act 1856, Indian Penal Code 1860, Dowry Prohibition Act 1961, Maternity Benefit Act 1861, Foreign Marriage Act 1969, Indian Divorce Act 1969, Medical Termination of Pregnancy Act 1971, Christian Marriage Act 1872, Code of Criminal Procedure 1973, Equal Remuneration Act 1976, Married Women's Property Act 1874, Births, Deaths & Marriages Registration Act 1886, Indecent Representation of Women (Prevention) Act 1986, Muslim women (protection of rights on divorce) Act 1986, Commission of Sati (Prevention) Act 1987, National Commission for Women Act 1990, Prohibition of Sex Selection Act 1994, Protection of Women from Domestic Violence Act 2005, Prevention of Children from Sexual Offences Act 2012, Sexual Harassment of Women at Work Place Act 2013, etc.

Another Juvenile Justice (Care and Protection of Children) Bill, 2015 has been passed replacing the existing Indian juvenile delinquency law of 2000 (Juvenile Justice (Care and Protection of Children) Act, 2000). This act was passed by the Lok Sabha on 7th of May in 2015 and however, by the Rajya Sabha on 22nd of December in 2015. This act is passed to lower down the juvenile age from 18 to 16 years in cases of heinous offense (especially after the release of Nirbhaya's case accused juvenile).

SAFETY OF GIRLS AND WOMEN AT SCHOOL, HOME AND WORKPLACE

The school-based approaches to violence prevention fall into three main categories: control strategies, such as discipline policies and monitoring equipment; programs that focus on altering the school environment (e.g. smaller class sizes, family involvement, after-school programs); and educational and instructional programs designed to produce changes in individuals' attitudes, knowledge, or skills. The latter strategies, which concentrate on primary prevention, have been touted as both more cost-efficient and successful than those designed to punish and legislate behavior.

Thus, it is not surprising that schools often utilize these type of education programs in an attempt to prevent one of the most pervasive forms of violence facing their students: sexual abuse¹. Yet while many local education agencies have taken action to prevent sexual abuse by educating their high school students, little is known about the effectiveness about these programs, particularly about their impact on students in urban districts.

1. Awareness: Your first line of defence. Most people think of kicks to the groin and blocking punches when they hear the term “self-defence.” However, true self-defence begins long before any actual physical contact. **The first, and probably most important, component in self-defence is awareness:** awareness of yourself, your surroundings, and your potential attacker’s likely strategies.

The criminal’s primary strategy is to use the advantage of surprise. Studies have shown that criminals are adept at choosing targets who appear to be unaware of what is going on around them. By being aware of your surroundings and by projecting a “force presence,” many altercations which are commonplace on the street can be avoided.

2. Use your sixth sense. “Sixth sense.” “Gut instinct.” Whatever you call it, your intuition is a powerful subconscious insight into situations and people. All of us, especially women, have this gift, but very few of us pay attention to it. **Learn to trust this power and use it to your full advantage.** Avoid a person or a situation which does not “feel” safe—you’re probably right.

3. Self-defense training. It is important to evaluate the goals and practical usefulness of a women’s self-defense program before signing up. **Here are two tips:**

a) **Avoid martial arts studios** unless you specifically wish to train in the traditional martial arts techniques and are prepared for a long-term commitment. Many women’s self-defense programs teach watered-down martial arts techniques that are complex and unrealistic under the stress of an actual attack;

b) **The self-defense program should include simulated assaults,** with a fully padded instructor in realistic rape and attack scenarios, to allow you to practice what you’ve learned.

4. Escape: Always your best option. What if the unthinkable happens? You are suddenly confronted by a predator who demands that you go with him—be it in a car, or into an alley, or a building. It would seem prudent to obey, but **you must never leave the primary crime scene**. You are far more likely to be killed or seriously injured if you go with the predator than if you run away (even if he promises not to hurt you). Run away, yell for help, throw a rock through a store or car window—do whatever you can to attract attention. And if the criminal is after your purse or other material items, throw them one way while you run the other.

5. Your right to fight. Unfortunately, no matter how diligently we practice awareness and avoidance techniques, we may find ourselves in a physical confrontation. Whether or not you have self-defence training, and no matter what your age or physical condition, **it is important to understand that you CAN and SHOULD defend yourself physically**. You have both the moral and legal right to do so, even if the attacker is only threatening you and hasn't struck first. Many women worry that they will anger the attacker and get hurt worse if they defend themselves, but statistics clearly show that your odds of survival are far greater if you do fight back. Aim for the eyes first and the groin second. Remember, though, to use the element of surprise to your advantage—strike quickly, and mean business. You may only get one chance.

6. Pepper spray: Pros and cons. Pepper spray, like other self-defence aids, can be a useful tool. However, it is important to understand that there can be significant drawbacks to its use. For example, did you know that it doesn't work on everyone? Surprisingly, 15-20% of people will not be incapacitated even by a full-face spray. Also, if you're carrying it in your purse, you will only waste time and alert the attacker to your intentions while you fumble for it. **Never depend on any self-defence tool or weapon to stop an attacker**. Trust your body and your wits, which you can always depend on in the event of an attack.

7. Home invasions: A crime on the rise. The primary way to prevent a home invasion is simply to **never, ever open your door unless you either are certain you know who's on the other side** or can verify that they have a legitimate reason for being there (dressing up as a repair person or even police officer is one trick criminals use). In the event that an intruder breaks in while you're home, you should have a safe room in your house to which you can

retreat. Such a room should be equipped with a strong door, deadbolt lock, phone (preferably cell phone), and a can of pepper spray or fire extinguisher.

8. Avoiding a car-jacking. Lock all doors and keep windows up when driving. Most car-jackings take place when vehicles are stopped at intersections. The criminals approach at a 45-degree angle (in the blind spot), and either pull you out of the driver's seat or jump in the passenger's seat.

9. A travel tip. Violent crimes against women happen in the best and worst hotels around the world. Predators may play the part of a hotel employee, push their way through an open or unlocked door, or obtain a pass key to the room. As with home safety, **never open your door unless you are certain the person on the other side is legitimate**, and always carry a door wedge with you when you travel. A wedge is often stronger than the door it secures.

10. Safety in cyberspace. Although the Internet is educational and entertaining, it can also be full of danger if one isn't careful. When communicating on-line, use a nickname and always keep personal information such as home address and phone number confidential. Instruct family members to do the same. Keep current on security issues, frauds, viruses, etc. by periodically referring to "The Police Notebook" Internet Safety Page

Safety and Security of Women at Workplace: Under the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Bill, 2012. Every employer shall compulsorily-- (a)Provide a safe working environment at the workplace which shall include safety from the persons coming into contact at the workplace. (b)Display at any conspicuous place in the workplace, the penal consequences of sexual harassments; and the order constituting, the Internal Committee under sub section (1) of section 4; (c)Organize workshops and awareness programmes at regular intervals for sensitizing the employees with the provisions of the Page 31 of 62 Act and orientation programmes for the members of the Internal Committee in the manner as may be prescribed; (d) Provide necessary facilities to the Internal Committee or the Local Committee, as the case may be, for dealing with the complaint and conducting an inquiry; (e)Assist in securing the attendance of respondent and witnesses before the Internal Committee or the Local Committee, as the case may be; (f) Make available such information to the Internal Committee or the Local Committee, as the case may be, as it may require having regard to the complaint made under sub-section (l) of

Section 9; (g) Provide assistance to the woman if she so chooses to file a complaint in relation to the offence under the Indian Penal Code or any other law for the time being in force; (h) Cause to initiate action, under the Indian Penal Code or any other law for the time being in force, against the perpetrator, or if the aggrieved woman so desires, where the perpetrator is not an employee, in the workplace at which the incident of sexual harassment took place; (i) Treat sexual harassment as a misconduct under the service rules and initiate action for such misconduct; (j) Monitor the timely submission of reports by the Internal Committee.

Despite of formation of various effective rules and regulations by the Indian government to handle and control the crimes against women, the number and frequency of crimes against women are increasing day by day. Women status in the country has been more offensive and dreadful in the last few years. It has decreased the confidence level of women for safety in their own country. Women are in doubtful condition for their safety and have fear while going anywhere else outside their home (office, market, etc). We should not blame the government because women safety is not only the responsibility of government only, it is the responsibility of each and every Indian citizen especially men who need to change their mind set for women.

SEXUAL ABUSE AND VIOLENCE

For many women and girls, sexual oppression and abuse are defining features of their lives. Forced sexual contact can take place at any time in a woman's life and includes a range of behaviours, from forcible rape to nonphysical forms of pressure that compel girls and women to engage in sex against their will. The touchstone of oppression is that a woman lacks choice and faces severe physical, social, or economic consequences if she resists sexual advances.

Studies indicate that the majority of non-consensual sex takes place among individuals who know each other—spouses, family members, dating partners, or acquaintances. In fact, much non-consensual sex takes place within consensual unions and includes a woman being compelled to have sex when she does not want it, or to engage in types of sexual activity that she finds degrading or humiliating. Much sexual coercion also takes place against children and adolescents in both industrial and developing countries. Between one-third and two-thirds of known sexual assault victims are age 15 or younger, according to justice system statistics and information from rape crisis centres.

Sexual exploitation of children is widespread in virtually all societies. Child sexual abuse refers to any sexual act that occurs between an adult or older adolescent and a child, and any non-consensual sexual contact between a child and a peer. Laws generally consider the issue of consent to be irrelevant in cases of sexual contact by an adult with a child, defined variously as someone under 13, 14, 15, or 16 years of age.

Rape in India has been described as one of India's most common crimes against women and by the UN's human-rights chief as a "national problem". In the 1980s, women's rights groups lobbied for marital rape to be declared unlawful, as until 1983, the criminal law (amendment) act stated that "sexual intercourse by a man with his own wife, the wife not being under fifteen years of age is not rape". Marital rape is still not a criminal offence. While per-capita reported incidents are quite low compared to other countries, even developed countries, a new case is reported every 20 minutes. New Delhi has the highest rate of rape-reports among Indian cities.

Eve teasing is a euphemism used for sexual harassment or molestation of women by men. Many activists blame the rising incidents of sexual harassment against women on the influence of "Western culture". In 1987, The Indecent Representation of Women (Prohibition) Act was passed to prohibit indecent representation of women through advertisements or in publications, writings, paintings or in any other manner. Of the total number of crimes against women reported in 1990, half related to molestation and harassment in the workplace.

Every form of violence threatens all women and limits our ability to make choices about our lives. Sexual violence is particularly insidious because sexual acts are ordinarily and rightly a source of pleasure and communication. It is often unclear to a woman who has been victimized and to society as a whole whether a sexual violation was done out of sexual desire or violent intent or whether these motivations are even distinguishable, because violence itself has come to be seen as sexual or erotic.

ROLE OF EDUCATION IN PREVENTING SEXUAL ABUSE AND VIOLENCE

Teachers play an important role in curbing school violence as they are second parents of the children. A number of steps need to be taken by the teachers to eliminate this problem.

In the past, schools were considered to be safe. However, with the rise in school violence the schools are not safe anymore. The menace of school violence has resulted in disruption of learning process of the children. Violent kids are damaging the future of their schoolmates apart from destroying their own future as well. As per a report of the Department of Education the menace of school violence is most prevalent in kids aged between 12 to 18 years. This problem has become common in schools all over the world.

The teachers, parents and schools have responsibility of reducing violence in schools. A number of steps can be taken by the teachers in eliminating the problem of school violence.

1. Providing love and affection: Violent behavior in kids can be eliminated easily by providing them proper love and affection. To prevent worsening of the situation in future, timely and effective steps must be taken immediately.
2. Counseling: Students can be given counseling by their teachers. It can remove and type of stress or anger in kids. Further, uncertainty about careers can be tackled by providing them with proper career counseling. Thus it can engage the kids in positive thinking rather than indulging in negative thoughts and thus prevent them from taking part in such activities.
3. Strict action: Strict action must be taken against kids indulging in violence in schools. It can act as an effective deterrent for others who indulge in such activities. Such incidents can be easily eliminated by taking timely and strict action.
4. Meditation: The students must be taught meditation by the teachers. It helps the body and soul to relax. This provides a soothing effect to the mind.
5. Providing training to teachers: Trainings related to child psychology must be provided to the teachers, as trained teachers can be helpful to the students.
6. The teachers should encourage one-to-one discussions with students. This would help building of trust between the teachers and students and students can be helped in much effective way as the teachers can learn about the issues troubling the students and timely help can be provided to the students.
7. The students must be given tasks taking into account their capabilities. A student in need must be helped by the teachers.

8. Anger management classes: Anger management classes can be provided to the students. Such classes help students to control their anger and hence contain violence in them.
9. Conflict resolution classes: Students can be provided conflict resolution classes. Such classes teach students ways of resolving disputes in peaceful manner.
10. Monitoring: The students should be constantly monitored by the teachers. In case of anything improper, a discussion should be held with the student and if needed, with the parents as well.

Teachers are the second parents of the kids. Thus they should make efforts to eliminate or at least reduce violence among kids.

The primary goal of the education system is to teach. In order to achieve this, it is sometimes necessary to remove barriers that impede a child's ability to learn. Every year, millions of dollars are authorized through various legislative acts for this purpose. The laws protect the right of every child to an education and attest to the Nation's commitment to remove barriers to each child's ability to learn. The trauma and residual effects of child abuse and neglect are barriers

Educators are trained to recognize and intervene when children are not able to benefit fully from their educational opportunities. This training makes them uniquely qualified to detect indicators that may signify that a child is being maltreated. Since schools are one of the few places in which children are seen almost daily, educators have a chance to see changes in appearance and behaviour. From classroom teachers to guidance counsellors, as well as social workers, nurses, psychologists, and administrators—everyone becomes an integral part of the educational team to help children.

Educators should strive to “expose stereotypes, help students learn to recognize them, and encourage students to move past them to see each individual's strengths, interests, and characteristics”. By empowering students to recognize oppressive behaviour and other societal influences, students can identify personal behaviour – thus understanding the connection between personal thoughts and behaviours and societal messages. Empowering students leads to a collective empowerment within a community and paves the way to social and political change.

School based Activities: Some prevention efforts are provided through specifically designed programs, other efforts are integrated into existing school curricula. Some of the more common areas that prevention activities address or strengthen are:

Life Skills Training

Adults require specific skills to navigate today's complex society successfully, but many daily living skills are never taught to them as they are growing up. Parents or other involved adults may teach these skills directly or by example; if they do not, young adults usually learn them by trial and error. Therefore, schools are increasingly integrating lessons teaching these skills into the curriculum. Learning skills that ease the transition into adulthood can prevent frustrated or overwhelmed future parents from becoming abusive to their children.

It is important to promote tangible and intangible life skills that are tailored to students' developmental needs. Tangible life skills are those needed for daily living, self-maintenance, and obtaining and sustaining employment, such as:

- Food preparation
- Personal hygiene
- Obtaining appropriate medical care
- Educational planning
- Money management and budgeting
- Time management
- Finding housing

Intangible life skills are those needed for developing and maintaining positive personal and professional relationships, such as:

- Conflict management skills
- Peer mediation skills
- Communication skills

- Problem-solving skills
- Parenting skills

Instruction in these tangible and intangible life skills is intended to have a positive impact on a youth's self-sufficiency and self-esteem, in addition to the practical advantages he or she will incur in adulthood. Although only few of these programs have been fully evaluated related to child abuse prevention, many are working towards that goal in order to demonstrate their effectiveness. There are, however, studies demonstrating the effectiveness of life skills training related to other concerns, such as substance abuse prevention. One of the Substance Abuse and Mental Health Services Administration's rigorously researched and reviewed "model programs" is Life Skills Training. Compared to children not receiving the training, participants cut their alcohol, tobacco, and marijuana use by 50 to 75 percent and decreased multiple drug use by up to 66 percent. These effects were observed up to 6 years post-intervention.

Socialization Skills

Socialization—learning appropriate ways to interact with peers—is learned by children as they participate in activities during the school day. Less emphasis on competition and more attention paid to cooperative learning, in addition to teaching conflict resolution and problem solving, will enable children to better relate to peers.

Research suggests that it is important for children to learn these four basic skills to become adequately socialized, productive adults. Children need to:

1. Learn how to get their needs met appropriately. Often maltreated children are not able to express their needs and ask for help.
2. Learn how to express feelings, which enables children to separate these feelings from actions. For example, children must learn that it is acceptable to feel anger toward someone, but it is not appropriate to hit another person.
3. Learn to take responsibility for their actions.
4. Learn how to make decisions and solve problems.

Some educators use other techniques to strengthen socialization skills. For example, a tool used with increased frequency is the journal. Children and teens are asked to write in journals as a way of composing their thoughts, expressing feelings, and gaining self-awareness.

Self-protection

Numerous self-protection programs are available now to help children defend themselves, especially against sexual abuse. The components of such programs usually include: educating children about what sexual abuse is (i.e., distinguishing among “good,” “bad,” and “confusing” touches); making children aware of potential abusers; and teaching children what to do when they are abused or feel that they are vulnerable to abuse. Some programs bring in experts to educate the children, while others train teachers to conduct the training seminar or to integrate the information into their curriculum. It is essential that teachers train in the course content and become comfortable with their involvement in this type of training. Opinions on such programs vary, however, with some maintaining that they make the child feel responsible for their own protection and cause them to feel guilty if they are molested.

MEANING AND CONCEPT OF BODY OBJECTIFICATION

Objectification is a notion central to feminist theory. It can be roughly defined as the seeing and/or treating a person, usually a woman, as an object. In this entry, the focus is primarily on sexual objectification, objectification occurring in the sexual realm.

Objectification involves viewing and/or treating a person as an object, devoid of thought or feeling. Often, objectification is targeted at women and reduces them to objects of sexual pleasure and gratification. This tendency has stirred much debate and reform over the years, mainly on the part of feminists and other civil rights advocates, although much work remains to be done in this area.

Sexual objectification is the act of treating a person as an instrument of sexual pleasure. Objectification more broadly means treating a person as a commodity or an object without regard to their personality or dignity. Objectification is most commonly examined at the level of a society, but can also refer to the behaviour of individuals.

The concept of sexual objectification and, in particular, the objectification of women, is an important idea in feminist theory and psychological theories derived from feminism. Many feminists regard sexual objectification as deplorable and as playing an important role in gender inequality. However, some social commentators argue that some modern women objectify themselves as an expression of their empowerment.

A recent study of adolescent girls builds on previous research documenting links between body objectification and both self-esteem and depressive symptoms to provide a developmental dimension through adolescence. The girls would decrease in body objectification as they matured over the course of adolescence. Whereas previous research suggested that girls may, on average, experience higher levels of body objectification in early as opposed to late adolescence, the current study is the first known to document normative changes in body objectification throughout adolescence. In particular, it was found that, on average, girls tended to decrease in body objectification from the 8th to the 12th grade. Although girls may feel pressured to self-objectify as they enter adolescence, our results suggest that, on average, girls learn to resist this tendency as they develop.

Combating female body objectification: Role of teachers and parents

We objectify someone when we regard another person as an object, rather than a human being. Most often, we hear this term in relationship to women being considered sex objects. Objectification can also be considered another form of dehumanization.

In our culture, it is easy for us to believe that as parents (or generally as adults) we have the right to share information or stories about children without their permission. Schools are legally seen as *in loco parentis* (in the place of the parents) and have the rights and responsibilities of parents in the school setting. Children are not seen as having any privacy rights in school and it is considered critical to the educational process that parents and teachers shares details about the lives of children.

As parents we are asked to share information about children to many different authority figures. For example, teachers, school officials, doctors and other health professionals routinely ask parents to share information about children and we routinely share that information. Adults who are involved in children's lives routinely share intimate details about those children without even considering the impact on the child. Especially when children are younger, or as babies, we share the details of their physical and emotional lives without thought. Because we are so involved in the physical care of children when they are

young, we may not even consider this information to be private. As they grow, we may be aware that a child may not want us to share a story about her that may be embarrassing or personal. And yet, we still do it.

CONCLUSION

Violence in India is endemic and widespread predominantly against women. Most of the cases of abuse go unnoticed or unreported. Society and traditions, in some cases, sanction abuse by creating conditions for the victims to accept violence as a norm. Countries where domestic violence is most prevalent either lack proper legal frameworks to proscribe abuse or mechanisms to implement laws against abuse. Male population is generally apathetic to the consequences of this abuse even when many among them would not like to indulge in such a practice. Empowerment, Awareness, Establishment of legal framework and implementation, and Human rights education are the necessary steps to eradicate violence against women.

Questions for Discussion and Reflection

1. Explain the concept of Violence and Safety of girls and women.
2. What are Safety Laws for Women in India?
3. Describe about the safety of girls and women.
4. Give the meaning of Objectification.
5. Discuss the concept of body objectification
6. Explain the role of teachers in preventing sexual violence.
7. Analyse the Safety and Security of Women at Workplace.

UNIT V: MASS MEDIA AND GENDER

Objectives:

1. To obtain knowledge on the concept of gender roles in society.
2. To understand the difference between gender and sex.
3. To examine the role family, caste, class, religion, culture, the media and the popular culture, law and the state in the society.
4. To analyse the reasons for gender inequalities

INTRODUCTION

Gender roles are prevalent in media, often portraying women as nurturing, gentle, cooperative, concerned with appearance, and sensitive to others; while men are viewed as logical, competitive, independent, assertive, financial providers, skilled in business, and dominant over women. Women in media tend to be represented more negatively than men. While men are perceived as hard workers, amusing, directive, and physically aggressive, women are displayed as likeable, warm, submissive, passive, and weak. Women are also more likely than men to display empathic behaviours such as affection, sharing, giving, and concern for others. Women are likely to be portrayed as sex objects in media and unnecessary displays of the female body and unrealistic images of women. Occupational status among men and women in media is clearly unequal. Not only are males portrayed in higher paying and more prestigious jobs than women, but they are also depicted in higher social status situations.

GENDER ROLES IN MASS MEDIA

The development of gender identity begins as early as two or three years of age. Parents, teachers, peers, and media are social influences on a growing individual. Adult treatment of infants plays a role in gender development when clothing is selected, when toys are purchased, and when television shows are viewed. As children grow, they gain a sense of being a male or female and associate various activities and objects with their gender. Toddlers may refuse to participate in an activity or play with a toy associated with the opposite gender, and adolescent boys continue to be harassed for partaking in activities and interests considered feminine.

Through games, boys are taught to gain attention, status and power, while girls are taught to be cooperative, loyal, and intimate. According to Taylor (2003), society directs

behaviour and helps shape individual's lives. While some choose to believe they have chosen their behaviours based on individual characteristics, Taylor would beg to differ, arguing that behaviour is socialized rather than by natural occurrence. He also suggests that individuals should recognize their group identity and understand the male and female role expectations maintained by society.

Occupational status among men and women in media is clearly unequal. Not only are males portrayed in higher paying and more prestigious jobs than women, but they are also depicted in higher social status situations. It was also found that men were twice as likely as women to be portrayed in a career setting in popular interest magazines worldwide; women were portrayed in more ambiguous, domestic, and decorative scenes. Similarly, women in prime-time TV shows were more likely to be portrayed in marital roles while men were portrayed in occupational roles. Contradictory to this research is single women, who are more likely to have professional careers than married women. It is possible that these changes are due to more women pursuing advanced degrees and entering the workforce than before. It is also important to note that the marital status of women is more widely known than men and women are more likely to have parental responsibilities. As main characters, women are likely to be involved in a romance or family, or are shown as young, single, independent, and free of work and family issues.

GENDER STEREOTYPES IN MASS MEDIA

Gender roles are prevalent in media, often portraying women as nurturing, gentle, cooperative, concerned with appearance, and sensitive to others; while men are viewed as logical, competitive, independent, assertive, financial providers, skilled in business, and dominant over women. Women in media tend to be represented more negatively than men. While men are perceived as hard workers, amusing, directive, and physically aggressive, women are displayed as likeable, warm, submissive, passive, and weak. Women are also more likely than men to display empathic behaviours such as affection, sharing, giving, and concern for others.

Women are likely to be portrayed as sex objects in media. By having adolescents evaluate advertisements based on gender, Rouner et al. (2003) found unnecessary displays of the female body and unrealistic images of women. Video games highly sexualize women by featuring large-breasted, attractive, females who are rarely main characters. Other research

revealed pressure on women not only to have beautiful bodies, but to also be attractive, young, and single.

Compared to men, women are often dressed provocatively and high emphasis is placed on appearance. Teenage girls portrayed on television displayed passiveness, an obsession with superficial topics such as shopping, appearance, and relationships, and the idea of out casting those who choose more serious topics such as academics and careers.

Many societies strive for equal life opportunities for each gender, and conclude that gender roles are mainly determined by social environment because biological factors have not changed. While women are allowed more leniency than men when displaying emotion, permitting men the same leniency may prove beneficial to equalizing gender role perceptions and toning down masculinity on television. However, Tragos (2009) believes that with any change in gender perceptions (for example: women being powerful and men being sensitive) the media backlashes with gender specific television channels such as WEtv (Women's Entertainment Television) and Spike (a network for men); thus creating further resistance to changing stereotypes.

One study, looking at the content in girls' magazines, discovered the main topics to be fashion, beauty, food and decorating, and relationships with the opposite sex. He later concluded that the magazines promoted looking good, having a significant other, and taking care of the house. When a heroine was mentioned, it was generally a male, indicating that women are dependent and need a man to help solve problems. It is important to note that not all females read these magazines, but avid readers are consistently overwhelmed by these stereotypical images and texts.

Boys are confused by society's mixed messages and expectations for being male. Kimmel (2008) states that males feel the need to suppress their ability to express compassion and empathy in order to achieve society-appropriate masculinity and to not appear vulnerable or weak. By suppressing feelings that already exist, boys are more prone to depression, suicidal behaviors, and fighting than girls are. Kimmel (2008) also argues that boys are more likely than girls to drop out of school, are four times more likely to be diagnosed as emotionally disturbed, and are six times more likely to be diagnosed with Attention Deficit Hyperactivity Disorder (ADHD).

Adolescents may adhere to traditional gender roles, via pressure from peers, in an effort to attract the opposite sex. By viewing sexy ads, females are urged to express themselves through their bodies. Research shows that females who view media as a means of

comparison for body image are likely to experience body dissatisfaction. “Even girls who are raised in loving homes by supportive parents grow up in a toxic cultural environment, at risk for self-mutilation, eating disorders, and addictions”. According to Kilbourne (1999), “at least one-third of twelve to thirteen-year-old girls are actively trying to lose weight by dieting, vomiting, using laxatives, or taking diet pills”. Essentially, girls know something is wrong, but rather than looking for the problem within a culture, they search within themselves and their families.

GENDER IDENTITY ROLES

Gender identity is the private experience of being male or female. *Gender role* is the public expression of gender, everything a person says or does that indicates a status as male or female. Gender role includes social and legal identification. Usually gender identity and gender role correspond like two sides of the same coin, with a unity of gender identity/role.

Gender is a psychological and cultural concept, in contrast to sex, which is a biological term. Sex refers to the physical appearance of the genitals and reproductive organs (gonadal sex or sex phenotype) or in some cases the chromosomes (genotype). Sexual dimorphism refers to the division of sex into two classes, male or female. However, some individuals are born with physical intersex conditions, such as a hermaphrodite whose genitals are ambiguous at birth, so that the person cannot readily be typified as one sex or the other. Usually these people are assigned to one sex for rearing. In some societies they may be assigned and reared as hermaphrodites.

The word *gender* was used primarily to refer to classes of nouns in languages until psychologist John Money adopted the term in 1955 to refer to sexual attributes of people. He first introduced the term gender role to discuss whether hermaphrodites socially disclosed themselves as male or female. Some were reared as boys, others as girls. In most cases, their gender role corresponded to their assigned sex of rearing. The term gender identity was popularized by Money's naming in 1966 of the Gender Identity Clinic at the Johns Hopkins Hospital, which pioneered in evaluation of transsexuals and sex reassignment.

Since the 1970s, the use of the term gender has captured the public imagination in contexts that go far beyond hermaphroditism and transsexualism. Gender has evolved as the term, particularly in feminist usage, to represent the social and cultural characteristics of the

sexes as distinct from the biological differences between males and females. Thus, gender is used to imply what is acquired or learned by the sexes, while sex is used to refer to what is thought to be biological and unchangeable. In this framework, sex represents intractable nature, and gender represents malleable nurture. This is a reversal in connotation for the term gender, which Money had used to describe individuals whose physical sex (or intersex) was hormonally and surgically altered to correspond to their psychological gender status.

Gender identity develops through a process of differentiation: interactions of biological, social, and cognitive-learning factors that occur over time. Differentiation means that a basically similar structure develops differently, depending upon the influence of other factors. Chromosomally female and male human fetuses are undifferentiated (have a similar physical form) until after the second month of prenatal development. As development progresses, various influences increase the difference between the sexes. Changes in sexual and gender development occur (or do not occur) at specific times or sensitive periods, and thereafter may be immutable. The process begins prenatally with the sex-determining chromosomes, the development of foetal gonads, and the influence of hormones on the foetus including influence on the brain. The basic model is female, and something extra has to be added to differentiate a male.

At birth, almost all infants are socially labelled as either a girl or a boy, based on the appearance of the external genitals. Children may be treated differently, depending upon the labelled sex. The child begins to develop a body image of the self as a girl or a boy. After the child acquires language, by eighteen months to two years, the child can label the self as *girl* or *boy*. This is the early expression of gender identity. Learning of some aspects of gender identity occurs at biologically sensitive periods of time; once learned, it is difficult to alter.

All societies partition some aspects of human existence into two distinct roles of male and female. The specific content of female and male gender roles varies among different societies. These characteristics may or may not be closely related to the biological functional differences between females and males: females have a vagina and may bear children; males have a penis and may impregnate. The difficulty that children face in the learning process is determining which characteristics are gender-linked and which are not.

Children develop gender-identity constancy by five to six years of age. Gender constancy is the idea that if a child is a girl, she will always be female and will grow up to be a woman; if a child is a boy, he will always be male and will grow up to be a man. These continuities are not obvious but must be learned. Before puberty, girls and boys are more like each other than either are like adult women and men. Juvenile gender identity is consolidated through social experiences of exploring sexual and gender characteristics, which may include games such as "show me" and "playing doctor" and sexual rehearsal play.

The hormones of puberty induce changes in the sexual characteristics of the body. Usually these changes are consistent with the gender identity and gender role. Sometimes they are not, as when boys develop breasts, or when the physical changes are delayed or do not meet expectations. These physical changes must be incorporated into the gender identity. Standards of feminine or masculine physical attractiveness change from childhood to adulthood, as do other aspects of gender roles. Social pressures intensify for conformity to female or male gender roles. In addition, the sex hormones fuel romantic and sexual interests. Sexual orientation, as heterosexual, bisexual, or homosexual, also becomes part of an adult gender identity and role, although it originates much earlier in development.

Gender identity is generally consistent from early childhood through adulthood. Although gender identity as man or woman is stable, some of the content of an individual's gender role may change over a lifetime because of changing social norms or a move to another society.

The conceptualization of the self as male or female is a basic part of human identity in all societies. In some societies, however, another gender identity is possible, culturally labeled as a third sex or third gender. The Native American *berdache* is accepted as an individual with two spirits, both masculine and feminine. These rare individuals (who are usually genitally male, but may be female) are believed to have supernatural powers. Berdache roles, and associated gender identities, have been documented in North and South America, Oceania, Siberia, Asia, and Africa.

The *hijra* of India are recognized as a special caste, born with male genitals, who live in a neither male nor female gender role. They identify themselves as hijra rather than as male or female. Some undergo genital surgery to remove the penis or testicles, but a vagina is

not constructed. They engage in sexual relations only with males, but are not labeled as homosexual or as men who have sex with men.

In the Islamic culture of Omani, males who wear clothing that mixes masculine and feminine characteristics and engage in sexual relations with males are called *khanith* and are considered to be a third gender. They are not allowed to wear the veil or certain ritualistic clothing restricted to women.

A distinctive gender identity may be linked to sexual behavior and cross-gender social presentation in different parts of the world. This gender identity includes individuals who do not fit into the society's traditional masculine or feminine sex roles, especially when it involves same-sex relationships, and there is no cultural identity as homosexual. The *acault* of Burma are socially recognized as males who live as females, and they do not have genital surgery. The *faa fa'fini* (Samoa), the *fakaleiti* (Tonga), and the *mahu* (Hawaii and Tahiti) are males with an effeminate gender identity who dress in feminized styles. In Africa there is great diversity in social roles for nonmasculine males and nonfeminine females, which includes different homosexualities, as well as mixed-gender shaman roles (Murray and Roscoe 1998). Research is only beginning to ascertain which of these roles may correspond to alternative gender identities. Historically, the eunuch males in the Dahomey court (*lagredis*) and Mossi court (*sorones*) were one type of alternative gender identity.

POSITIVE NOTIONS OF BODY AND SELF

Steps to Develop Positive Body Image

1. Appreciate all that your body can do. Every day your body carries you closer to your dreams. Celebrate all of the amazing things your body does for you—running, dancing, breathing, laughing, dreaming, etc.
2. Keep a top-ten list of things you like about yourself—things that aren't related to how much you weigh or what you look like. Read your list often. Add to it as you become aware of more things to like about yourself.
3. Remind yourself that “true beauty” is not simply skin deep. When you feel good about yourself and who you are, you carry yourself with a sense of confidence, self-

acceptance, and openness that makes you beautiful regardless of whether you physically look like a supermodel. Beauty is a state of mind, not a state of your body.

4. Look at yourself as a whole person. When you see yourself in a mirror or in your mind, choose not to focus on specific body parts. See yourself as you want others to see you—as a whole person.
5. Surround yourself with positive people. It is easier to feel good about yourself and your body when you are around others who are supportive and who recognize the importance of liking yourself just as you naturally are.
6. Shut down those voices in your head that tell you your body is not “right” or that you are a “bad” person. You can overpower those negative thoughts with positive ones. The next time you start to tear yourself down, build yourself back up with a few quick affirmations that work for you.
7. Wear clothes that are comfortable and that make you feel good about your body. Work with your body, not against it.
8. Become a critical viewer of social and media messages. Pay attention to images, slogans, or attitudes that make you feel bad about yourself or your body. Protest these messages: write a letter to the advertiser or talk back to the image or message
9. Do something nice for yourself--something that lets your body know you appreciate it. Take a bubble bath, make time for a nap, find a peaceful place outside to relax.
10. Use the time and energy that you might have spent worrying about food, calories, and your weight to do something to help others. Sometimes reaching out to other people can help you feel better about yourself and can make a positive change in our world.

A positive attitude can come by defining an identity for yourself that is not based on looks or negative things other people may say.

Steps to develop good self-esteem and keep a positive attitude

- **Focusing on the *good* things** you do and spending time concentrating on your unique qualities.

- **Focusing on your education:** Learning gives you the power to make a difference in your life and in the lives of others.
- **Participating in a variety of sports or activities:** This can be a great way to stay healthy and fit, which adds to a positive body image.
- **Taking up a new hobby or learning to play an instrument:** Have you ever wanted to play the guitar? Maybe you want to learn how to play chess. Take time to find your hidden talents!
- **Setting and reaching new goals:** Having something to look forward to can give you a sense of pride and help you work through different challenges throughout your life.
- **Being an inspiration to others:** If you thought of your own ways to cope with social situations and find confidence, you may find it rewarding to share advice and offer encouragement to others.

GENDER IN MEDIA: Magazines, TV shows, Cartoons, movies and advertisements

Media plays a large role in influencing the younger generation. When exposed to multiple gender messages, children are more likely to endorse the stereotype than if presented with a counter-stereotype. Such stereotypes can negatively impact and restrict opportunities, especially for women, by lowering self-dignity and body satisfaction, as well as career and self-development. It is possible that media only reinforces gendered-attitudes regarding male and female behaviours; thus deepening society's embedded cultural values and interpretations of gender.

Shrum (1999) studied the relation between television viewing and attitude strength, concluding that television can certainly reinforce viewers' attitudes. Consistent messages not only reinforce existing beliefs, but may generate new attitudes and a resistance to counter information. Thus, more exposure leads to higher likelihood of TV-cultivated attitudes and judgments. McClure (1999) suggests viewers see the world through a cultural lens, believing that behaviors, characteristics, and attitudes are constructed by society. Lafky & Duffy (1996) use the term "gendered lenses" as a means of cognitively processing and interpreting messages. Stereotypical gender roles can guide and shape behaviour by affecting the audience's perception of social reality. Kolbert (1995) also observes the broad consensus among social scientists that there is indeed a connection between popular culture and

behaviour, noting that among parents surveyed, they noticed direct evidence of the connection via imitated behaviour and language from their children.

It is no mystery that advertising uses gender roles as a means of promoting products; however, it is arguable whether it is advertising that impacts societal expectations of gender or if societal norms themselves shape how gender is portrayed. Previous literature notes that advertising may be moving away from stereotypical portrayals of men and women while other studies suggest role portrayals as getting worse. Even though it is possible that advertisements mirror societal ideals, gender role portrayals can still have consequential notions of reinforcement of social and gender stereotypes on society.

Advertising provides a model for young women, indicating that if they do certain things or act certain ways, they will be sexually attractive; however, by advertising thinness and perfection so frequently, viewers believe that with enough effort and self-sacrifice, they can achieve this unattainable goal. Today's music, television, movies, and advertising limits girls' development, leaving them traumatized.

GENDER EQUALITY AND LANGUAGE USE

Language is an integral component of culture. It encodes a culture's values and preoccupations and transmits and disseminates them. It cuts across all disciplines, is basic to the construction of knowledge and has pervasive and wide-ranging implications for gender relations. Hence it is very important to examine how gender is encoded in language. Like other representations, linguistic representations too are a marker of women's position in society. We need to question our commonsensical assumption that the sexes share "a common language". Existing language is patriarchal and inscribed with inequitable power relation of society. Since language is androcentric there is a need to change it: to make it responsive to not only for women's use but for society as a whole. While gender differences are crucial in understanding how language functions differently, it is also important to remember that men and women are not homogenous groups – they are in turn defined by class, culture, ethnicity differences. Therefore it is essential that we recognise differences while rejecting stereotypes of sex difference in language use.

The American Speech-Language-Hearing Association (ASHA) endorses the use of language that promotes gender equality. ASHA does not condone written commentary that intentionally or unintentionally uses biased or discriminatory gender terms. ASHA as a publisher accepts author's word choices unless those choices are inaccurate, unclear, or

ungrammatical. Additionally, because ASHA as an organization is committed to the non-discriminatory treatment of individuals and groups, authors are expected to use wording in their writing that promotes gender equality.

ASHA supports the use of language that deals with gender in a fair and impartial manner. Appropriate usage includes being specific about gender when inclusion of this information is relevant, and avoiding generalizations, which may lead to stereotyping. The following guidelines on gender equality in language use are intended to help authors recognize and change instances where word choices may be inaccurate, misleading, or discriminatory.

Problems of Designation

An author must use care in choosing words to ensure accuracy, clarity, and freedom from bias. Nouns, pronouns, and adjectives that designate persons can be chosen to eliminate, or at least to minimize, the possibility of ambiguity in gender identity or role. In the following examples, problems of designation are divided into two subcategories: ambiguity of referent, where it is unclear whether the author means male or female, and stereotyping, where the writing conveys unsupported or biased connotations about gender roles and identity.

10. Each person's alertness was measured by the difference between <i>his</i> obtained relaxation score and <i>his</i> obtained arousal score.	Each person's alertness was measured by the difference between the obtained relaxation and arousal scores.	<i>His</i> deleted.
11. The client's husband <i>lets</i> her teach part-time.	The client's husband "lets" her teach part-time. The husband says he "lets" the client teach part-time. The client says <i>her husband</i> "lets" her teach part-time.	Punctuation added to clarify location of the bias, that is, with husband and wife, not with author. If necessary, rewrite to clarify as allegation. See Example 24.
<i>B. Stereotyping</i>		
12. males, females	men, women, boys, girls, adults, children, adolescents	The use of specific nouns, which describe the group of persons being referred to, reduces the possibility of stereotypic bias and often clarifies discussion. Use <i>male</i> and <i>female</i> as adjectives where appropriate and relevant (female experimenter, male subject). Avoid unparallel usages such as 10 <i>men</i> and 16 <i>females</i> .
13. Research scientists often neglect their <i>wives</i> and <i>children</i> .	Research scientists often neglect their <i>families</i> .	Alternative wording acknowledges that women as well as men are research scientists.
14. When a <i>test developer</i> or <i>test user</i> fails to satisfy these requirements, he should...	When <i>test developers</i> or <i>test users</i> fail to satisfy these requirements, <i>they</i> should ...	Same as Example 13.
15. the psychologist... <i>he</i> the clinician... <i>he</i> the nurse... <i>she</i> the teacher... <i>she</i>	psychologists... <i>they</i> ; the psychologist ... <i>she</i> clinicians... <i>they</i> ; the clinician... <i>she</i> nurses... <i>they</i> ; nurse... <i>he</i> teachers... <i>they</i> , teacher... <i>he</i>	One should not automatically refer to members of a profession as male or female. When referring to a single gender, be specific in terminology or change to the plural if discussing men as well as women. Both speech-language pathologists and audiologists should be referred to as <i>she</i> and <i>he</i> , avoiding common stereotyping that speech-language pathologists are female and audiologists are male.
16. woman doctor, lady lawyer, male nurse	doctor, physician, lawyer, nurse	Specify sex if it is a variable or if sex designation is necessary to the discussion ("13 female doctors and 22 male doctors").
17. mothering	parenting, nurturing (or specify exact behavior)	Noun substituted.
18. chairman (of an academic department, committee, board, etc.)	Use <i>chairperson</i> or <i>chair</i> if it is known that the institution has established either form as an official title.	<i>Department head</i> may be appropriate, but the term is not synonymous with <i>chair</i> at all institutions.

<i>Examples of common usage</i>	<i>Consider meaning. An alternative may be better.</i>	<i>Comment</i>
19. Only <i>freshmen</i> were eligible for the project.	(no alternative if academic standing is meant.)	<i>First-year student</i> is often an acceptable alternative to <i>freshmen</i> , but in some cases, <i>freshmen</i> is used for accuracy.
20. foreman, policeman, stewardess, mailman	supervisor, police officer, flight attendant, postal worker or mail carrier	Noun substituted.
II. Problems of Evaluation		
A. Ambiguity of Referent		
21. The authors acknowledge the assistance of Mrs. John Smith.	The authors acknowledge the assistance of Jane Smith. In carrying out this study, Mrs. Smith provided statistical assistance.	When author acknowledgments are cited, use given names. When forms of address are used in a text, use the appropriate title form: Mr., Mrs., Miss or Ms.
22. Men and women, sons and daughters, boys and girls, husbands and wives	women and men, sons and daughters, girls and boys, husbands and wives	Vary the order of the male and female terms, if content does not require traditional order.
B. Stereotyping		
23. men and girls	men and women, women and men	Use parallel terms. Of course, use men and girls if that is literally what is meant.
24. The client's husband lets her teach part-time.	The client teaches part-time.	The author of this example intended to communicate the working status of the woman but inadvertently revealed a stereotype about husband-wife relationships; see Example 11 above.
25. ambitious men and aggressive women cautious men and timid women	ambitious women and men or ambitious people aggressive men and women or aggressive people cautious women and men, cautious people timid men and women or timid people	Some adjectives, depending on whether the person described is a man or a woman, connote bias. The examples illustrate some common usages that may not always convey exact meaning, especially when paired, as in column 1.
26. The boys chose typically male toys. The client's behavior was typically female.	The boys chose (specify). The client's behavior was (specify).	Being specific reduces possibility of stereotypic bias. Being specific reduces possibility of stereotypic bias.
27. woman driver	driver	If specifying gender is necessary, use female driver.
28. The girls in the office greeted all clients.	secretaries, office assistants	Noun substituted.
29. coed	female student	Noun substituted.
30. women's lib, women's libber	women's movement, feminist supporter of women's movement, feminist movement	Noun substituted.
31. Subjects were 16 men and 4 women. The women were housewives.	The men were (specify occupation) and the women were (specify occupation).	Describe women and men in parallel terms. Housewife indicates gender, marital status, and occupation and excludes men. Homemaker indicates occupation and includes men.

CONCLUSION

Gender stereotypes coincide with society's expectations. Males are presented as tough and emotionless while females are portrayed as influential and emotional. Although there are a few exceptions to stereotypical behaviour and image, the majority of characters fit the

molds. It is pertinent that school counsellors and educators do everything in their power to deemphasize gender stereotypes presented in media. As research shows, media effects on young people play a dramatic role in self-esteem, emotional expression, career options, and self-acceptance. Stereotypes exist as generalizations within a culture whether they existed in media or society first. They may not be entirely true, but when stereotypes continue to define genders, it becomes more difficult than ever to counter the stereotype and redefine what it means to be a man or a woman.

Questions for Discussion and Reflection

1. Explain the gender roles in mass media.
2. Describe the gender stereotype in media.
3. Discuss the role of Gender in media.
4. Write a short note on Gender equality and Language.
5. Define Gender identity and explain the gender identity roles.

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