Concepts of Gender
Approaches to Gender & Development
Strategies in Gender & Development
Gender in Development Process
<table>
<thead>
<tr>
<th>Block 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CONCEPTS OF GENDER</strong></td>
</tr>
<tr>
<td><strong>UNIT 1</strong></td>
</tr>
<tr>
<td>Basic Concepts of Gender</td>
</tr>
<tr>
<td><strong>UNIT 2</strong></td>
</tr>
<tr>
<td>Social Construction of Gender</td>
</tr>
<tr>
<td><strong>UNIT 3</strong></td>
</tr>
<tr>
<td>Gender and Development Indicators</td>
</tr>
</tbody>
</table>
ORGANISED PROGRAMME DESIGN COMMITTEE

Prof. Amita Shah
Gujarat Institute of Development Research
Ahmedabad

Prof. S. K. Bhati
Jamia Millia Islamia University, New Delhi

Prof. J. S. Gandhi (Rtd)
Jawaharlal Nehru University, New Delhi

Prof. Gopal Krishnan (Rtd)
Punjab University, Chandigarh

Prof. S. Janakrajn (Rtd)
Madras Institute of Development Studies Chennai.

Prof. Kumar B. Das
Utkal University, Bhubaneswar

Prof. Nadeem Mohsin (Rtd)
A.N.Sinha Institute of Social Sciences, Patna

Prof. P. R. Singh (Rtd)
Centre for Study of Developing Societies
New Delhi

Prof. K. Vijayaraghavan
Indian Agriculture Research Institute, New Delhi

Prof. R. P. Singh (Rtd)
Ex-Vice-Chancellor, MPUAT, Udaipur

Dr. N. Shrivastava, IGNOU, New Delhi

Prof. B. K. Pattanaik, IGNOU, New Delhi

Dr. Nehal A. Farooquee, IGNOU, New Delhi

Dr. P. V. K. Sasidhar, IGNOU, New Delhi

REVISED PROGRAMME DESIGN COMMITTEE

Late Prof. T S Popola (Rtd)
Institute of Studies in Industrial Development
New Delhi

Prof. S. Janakrajn (Rtd)
Madras Institute of Development Studies Chennai.

Prof. S. K. Bhati
Jamia Millia Islamia University, New Delhi

Prof. Preet Rustagi
Institute of Human Development, New Delhi

Prof. Gopal Iyer (Rtd)
Punjab University, Chandigarh

Dr. S Srinivasan Rao
Jawaharlal Nehru University, New Delhi

Ms. Rubina Naqvi
Hindu College, University of Delhi, Delhi

Prof. Nadeem Mohsin (Rtd)
A.N.Sinha Institute of Social Sciences, Patna

Prof. Rajesh, Delhi University, New Delhi

Prof. B. K. Pattanaik, IGNOU, New Delhi

Prof. Nehal A. Farooquee, IGNOU, New Delhi

Prof. P. V. K. Sasidhar, IGNOU, New Delhi

Dr. Pradeep Kumar, IGNOU, New Delhi

Dr. Nisha Varghese, IGNOU, New Delhi

Dr. Grace Don Nemching, IGNOU, New Delhi

COURSE PREPARATION TEAM

Units Writers:
G. Uma and Vanishree J. (Unit 1)
Sunita Dhal (Unit 2)
Reena Marwah, Ameeta Motwani and Tanuja Sachdev (Unit 3)

Editing and Proof Reading
Prof. B.K. Pattanaik, IGNOU, New Delhi
Dr. Grace Don Nemching, IGNOU, New Delhi
Dr. Nisha Varghese, IGNOU, New Delhi

Unit Transformation
G. Uma, Vanishree J.

ACKNOWLEDGEMENT: Adapted and adopted from School of Gender and Development Studies, IGNOU.

Programme Coordinators: Prof. P.V.K. Sasidhar, Prof. B.K. Pattanaik, Prof. Nehal A. Farooquee,

Course Coordinator: Dr. Grace Don Nemching, email: gdhemching@ignou.ac.in

PRODUCTION TEAM

Mr. S. Burman
Dy. Registrar (Publication)
MPDD, IGNOU, New Delhi

Mr. K.N. Mohanan
Asst. Registrar (Publication)
MPDD, IGNOU, New Delhi

Mr. Babu Lal Rewadia
Section Officer (Publication)
MPDD, IGNOU, New Delhi

June, 2018
© Indira Gandhi National Open University, 2018
ISBN:
All rights reserved. No part of this work may be reproduced in any form, by mimeograph or any
other means, without permission in writing from the Indira Gandhi National Open University.
Further information on the Indira Gandhi National Open University courses may be obtained
from the University's office at Maidan Garhi, New Delhi.
Printed and published on behalf of the Indira Gandhi National Open University, New Delhi by the
Registrar, MPDD, IGNOU, New Delhi.
Printed at:
Block 1 on ‘Concepts of Gender’ comprises of three units, i.e. Basic Concepts of Gender; Social Construction of Gender and Gender and Development Indicators. This block will give insights to the basic issues of gender. It will give ideas about gender and development.

Block 2 on ‘Approaches to Gender and Development’ consists of three units, namely: Trends in Feminism; WID-WAD-GAD part I and WID-WAD-GAD part II. This block will emphasise on the approaches to understanding gender.

Block 3 on ‘Strategies in Gender and Development’, consists of three units, i.e., Affirmative Action: Inclusive Policy and Substantive Equality; Meeting Gender Needs through Planning and Engendering Governance. This block focuses on the needs and aspiration of women. The role of action and participation in enhancing their status in the society will be dealt with in this block.

Block 4 on ‘Gender in Development Process-I’, comprises of five units. They are Gender and Labour Market; Women and Entrepreneurship Development; Gender in Agriculture and Environment; Women in Informal Economy and Women in Work - Paid and Unpaid . This block will focus on the issues pertaining to women in the labour market, their income and their living conditions.

Block 5 on ‘Gender in Development Process-II’, consists of three units, Gender , Democracy and Development ; Gender and Education and Gender , Health and Well Being. This block highlights the important issues of women in the field of health, education and politics. This block will discuss the effect of these issues on the development process.
BLOCK 1 CONCEPTS OF GENDER

BLOCK 1 consists of three units namely Basic Concepts of Gender; Social Construction of Gender and Gender and Development Indicators. These basic concepts will help us in our understanding about what gender is and its various facets. It addresses pertinent issues of gender like entitlement, rights, discrimination, empowerment and so on.

**Unit 1** discusses the **Basic Concepts of Gender**. This unit will introduce you to the concept of gender needs, rights, and empowerment. It also discusses GDI (Gender Development Index), GEM (Gender Empowerment Measure), and entitlement. This unit will be the base for your understanding of gender.

**Unit 2** is on **Social Construction of Gender**. This unit explains to us the meaning of social construction and gender in relation to sex segregation, work force participation and culture.

**Unit 3** is about **Gender and Development Indicators**. It explains the meaning of Gender Development Index (GDI), Gender Empowerment Measure (GEM), Social Institution and Gender index. It also gives in brief the Sustainable Development Goals (SDGs).
UNIT 1  BASIC CONCEPTS OF GENDER

Structure
1.1  Introduction
1.2  Power, Subordination, Empowerment and Discrimination
1.3  Entitlement, Needs and Rights
1.4  Women in Development (WID), Gender Mainstreaming, Gender Parity Index (GPI)
1.5  Gender and Development, Gender Planning, Gender Budgeting and Gender Auditing
1.6  GDI and GEM
1.7  Gender Blind Approach, Rights Based Approach, Strategic Gender Needs and Practical Gender Needs
1.8  Gender Analysis, Gender Gap Index, Gender Policy and GII
1.9  Let Us Sum Up
1.10  References and Suggested Readings
1.11  Check Your Progress –Possible Answers

1.1  INTRODUCTION

This Unit introduces you to the basic concepts associated with Gender and Development. Wide ranges of concepts are discussed in this unit in order to familiarize you with those concepts and they will be used frequently in the subsequent units of this course.

After studying this Unit you will be able:
• Define the basic concepts with regard to gender and development;
• Explain the differences among the basic concepts; and
• Analyze the trends in the evolution of gender and development.

1.2  POWER, SUBORDINATION, EMPOWERMENT AND DISCRIMINATION

1.2.1  Power

Power can be defined as the degree of control exercised by certain people, institutions, organizations over material, human, intellectual and financial resources. The control of these resources becomes the source of power. It is dynamic and relational and exercised in the social, economic and political relation between individuals and groups. It is also distributed unequally where some individuals or groups have greater control over the resources and others having little or no control. The access to and control over resources determines the extent of power one exercises. Different degrees of power are sustained and perpetuated through social stratification like gender, class, caste, etc. Power can be understood as operating in a number of different ways:
• **power over**: This power involves an either or relationship of domination or subordination. Ultimately, it is based on socially sanctioned threats of violence and intimidation, it requires constant vigilance to maintain, and it invites active and passive resistance.

• **power to**: This power relates to having decision-making authority, power to solve problems and can be creative and enabling.

• **power with**: This power involves people organising with a common purpose or common understanding to achieve collective goals.

• **power within**: This power refers to self confidence, self awareness and assertiveness. It relates to how individuals can recognise through analysing their experience how power operates in their lives, and gain the confidence to act, to influence and change this.

### 1.2.2 Subordination

According to Webster dictionary Subordination means:

1) One who stands in order or rank below another; — distinguished from a principal.

2) Inferior in order, nature, dignity, power, importance, or the like.

3) To place in a lower order or class; to make or consider as of less value or importance; as to subordinate one creature to another.

4) To make subject; to subject or subdue; as to subordinate the passions to reason.

5) Placed in a lower order, class, or rank; holding a lower or inferior position.

Women’s subordination refers to social norms, culture and customs which maintain men as primary, superior and paramount and women are secondary and subordinate to men. This excludes and restricts women entering into public domain, taking decisions on their own, occupying positions and so on. Women’s conference in Beijing has proclaimed that there is no nation under heaven, where women are not subordinated. Thus women’s subordination is a global phenomenon which is considered as the result of the manifestation of patriarchy.

### 1.2.3 Empowerment

Merriam Webster dictionary defines empowerment as to give official authority or legal power to the powerless; to promote the self actualization. It is providing opportunity to the people to come out of their subordination, deprivation and seek their entitlement. Srilatha Batliwala defines empowerment as a range of activities from individual self assertion to collective resistance, protest and mobilization that challenge basic power relations. For individuals and groups where class, caste, ethnicity and gender determine their access to resources and power, their empowerment begins when they not only recognize the systemic forces that oppress them, but act to change existing power relationships. Empowerment, therefore, is a process aimed at changing the nature and direction of systemic forces that marginalize women and other disadvantaged sectors in a given context.
Asian activists define women’s empowerment as “the process and the result of the process” of
- challenging the ideology of male domination and women’s subordination;
- enabling women to gain equal access to and control over resources (material, human, intellectual, financial); and
- transforming the systems, institutions (family, education, religion, media, etc.) and structures (legal, political, economic, social) through which the ideology and practice of subordination is reinforced and reproduced.

1.2.4 Discrimination

The term discrimination refers to differential treatment taken against a person or group because they belong to certain class, caste, gender, etc which is considered as lower in the society. Discrimination is the differential behaviour towards another group. It involves excluding or restricting members of one group from accessing opportunities that are available to other groups. Discriminatory behaviour takes many forms and involves in social, political and economic exclusion. This disadvantage lead to different kinds of discrimination and injustice. The economic disadvantage may be seen as one of the root causes of discrimination. Unequal distribution of income gives advantages to the working classes than others. Apart from economic causes people with socially despised sexualities as well as people suffering from different types of illness are also discriminated. In this scenario, the gender discrimination is more predominant. Gender encompasses elements of injustice which stems from the dominant value of the society. The devaluation of women in the society leads to their discrimination. This discrimination manifests in the form of dowry, son preference, sex trafficking, unpaid labour, abuse, nutritional deprivation, lack of education, lack of opportunities in the labour market, domestic violence, other economic, social and political disadvantages.

This discrimination takes different forms in different context. In US, race structures plays an important role that too women from disadvantaged race are paid low, have low status, do menial jobs and they are mostly in domestic occupation. In Indian context, caste is also associated with this discrimination. The lower caste women have triple burden of being a woman, hailing from lower caste and being poor. Contact of any kind through touching, having sexual relation, dinning, drinking from the same well and so on between institutionally upper caste and lower caste is socially not accepted. According to Arjan De Haan these discriminations and deprivations are multi dimensional. For example, a landless female daily labourer of Scheduled Caste is very likely to be poor, illiterate, with poor health status, have little social capital and she finds it difficult to exercise her constitutional rights. Her quality of life is less because of discrimination. The lower castes are segregated on space and they are confined to the margins of village. This distance and social disadvantage make them socially, economically and culturally disadvantaged.

The Constitution of India guarantees to all Indian women equality (Article 14), no discrimination by the State (Article 15(1)), equality of opportunity (Article 16), and equal pay for equal work (Article 39(d)). In addition, it allows special provisions to be made by the State in favour of women and children (Article 15(3)), renounces practices derogatory to the dignity of women (Article 51(A) (e), and also allows for provisions to be made by the State for securing just and
humane conditions of work and for maternity relief (Article 42). In spite of these measures, women discrimination in India continues. Social commitment and political will has a significant role in uprooting the discriminatory practice against women.

1.3 ENTITLEMENT, NEEDS AND RIGHTS

1.3.1 Entitlement

Entitlement means the appropriate rights and claims. It is the right guaranteed by the law or statute and provides certain benefits to the deprived and underprivileged group. In the context of gender, women do not have access and control over tangible and intangible resources and their equal rights with men are deprived because of patriarchal norms. The low status of women is thus an effect of the entitlement failure. Family and other social institutions confine the capacity of women, restricts their independent activity and makes them to consider the needs of others above their own. Therefore to seek gender justice ‘entitlement’ is the primary requirement.

‘Entitlement’ in economics is often associated with the right to property. Many believe that empowerment of women can happen if they have access and control over resources and properties. Looking from this perspective, it can be said that resources and properties are still male domain and women don’t have their claim towards its access and control. Women also lack inheritance to property rights. In view of this, the Commission on Status of Women in India 1975, has given many recommendations regarding the entitlement of women. Some of them are:

- Legal recognition should be given to the economic value of the contribution made by the wife through household work for purposes of determining ownership of matrimonial property, instead of continuing the archaic test of actual financial contribution.
- On divorce or separation, the wife should be entitled to at least one-third of the assets acquired at the time of and during the marriage.
- Sections 15 and 16 of the Indian Succession Act 1925 to be amended, removing mandatory linkage of wife’s domicile with that of the husband.
- Equal distribution of not only separate or self acquired properties of the diseased male, but also of undivided interests in co-parcenery property.

In order to ensure the entitlement of women legal reforms are mandatory. Even when law is there it is difficult to ensure the rights of women as the social conventions and practices restricts women from exercising their rights. Attitudinal change has to be brought in the society. Social reform movement is necessary for creating awareness and changing the mindset of the people. Dr. Sarala Gopalan, former secretary to Government of India has given following recommendations to ensure women’s entitlement-

- Increase awareness of laws through education institutions, general awareness and legal awareness programmes;
- Sensitize judiciary, administrators and legislators about implementation of laws in letter and spirit;
• Consider long pending recommendations for amendments of legal provisions on inheritance; and

• Introduce compulsory registration of marriages and strengthen the administrative machinery for the purpose.

1.3.2 Needs

From 1970 onwards, low status and condition of women was brought into focus. To improve their status and conditions gender planning is an important tool. The gender planning concerns the fact that women and men not only play different roles in the society but also their strategic and practical needs are different. When identifying interest, it is useful to differentiate between “women interests”, “strategic gender interest”, and “practical gender interest” following the three fold conceptualization made by Maxine Molyneux.

After identifying different interest of women, this can be translated into planning needs and their concerns may be satisfied. Women’s needs can be divided into strategic gender needs and practical gender needs. For example, the strategic needs concern themselves with the equality in the society. On the other hand practical gender needs talks about day to day survival like getting drinking water, fuel, fodder etc.

Strategic gender needs (SGN) are the needs women identify because of their subordinate position to men in the society. SGN vary according to particular context. They relate to gender division of labour, power and control and may include such issues as legal rights, domestic violence, equal wages and women’s control over their bodies. Meeting SGN helps women to achieve greater equality. It also changes existing roles and therefore challenges women’s subordinate position. Practical Gender Needs (PGN) is the need that women identify in their socially accepted roles in the society. PGN don’t challenge the gender division of labour or women’s subordinate position in society, although rising out of them. PGN are a response to immediate perceived necessity, identified within a specific context. They are practical in nature and often concern with inadequacies in living condition such as water provision, health care and employment.

1.3.3 Rights

The term women’s rights refer to freedoms and entitlements of women and girls of all ages. These rights may or may not be institutionalized, ignored or suppressed by law, local custom, and behavior in a particular society. These liberties are grouped together and differentiated from broader notions of human rights, because they often differ from the freedoms inherently possessed by or recognized for men and boys and because activists for this issue claim an inherent historical and traditional bias against the exercise of rights by women and girls.

Issues commonly associated with notions of women’s rights include, though are not limited to the right: to bodily integrity and autonomy; to vote (suffrage); to hold public office; to work; to fair wages or equal pay; to own property; to education; to serve in the military or be conscripted; to enter into legal contracts; and to have marital, parental and religious rights. Women and their supporters have campaigned and in some places continue to campaign for the same rights as men.
1.4 WOMEN IN DEVELOPMENT (WID), GENDER MAINSTREAMING, GENDER PARITY INDEX (GPI)

1.4.1 Women in Development

The WID approach aims to integrate women into the existing development process by targeting them, often in women-specific activities. Women are usually passive recipients in WID projects, which often emphasize making women more efficient producers and increasing their income. Although, many WID projects have improved health, income or resources in the short term, a significant number were not sustainable because they did not transform unequal relationships. A common shortcoming of WID projects is that they do not consider women’s multiple roles or they miscalculate the elasticity of women’s time and labour. Another, is that such projects tend to be blind to men’s roles and responsibilities in women’s (dis)empowerment.

The biggest difference between WID and GAD is that WID projects traditionally were not grounded in a comprehensive gender analysis. The GAD approach is gender-analysis driven. There is definitely a need for women-specific and men-specific interventions at times. These complement gender initiatives.

1.4.2 Gender Mainstreaming

Gender mainstreaming is the public policy concept of assessing the different implications for women and men of any planned policy action, including legislation and programmes, in all areas and levels.

The concept of gender mainstreaming was first proposed at the 1985 Third World Conference on Women in Nairobi. The idea has been developed in the United Nations Development Community. The idea was formally featured in 1995 at the Fourth World Conference on Women in Beijing. Most definitions conform to the UN Economic and Social Council which formally defined the concept as given below:

Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women’s as well as men’s concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality.

United Nations has defined ‘Gender Mainstreaming’ as the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. Gender mainstreaming is not only a question of social justice, but is necessary for ensuring equitable sustainable human development by the most effective and efficient means.
1.4.3 Gender Parity Index (GPI)

GPI is the ratio of the female to male adult literacy rates which measures progress towards gender equity in literacy and the level of learning opportunities available for women in relation to those available to men. It serves also as a significant indicator of the empowerment of women in society.

In this section you have read about power, subordination, empowerment and discrimination, entitlement, needs and rights, women in development (WID), gender mainstreaming, gender parity index (GPI). Now, answer the questions given in Check Your Progress 1.

Check Your Progress 1

Note: a) Answer the following questions in about 50 words.
   b) Check your answer with possible answers given at the end of the unit.

1) How does power operate in different ways?

.......................................................................................................................
.......................................................................................................................
.......................................................................................................................
.......................................................................................................................
.......................................................................................................................
.......................................................................................................................

2) Define Subordination.

.......................................................................................................................
.......................................................................................................................
.......................................................................................................................
.......................................................................................................................
.......................................................................................................................
.......................................................................................................................

1.5 GENDER AND DEVELOPMENT, GENDER PLANNING, GENDER BUDGETING AND GENDER AUDITING

1.5.1 Gender and Development

GAD, which shares elements with the empowerment approach, gained popularity in the 1980s and attempts to address the loopholes of WID. It is rooted in post-development theory and post-structuralist critiques in feminism. GAD does not consider women as a uniform group. It maintains that women’s situation should be seen in the context of the socio-economic, racial and other factors that shape a particular society. It points to the importance of understanding the relationship between women and men and how society influences their respective roles.
Development to be meaningful will have to take all these factors into consideration. This approach rejects the dichotomy between the public and the private. It focuses attention on the oppression of women in the family, within the private sphere of the household. It emphasizes the state’s role in providing social services to promote women’s emancipation. Women are seen as agents of change rather than passive recipients of development.

The focus is on strengthening women’s legal rights. It also talks in terms of upsetting the existing power relations in society. Gender is an issue that cuts across all economic, social and political processes. The GAD approach attempts to identify both the practical gender needs of women as well as the strategic gender needs that are closely related.

The problem with GAD is that it is easy in the name of gender, to disguise and even side track real issues that affect women. Gender can rise above the personal, which means the personal can remain behind the scene, despite all the efforts that go into the analysis of ‘social construction of gender’.

Most often, however, GAD is seen as just a new label for the same old women’s programmes which do not address power relations in society or women’s oppression. Though it is popular among funding agencies and NGOs and has the potential to be different, it has become institutionalized like WID.

### 1.5.2 Gender Planning

Gender planning is the recognition of existing gender inequalities in the society and helps to formulate the policies to mitigate gender inequalities in the society. It aims to improve the status and conditions of women by formulating appropriate policies and programmes. The existing planning approach treats all as equal and it will make a plan for all without considering the inequalities existing in the society. Gender planning helps to expose, analyze and resolve the inequalities existing in social, economic, cultural, legal and family structures and serves to initiate processes of change to address inequalities in such structures and processes.

### 1.5.3 Gender Budgeting

A budget is one of the most important instruments which reflect the economic policy of the government. It can also be a powerful tool in transforming the economy at different levels of State, District or Grassroots level of village Panchayats. It reflects the choices that the government chooses in order to achieve the economic and developmental goals. Of late, gender budgeting has emerged as a new process. This ensures the care for women’s needs and priorities in the total budget. This has become an effective mechanism to bring about gender equity. A Gender Responsive Budget is a budget that acknowledges the gender patterns in the society and allocates money to implement policies and programmes that changes these patterns in a way that moves towards a more gender-equal society. Gender budget initiatives are exercises that aim to move the country in the direction of a gender-responsive budget.

### 1.5.4 Gender Auditing

Gender auditing is the analysis of the system and process of finance of any government. Gender auditing implies auditing the income and expenditure of
governments from a gender perspective and also analyzing the development process including the process of legislation, guidelines, taxes and social development projects. It understands that policies have a differential impact on men and women by recognizing the roles and responsibilities of men in the society form the basis for gender auditing. Gender auditing is one aspect of social auditing.

1.6 GDI AND GEM

1.6.1 GDI

Inter-district, Inter-state and Cross country comparisons of women’s empowerment are obtained from Gender Development Index (GDI). GDI owes its origin to its precursor, the HDI (Human Development Index), three main components of which are per capita income, educational attainment and life-expectancy which is a proxy for health attainment.

1.6.2 GEM

Gender disparities are measured keeping these three indicators into consideration. An additional measure, gender empowerment measure (GEM) has been formulated to take into account aspects relating to economic participation and decision-making by women. The indicators used in GEM are share in income, share in parliamentary seats and an index that includes share in administrative and managerial jobs and share in professional and technical posts. It was in 1995 that the UNDP brought out the Gender-related Development Index as a method for assessing gender inequality. The variables used in GDI are similar to those used for the Human Development Index; these being education, health and income.

While the HDI measures average achievement, the GDI adjusts the average achievement to reflect the inequalities between men and women in the following dimensions:

- A long and healthy life, as measured by life expectancy at birth.
- Knowledge as measured by the adult literacy rate and the combined primary, tertiary and gross enrolment ratio.
- A decent standard of living, as measured by estimated earned income (PPP US$).

Focusing on women’s opportunities rather than their capabilities, the GEM captures gender inequality in three key areas:

- Political participation and decision making power, as measured by women’s and men’s percentage share of parliamentary seats.
- Economic participation and decision-making power, as measured by two indicators – women’s and men’s percentage shares of positions as legislators, senior officials and managers and women’s and men’s percentage share of professional and technical positions.
- Power over economic resources, as measured by women’s and men’s estimated earned income (PPP US$).


### 1.7 Gender Blind Approach, Rights Based Approach, Strategic Gender Needs and Practical Gender Needs

#### 1.7.1 Gender Blind Approach

Gender-blind approach does not consider these differences existing between men and women, rather it views that men and women belong to the same category. Gender-blindness refers to a failure to identify or acknowledge difference on the basis of gender where it is significant. This approach does not recognize gender as an essential factor that determines the choices for men and women separately in the society. Persons or institutions or policies based on this approach consider both men and women as a homogeneous category and they become blind towards their differential needs. This approach does not question the existing norms and values that discriminate against women and focuses only on the development of communities, households and agricultural sector in general. Moreover, gender-blind policies display ignorance about the gender differences in the allocation of roles and resources and accept the universal norms of the society as such which is patriarchal in nature. Therefore the gender policies even though meant for development cannot be fruitful as they ignore the differences in resources, entitlements, opportunities, influence between men and women. Women are hence left out and do not get benefits.

#### 1.7.2 Rights Based Approach

Rights based approach aims at promoting and protecting human rights based on international human rights standards. It serves as a conceptual framework in the process of human development. Discriminatory practices, inequalities, unjust distribution of power are some of the factors which serve as hurdles in the holistic and inclusive development process. A Rights Based Approach seeks to analyze these problems which impede progress of development. Under a Human Rights-Based Approach, the plans, policies and processes of development are anchored in a system of rights and corresponding obligations are established by international law.

This helps to promote the sustainability of development work, empowering people themselves especially the most marginalized to participate in policy formulation and hold accountable those who have a duty to act. While there’s no universal recipe for a rights-based approach, international organizations and rights-based organizations have come together to fight for the rights of deprived and marginalized communities.

#### 1.7.3 Strategic Gender Needs

It is defined that “strategic gender needs are the needs women identify because of their subordinate position to men in their society. Strategic gender needs vary according to the particular context. They relate gender divisions of labour, power and control and may include such issues as legal rights, domestic violence, equal wages and women’s control over their body. Meeting strategic gender needs helps women to achieve greater gender equality. It also changes existing gender roles and therefore challenges women’s subordinate position”. Strategic gender needs are those needs that are formulated from the analysis of women’s
subordination to men. While formulating strategic gender needs it also considers the nature and structure of relationship between men and women in the society. It also considers socio-political cultural context. By deriving from these analyses, strategic gender needs provide equality in the society. On this, advocacy is being done to develop policies and programmes to fulfill human rights.

1.7.4 Practical Gender Needs

It is defined that “practical Gender needs are the needs women identify in their socially accepted roles in the society. Practical gender needs do not challenge the gender division of labour or women’s subordinate position in the society although rising out of them. Practical gender needs are a response to immediate perceived necessity identified within a specific context. They are practical in nature and often are concerned with inadequacies in living conditions such as water provision, health care and employment”.

Unlike strategic gender needs, practical gender needs are formulated from the experiences of women. It includes their day-to-day survival like food, fuel, fodder, water, access to health, etc. The practical gender needs can be sorted out at the grassroots level if local governments and the decision making structure closest to the society are sensitive towards women’s issues.

As Molyneux has written they do not generally entail a strategic goal such as women’s emancipation or gender equality nor do they challenge the prevailing forms of subordination even though they arise directly out of them. As women they have dual roles by managing household chores as well as earning. When the planners make policies to meet practical gender needs they have to consider both women’s needs with reference to the domestic as well as income earning activities and also requirements of the community like access to health and sanitation, access to education, proper connectivity to basic services, opportunities to participate in community life. These needs concern not only the women, but also for the entire community needs. Yet, due to the gender division of labour, society imposes these activities on women. So planners consider these issues and effectively implement practical gender needs at the grassroots level.

1.8 GENDER ANALYSIS, GENDER GAP INDEX, GENDER POLICY AND GII

1.8.1 Gender Analysis

Gender analysis refers to the variety of approaches and methods used to assess and understand the differences in the lives of women and men, girls and boys and the relationships between and amongst them including: their access to resources and opportunities, their activities, and the constraints they face relative to each other. It is a process that identifies the varied and different roles and responsibilities that women, men, girls and boys have in the family, the community, and in economic, legal, political, and social structures.

A gender analysis is an essential component of an overall analytical process that a successful development program of social change requires. It is a simple equation, really: if we do not fully understand the trends and dynamics that define and perpetuate gender inequality, a core dimension of labor exploitation, we will be unable to mount a successful strategy to promote gender equality and
women rights. Knowing key facts, labour market trends in the organized and unorganized sector, power dynamics of women within the family, institutions and society, are critical factors for grounding the analytical and strategic work of gender equality and development programming in reality. It also helps develop a snapshot of that reality against which the impact of development programs and strategies can be measured.

Gender analysis is a way of seeing or analyzing problems, situations and solutions with awareness of gender relations and in order to identify gender issues. The key elements of a gender analysis should include identification of similarities and differences between men and women and amongst women.

### 1.8.2 Gender Gap Index

The Gender Gap Index assesses countries on how well they are dividing their resources and opportunities among their male and female populations, regardless of the overall levels of these resources and opportunities. By providing a comprehensible framework for assessing and comparing global gender gaps and by revealing those countries that are role models in dividing these resources equitably between women and men, the Index serves as a catalyst for greater awareness as well as greater exchange between policymakers. It examines four critical areas of inequality between men and women:

1. Economic participation and opportunity – outcomes on salaries, participation levels and access to high-skilled employment;
2. Educational attainment – outcomes on access to basic and higher level education;
3. Political empowerment – outcomes on representation in decision-making structures; and

### 1.8.3 Gender Policy

A gender policy is an integral part of all the organizational policies, programmes and projects and involves building a culture that understands the issues and policies, which respect diversity and gender, related concerns. A mere statement of policy and objectives does not ensure the concerns relating to addressing the gender. Towards achieving the objectives, clear indicators need to be defined to evaluate and assess the organization’s commitment towards gender equity on a periodic basis. The policy seeks to ensure greater consistency of gender principles, policies and practices across the organisation and to provide an accountability framework in relation to gender, against which all staff can be accountable and against which the organization can audit itself.

### 1.8.4 GII

The introduction in 1995 of the Gender-related Development Index (GDI) and the Gender Empowerment Measure (GEM) coincided with growing international recognition of the importance of monitoring progress in the elimination of gender gaps in all aspects of life. While the GDI and the GEM have contributed immensely to the gender debate, they have conceptual and methodological limitations.

In the 20th anniversary edition of the *Human Development Report*, the Gender Inequality Index has been introduced as an experimental index. It is not a perfect
As the HDI continues to evolve, the Gender Inequality Index will also be refined.

Gender Inequality Index (GII) is a measure that captures the loss in achievements due to gender disparities in the dimensions of reproductive health, empowerment and labour force participation. Values range from 0 (perfect equality) to 1 (total inequality). The GII, introduced as another experimental series, is unique in including educational attainment, economic and political participation and female-specific health issues and in accounting for overlapping inequalities at the national level. It is thus an important advance on existing global measures of gender equity.

In this section you have studied gender and development, gender planning, gender budgeting, gender auditing, GDI, GEM, gender blind approach, rights based approach, strategic gender needs and practical gender needs, gender analysis, gender gap index, gender policy and GII. Now, answer the questions given in Check Your Progress 2.

Check Your Progress 2

Note: a) Answer the following questions in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1) What do you mean by Strategic Gender Needs?

2) What is Gender Gap Index?

1.9 LET US SUM UP

This Unit has given you an introduction about various concepts in Gender and Development Studies. You have also read about the various measures and indices of gender empowerment and development. This unit also introduces you to the two kinds of approaches that the policy makers may adopt while dealing with the gender issues. You have also been sensitised to the different kinds of gender needs. These concepts are discussed in detail with suitable theoretical framework and examples in the following blocks.
1.10 REFERENCES AND SUGGESTED READINGS


1.11 CHECK YOUR PROGRESS –POSSIBLE ANSWERS

Check Your Progress 1

1. How does power operate in different ways?

Ans. *power over*: This power involves an either/or relationship of domination/subordination. Ultimately, it is based on socially sanctioned threats of violence and intimidation, it requires constant vigilance to maintain, and it invites active and passive resistance;

- *power to*: This power relates to having decision-making authority, power to solve problems and can be creative and enabling;

- *power with*: This power involves people organising with a common purpose or common understanding to achieve collective goals;

- *power within*: This power refers to self confidence, self awareness and assertiveness. It relates to how can individuals can recognise through analysing their experience how

2) Define Subordination.

Ans. One who stands in order or rank below another; — distinguished from a principal.

- Inferior in order, nature, dignity, power, importance, or the like.

- To place in a lower order or class; to make or consider as of less value or importance; as, to subordinate one creature to another.

- To make subject; to subject or subdue; as, to subordinate the passions to reason.
Check Your Progress 2

1) What do you mean by Strategic Gender Needs?

**Ans.** “Strategic gender needs are the needs women identify because of their subordinate position to men in their society. Strategic gender needs vary according to the particular context. They relate gender divisions of labour, power and control and may include such issues as legal rights, domestic violence, equal wages and women’s control over their body.

2) What is Gender Gap Index?

**Ans.** The Gender Gap Index assesses countries on how well they are dividing their resources and opportunities among their male and female populations, regardless of the overall levels of these resources and opportunities. By providing a comprehensible framework for assessing and comparing global gender gaps and by revealing those countries that are role models in dividing these resources equitably between women and men, the Index serves as a catalyst for greater awareness as well as greater exchange between policymakers.
UNIT 2 SOCIAL CONSTRUCTION OF GENDER

Structure

2.1 Introduction
2.2 What is Social Construction?
2.3 Social Construction and Gender
2.4 Construction of a Girl Child
2.5 Sex Segregation
2.6 Division of Labour and Sphere of Work
2.7 Let Us Sum Up
2.8 Glossary
2.9 References and Suggested Readings
2.10 Check Your Progress-Possible Answers

2.1 INTRODUCTION

The social construction of gender speaks about the relationship of gender with various institutions like caste, kinship, marriage and so on. From the perspective of gender and development, the process of gender construction can be explained in relation to the aspects of women’s lives like work, decision-making, honour killing, and the notion of autonomy and freedom. Gender construction operates both at the macro and micro level and is very much embedded in the institutional arrangements of society. In this course, the gender construction will be explained from both sociological and development perspectives to understand the complex phenomenon of women’s discrimination and inequality faced by women on account of their sex and socially constructed gender.

The unit discusses the meaning of social construction of gender. It starts with explaining the meaning of social construction and understanding gender in relation to culture, sex segregation, work – force participation, decision-making, honour killing, and notion of autonomy and freedom. To begin with, the section on gender construction focuses broadly on culture and various structures like work, sex segregation and division of labour, which are perpetuating the existing gender divisions on the basis of sex difference. Similarly, in the section on work and the sexual division of labour, we discuss gender as an analytical tool to understand the inequalities which are reflected in ways of hierarchization of tasks, unequal distribution of resources, invisibility of women’s work in agriculture and informal economy, and the sex segregation in spheres of work within the household.

After studying this Unit, you should be able to:

• Explain the processes of gender construction in relation to culture and ordering of society;

• Examine the implications of gender construction in relation to development indicators like sex segregation, division of labour, decision-making, and socialization;
• Discuss the relationship between gender and the structural arrangements of the society; and
• Analyze the necessary features of the universal position of gender construction.

2.2 WHAT IS SOCIAL CONSTRUCTION?

It is very often said that there is no such thing as a social reality. Further the question is asked! What are ‘social constructions’? Rejecting intrinsically ‘good’ or ‘bad’ categories, these are described as social constructions. In other words, morality is the acquired vision of a society. How is the vision of a society or its social construction shaped? Is it shaped automatically? Is it culture - specific? Let us examine this process of social construction. Everyday we observe various objects, experience several events and related with various social interactions. These entire phenomena that are experienced individually help to develop an image of society or the world. Indeed, we filter everything that happens to us every day through the lens or screen of our understanding of our world. This everyday sense of the world or things forms the basis of social reality or construction of social reality.

Social construction is a social process in which both individual and other social processes are intrinsically related. Every construction or image of the world is influenced by the individual’s experience of society and his/her interaction with various social processes. Therefore, it is often argued that social construction itself carries subjective biases as it is shaped by individual experience. Social construction is also influenced and dominated by the interests of a particular group or class of people. For instance, in some developing countries power and education rest with a few elite who do not take interest in the development of the human resources of the majority? In this sense, the culture, norms, ideologies, and values of the dominant group are used to justify and sustain a particular form of social construction. Hence social constructions through which we understand everyday life try to classify people on the basis of caste, class, religion, community, kinship, gender and so on. The classification of people is the product of social construction and also forms an integral part of the social processes. Social processes such as primary socialization and the presence of social institutions help to produce an accepted kind of social construction. Hence, gender is the product of such social construction.

2.3 SOCIAL CONSTRUCTION AND GENDER

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

2.3.1 Sex and Gender

Understanding of the social construction of gender starts with explaining two concepts, i.e., gender and sex. Often these two terms have been used interchangeably; however, they bear different meanings as concepts. Gender refers to differences, hierarchies, rankings which exist between the two sexes. Gender explains cultural constructions of various roles that are played by women and men in the society. Further, gender analyzes the aspect of shaping women’s behaviour according to the normative order of the society. Gender as a conceptual
tool is used to analyze the structural relationships of inequality existing between women and men, as reflected in various aspects of life such as household, labour market, education and political institutions. Sex, on the other hand, refers to the biological differences between female and male which are the same across time and place. Gender can, therefore, be defined as a notion that offers a set of frameworks within which the social and ideological construction and representation of differences between the sexes are explained. For instance, gender explains the structured relations between women and men within the society. Gender socialisation is a process through which children come to acquire the position of a social being by identifying themselves with definite gender role and exhibit clusters of socially appropriate behaviours and attributes for females and males differently. Therefore, women’s identification with universal mothering role, their subjective experiences as embodiment of love, care, support, and men’s proximity with public domain characterised by impersonal and professional nature are the products of socio-cultural contexts of femininity and masculinity. Further, institutions and social practices such as family and the internalisation of mother and daughter relationship as identical create the notion of separation and difference among people belonging to different gender worlds. Social expectations from women as natural mothers, wives, daughters, and homemakers not only exist at the patriarchal constructions, but also operate in the material environment of the society. Some feminist geographers have argued that space and gender are socially constructed and women’s bodies, their activities, and mobility are limited to certain physical territories and structures. For instance, home is thought to be constructed through women’s gender roles at the same time restricts women’ access to freedom. According to Patel, gendered notion of womanhood and place are both symbolised, therefore; the interplay between space, time, and gender identification leads to negative depiction of women. Therefore, middle-class women who work outside the household and travel at night to work in call centres’ often meet with sexual harassment, rape, and murder. Patel brought a different discourse in the theory of feminisation of labour which sees both time-space geography of call center industries as gendered in nature and product of capitalism. Sex, on the other hand, connects the individual with her or his sex categorization and eventually restricts the individual with the social notion of femininity and masculinity. The process of gender socialisation is enabling the person to retain and sustain her or his sex categorisation; hence needs critical understanding in this unit.

2.3.2 Cultural Construction of Gender

Gender is the outcome of complex phenomena and is socially constructed and culturally determined. Culture can be described as a web of relationships that expresses the meaning, pattern of living, and values of institutions. Culture covers almost every aspect of life ranging from organization of production, structure of family and institutions, ideologies and normative patterns of the society and forms of interactions or relations. Cultural construction of gender talks about the construction of masculinity and femininity in the context of socialization, i.e., the individual acquires the gendered bodies of being feminine or masculine in the course of social development. The construction of femininity and masculinity plays an important role in shaping the institutions of family, economic, political, and religious organization. The understanding of gender in relation to society reflects the structure of hierarchy and differentiation, existing power relations between women and men, and the process of acquiring the accepted roles and
behaviours. Gender construction in relation to culture can be explained through the following points:

i) **Gender construction supports the system of dominance:** Gender categories are never neutral nor are they equal. This construction of gender perpetuates the system of dominance across the society. Gender as a system of unequal relations provides a range of choices to women and men in spheres of work, production processes, access to resources and power, accepting the specific gender roles, and sex segregation in work and labour market.

ii) **Gender construction vis-a-vis individual expression of gender:** Feminist psycho-analysts assess that gender cannot be seen as an exclusively cultural, linguistic, and political construction. Therefore, we need to make a distinction between prescriptive construction of gender and individual reflections of these constructions. Prescriptive construction of gender refers to those images which are socially, historically, culturally determined. For example, socializing a girl child to become a homemaker in future is deep rooted in the society and manifested through socially accepted behaviour ranging from dress code and good conduct to care and nurture. In addition to the socio-cultural construction of gender behaviour according to sex identity there is the individual’s notion of expressing gender behaviour. Individual inflections are made by the interaction of an individual psyche with socio-political or cultural or historical norms. For example, if a boy or girl undergoes sex transformation, there are a couple of questions to be addressed such as: How do societies respond to variations in an individual’s expression of gender identity? To what extent do members of societies internalize various gender roles and behaviours? This point brings us to the discussion of “doing gender” as a concept within the social construction of gender. Doing gender involves a complex set of socially governed perceptual, interactional and micro-political activities that cast a particular action as an expression of masculine or feminine nature. Gender is an ascribed status, which is sustained and maintained only through socially accepted behaviour located in a particular social situation. Therefore, it is inherent to social situations, i.e., gender is both ‘product of’ and ‘produced by’ social arrangements. For example, the newborn only carries the sex identity that is imposed upon the individual by the society. Eventually, through continuous interaction with the parents or primary caretakers, the infant accomplishes gender identity. Often, the unequal treatment of parents towards boys vis-à-vis girls creates gender difference and turn into gender discrimination. Doing gender is a process that legitimizes the fundamental division of the society.

**Box: 1 The Case of Agnes: A Transsexual Boy**

West and Zimmerman discuss the three analytical categories such as sex, sex category, and gender to understand the notion of doing gender. Garfinkel’s case study of Agnes, a transsexual boy would be an apt example for understanding gender construction. Agnes adopted a female identity at the age of seventeen and underwent sex reassignment surgery some years later to understand gender construction. She possessed male genitals and required to project herself as a woman. She was obliged to learn the feminine features and analyze the conception of femininity within the socially structured situation. She did not possesses the socially agreed attributes of the biological
The above-mentioned example shows that the categories of masculinity and femininity are socially constructed and the gender identity can only be established in conformation with the biological identity. Femininity and masculinity is nothing but accepting and showing conformity with socially accepted gender behaviours and roles. Gender identity is subjective in nature. Therefore, these categories do not stay static in the history and culture of the society.

### 2.3.3 Socialization

Socialization is the process by which the child transforms into a social being by adhering to social values, norms, and socially desired behaviour. Many feminists see the socialization process as a self-perpetuating system and have shown concern in the aspect of sex role socialization. Sex role socialization is a means to women’s oppression in the larger context. Stanley and Wise argue that sex role is often understood as gender role, i.e., expressing attributes of femininity or masculinity. The moment we perceive socialization to be a system, we understand the process as a system of patriarchy, which only perpetuates the expected values and norms. Family as an institution helps in internalizing two concepts such as socialization and gender roles. Mother or primary caretaker responds differently to the child on the basis of sex categorization. The differential attitude includes touching, caring, and ideas about autonomy of boys and absence of autonomy of girls. The more parents display differential behaviour like exposing children to specific types of toys, exposing to various books where pictures identify the role of mother in kitchen, projection of gender roles and behaviour in televisions more the child will express gender stereotypes in daily life. Parents are seen as channels through which gender stereotypes are communicated to the children and later the children internalize the multiple stereotypes.

In this section, you have studied about social construction, social construction and gender. Now, answer the questions given in Check Your Progress 1.

### Check Your Progress 1

**Note:**

a) Answer the following questions in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1) What is social construction of Gender?

....................................................................................................................
....................................................................................................................
....................................................................................................................

---

24
2) What is cultural construction of gender?

The construction of a girl child discusses the processes of growing a girl into a female in patrilineal and patriarchal societies in India. It will reflect on the issue of constraints that a girl faces in the process of socializing herself as a female, adhering to differential values attached with the male vis-à-vis female child, how does she acquire appropriate roles to her gender identity, and what are the mechanisms which help her in internalizing cultural values and visualizing images of her future. Dube refers to the process of socialization as a form of gender socialisation in which women and men are produced as gendered subjects. She further discusses the process to create gendered subjects through the medium of language, rituals, ceremonies and practices. The construction of a gender subject, i.e., carrying the identity of femininity or masculinity is both socially and culturally produced. For example, in every culture the notion of gender difference is thought to be rooted in biology or preordained nature. In Indian Hindu families, the notion of gender difference begins with the sphere of reproduction both mother and father share different roles in relation to procreation. It is culturally considered that the father is the provider of seeds and mother provides the respectable to receive the seeds and nurture it further. These role differences are culturally imagined, and get reflected in other social institutions like family, marriage, and kinship. The social construction of gender questions the preconceived idea to assign unequal roles to male and female, and to analyze how other gender roles are learnt within the complex web of relationships and institutions. It is evident that gender identity is created through learning gender roles and therefore, it becomes essential to understand the process of gender construction in the wider context of family and kinship structure. Family and kinship are central to the understanding of socialization. In the process of socialization, the family plays two major roles such as i) Rules of recruitment of members in the family; and ii) Configuration of roles on the basis of gender and age divisions and providing training in acquisition of future roles. These roles of family have become agencies in imparting the characteristics of growing up female in Indian society.

2.4 CONSTRUCTION OF A GIRL CHILD

The construction of a girl child discusses the processes of growing a girl into a female in patrilineal and patriarchal societies in India. It will reflect on the issue of constraints that a girl faces in the process of socializing herself as a female, adhering to differential values attached with the male vis-à-vis female child, how does she acquire appropriate roles to her gender identity, and what are the mechanisms which help her in internalizing cultural values and visualizing images of her future. Dube refers to the process of socialization as a form of gender socialisation in which women and men are produced as gendered subjects. She further discusses the process to create gendered subjects through the medium of language, rituals, ceremonies and practices. The construction of a gender subject, i.e., carrying the identity of femininity or masculinity is both socially and culturally produced. For example, in every culture the notion of gender difference is thought to be rooted in biology or preordained nature. In Indian Hindu families, the notion of gender difference begins with the sphere of reproduction both mother and father share different roles in relation to procreation. It is culturally considered that the father is the provider of seeds and mother provides the respectable to receive the seeds and nurture it further. These role differences are culturally imagined, and get reflected in other social institutions like family, marriage, and kinship. The social construction of gender questions the preconceived idea to assign unequal roles to male and female, and to analyze how other gender roles are learnt within the complex web of relationships and institutions. It is evident that gender identity is created through learning gender roles and therefore, it becomes essential to understand the process of gender construction in the wider context of family and kinship structure. Family and kinship are central to the understanding of socialization. In the process of socialization, the family plays two major roles such as i) Rules of recruitment of members in the family; and ii) Configuration of roles on the basis of gender and age divisions and providing training in acquisition of future roles. These roles of family have become agencies in imparting the characteristics of growing up female in Indian society.

2.4.1 Girl Child and the Natal Home

The construction of femininity is a continuous and complex process and is conveyed through language, proverbs, and rituals. The context of natal home for both married and unmarried daughters is widely used in the form of proverbs in the process of socialization. The desire for a boy child is explicit in the day- to-day conversation in forms of ‘speech’ ‘saying’. For instance, parents who are having only daughters are often perceived in a situation where the ‘future is black as they are not having any support’, according to Dube. Similarly, in regions like Maharashtra, girls are honoured with accomplishments since girls are always associated with home
Concepts of Gender

and household works. In the process of acquiring femininity, the parental home is always referred to as a temporary shelter. Therefore, girls grow up with the notion of having their own home in future. Girls grow up with the desire to have their own house and orient and instruct their lives to learning socially appropriate behaviours. Proverbs and rituals give the realization of this inevitable fact of transferring the girl’s membership from her natal home to the home of the husband. Dube in her book documented some of the proverbs spoken in various parts of India which will be described in subsequent paragraphs. In Orissa, there is a saying that equates “daughter with ghee”. The meaning of the proverb that is both are valuable; however both start to stink if not disposed of in time. Similarly, there are festivals like Durga puja and Gauri puja which reiterate the idea of ‘home coming’ in the context of the goddess. These festivals are full of rituals which convey the message to young girls of their reality to leave their mother’s home and that they will be invited to the natal home in these festivals. In this context, the girls’ socialization takes place through rituals, proverbs and festivities that emphasize the need to learn adequate feminine behaviours of obedience, submissiveness, accommodation and so on. The construction of a girl child begins with the feeling of getting temporary membership at the parental place, and the inevitability of learning some of the ideal feminine characters.

The process of socialization of the girl child involves the inherent steps of construction of femininity at the pre-pubertal and post-pubertal phases. In the pre-pubertal phase, there is differential value attached to the sons vis-à-vis daughters. Sons are preferred for continuation of descent and daughters are valued to maintain the sense of pre-pubertal purity in the society. The importance of pre-pubertal purity amongst the girls has been given special recognition in rituals of various regions of India like Maharashtra, West Bengal, Karnataka and North states in India. In these regions, a little girl is associated with ceremonies during marriage, name giving ceremony, observing seclusion during menstruation and celebrating Navaratra by feeding pre-pubertal girls. These celebrations implicitly emphasize the auspiciousness and purity of the girl child or virgin woman.

Box 2: Case Analysis

In Navaratri, the customs of worshiping and feeding virgin girls are widely practiced across India. On the eighth day of the festival, pre-pubertal girls are invited for worship and food. The girls represent Mother Goddess and they were worshiped and offered food along with other gifts as part of the ritual. Two points can be inferred from this analysis, i. In this festival the forms assigned to the girls are essentially feminine in nature, ii. The consciousness of femininity is constructed through their dressing style and from the gifts offered to them, and iii. a sharp distinction can be made between the phases of pre-puberty and post-puberty, and consequently, there is a sense of purity and sacredness associated with the pre-pubertal phase of women’s lives. The construction of femininity is symbolized in these rituals and the sense of feminine features is systematically built into the minds of the girl child.

The onset of puberty is the phase, which is marked by changes and transformation in a woman’s life. This phase is associated with several pubertal rituals, dietary prescriptions and seclusion of girls for certain days and these are practiced widely across India in various forms. These pubertal rituals are expressing the significance
of sexuality and motherhood for a girl child and the notion of controlled sexuality in this phase of women’s vulnerability and adulthood. Marriage and motherhood are two goals highly valued for the girls in this age and often made obvious to them through allocating specific roles to young girls, observance of complete seclusion and imposing food restrictions during menstruation and so on. The construction of a girl in a Hindu family is indicative of the fact of learning feminine behaviour and socializing by adopting the structured role of an imaginary wife and mother.

2.5 SEX SEGREGATION

There is a linear relationship between economic structure and sex segregation. The notion of sex segregation has become apparent with the advancement of industrialization and the capitalist economy. Sex segregation is mostly observed and studied within occupational and economic structures, which reflects women entering into a particular kind of profession in the regime of any economic reform. Purdah or the practice of female seclusion is widely followed across countries and communities and it prescribes obvious gender segregation in rural tasks and activities. In Bangladesh, the practice of female seclusion operated according to the inside-outside divide. The author says that the poor women in Bangladesh are subjected to a twofold process of stereotyping. On the one hand, poor women are perceived to be passive and vulnerable, and on the other hand, they are regarded as the target groups of policy makers and development practitioners. These images of women have been reinforced through cultural constructions like “women are always in need of male protection for their survival”. The social norms and practices have portrayed women to be passive and dependant in the larger context of society. For example, the notion of the inside-outside divide has curtailed women’s freedom to move beyond the premises of the household. Therefore, they perform activities within the sphere of domesticity. In the agricultural process, the activities located near to the homestead were performed and governed by women exclusively. Women’s engagements with the specific nature of activities are shaped by the culture and society at large.

In the labour market, there is a wide division between men and women in terms of differential wages, access to MGNREGS job card, nature of work and the amount of work. Traditionally, women have been perceived to be dependent as far as employment is concerned. For instance, within the family women have access to resources through their male counterparts; similarly women in the labour market go through the male channels in accessing wage and other job opportunities. The employment figures of Census 1991 shows severe male-female disparities in accessing the available opportunities. In the labour market, a predominant number of women are non-workers belonging to marginal position. Further, majority of women are concentrated in the unorganized sector as compared to the male workforce. The ratio of female to male workers in the unorganized sectors seems unfavourable to women. In the case of the unorganized sector, 95.79 per cent of females are concentrated in the sector as compared to 89.77 per cent of male workers. In the organized sector, there is a larger concentration of women in the public sector as compared to the private sector. There is segregation on the basis of gender within the labour market and this division has led to rising socio-economic insecurities for women working in the unorganized and private sectors. The author indicated that the states having low female status are into low paid and hazardous employment. The proportion of women in the central government
services is extremely low as compared to men. Having an understanding of women’s employment in all sectors of the labour market, it can be argued that women are mostly concentrated in low paid jobs and they are low in status hierarchies. Similarly, women’s participation in the field of political and technical employment is very low. In the agricultural sector, women have substantial contribution; however they are mostly employed as marginal workers. With agriculture, there is sex segregation with regard to nature of work assigned to women and men. In most of the states in India, men are engaged in ploughing and irrigation related activities and women have exclusively engaged in tasks like sowing, nurturing of plants, and harvesting. It is seen that men are mostly associated with marketing operations of the agricultural produce, and the control of resource and surplus is considered to be the domain of men. Therefore, the benefits of the new government schemes and the new improvised farming practices do not percolate down to women. Women’s low access to monetary resources and new schemes has led them to resort to low wages and has deprived their labour benefits. Further, the role of women as primary caretaker made them to negotiate with flexible and temporary jobs. As rightly pointed out, married women are always been considered as ‘reserve army’ which could be kept outside the labour market to be used during labour crises. The structure of patriarchy of the private domain gets manifested in the structures of public domain through the practice of exclusion. The social construction of gender reveals the discrimination and inequality existing in the domain of family, work and employment.

Over the past 20 years, globalization has led to an export-oriented economy in countries like India, which in turn created a number of manufacturing jobs and brought a majority of women into the paid workforce. Women engaged in manufacturing jobs to some extent have increased their quality of life and have received higher authority by earning money. However, in developing countries like India, the sex segregation within the labour market has remained the sole determinant in the process of women’s decision making and wage negotiation. In the developing countries, women are less educated compared to the men. Therefore, the women have always gone for temporary, part-time, and risk-prone jobs without having labour and health benefits. Within the unorganized sector, women are resorting to jobs which are low in hierarchy as compared to the men. For instance, in Bangladesh and Cambodia, 85 percent and 90 percent of factory jobs are held by the women, particularly in the garment industry. In Colombia and Zimbabwe, 65 percent and 87 percent of jobs in the cut flower industry are held by women, respectively. In the fruit industry of South Africa, women comprise 69 percent of temporary and seasonal workers (all these data were accessed from http://www.siyanda.org/docs/core_labour_standard_gender.pdf, 19/02/2011). The data shows that women are substantially concentrated in the unorganized workforce. However, they have no formal contract as employees and are exposed to poor safety conditions and other vulnerabilities. Women as the workforce are of primary importance to the global economy and at the same time devoid of health and labour protection.

2.6 DIVISION OF LABOUR AND SPHERE OF WORK

Gender relations are situated within the sexual division of labour and often create gender conflict. African agriculture is often perceived to be female system of
African women carry out agricultural work independent of their household and family. Within agriculture, the sphere of work is divided along gender lines. Women's and men's work was located within the sexual division of labour that is the product of existing domestic and kinship arrangements. In Africa, the separation of the sphere of work between women and men implies the social exchange of labour between women and men. However, women's sphere of work is surrounded by a complex set of claims and obligations. As Whitehead argued, two different kinds of social environment govern women's economic activity in Africa. In women's sphere of work, they have access to resources like land and the produce was shared with their children, husband, and other family members. On the contrary, women have the obligation to work for their husbands and other family members, but there is no direct return for the women's labour. Here, women's sphere of work is independent of domesticity. At the same time women's labour is constructed within the social climate of rights and obligations. Women's work in the husband's field is conceptualized under her general rights to welfare and maintenance as a household member. In the African female system of farming, women have autonomy in contributing their labour. However, other activities related to production like disposal of food crops and access to land are embedded in the social environment and structural arrangements.

Boserup's book on women's role in economic development was widely acknowledged within the field of women's work. The model explicitly discussed the notion of sexual division of labour in the context agriculture. To begin with, the author describes African farming as 'female system of farming' that clearly relegated to periphery in the wake of modernization and economic development. As Whitehead argued, this mode of dichotomy can well explain forms of dualism in African agriculture based on gender, i.e., the cash crop sector is managed by the men folk and the food crop sector is organized through women's labour and their traditional methods of farming. This model emphasized the feminine nature of subsistence farming and women's inability to participate in the modern farming sector in the African context. Though this model had shown a clear cut sexual division of labour that exists in the agricultural sector, it was criticized on the ground that it completely neglected women's contribution in modern food production. Whitehead argues, to meet the increasing cash needs of the African households, women have significantly contributed in family labour for cash cropping or increased trading. Women's contribution towards the cash crop sector is also conceptualized according to household arrangements. For instance, in Africa the assumption is that the well-being of women is dependent on the well-being of the household. Therefore, in spite of women having an independent domain of work, their activities, claims, and obligations are tied with the structural arrangements.

Work is often understood to be physical and mental labour. Hochschild (cited by Redfern and Aune) coined the term 'emotional labour' that reflects a particular kind of work associated with care and nurture. Emotional labour is associated with female occupation both in the domain of family and work sphere; therefore needs to be accepted as a particular forms of skill to be paid in future. Within family, women's unpaid work is described as a labour of love that has been unremunerated, however, accountable under patriarchy.
Box 3: Labour of Love

Have you many children? The doctor asked.
God has not been kind to me. Of fifteen born, only nine live.

Does your wife work?
No, she stays at home.

I see, how does she spend her day? Doctor asked.

Well, she gets up at four in the morning, fetches water and wood, makes the fire and cooks breakfast. Then she goes to the river and washes clothes. After that she goes to town to get corn ground and buys what we need in the market. Then she cooks the midday meal.

You come home at midday?
No no, she brings the meal to me in the fields—about three kilometres from home. And after that?

Well, she takes care of the hens and pigs, and of course she looks after the children all day…… then she prepares the supper so it is ready when I come home.

Does she go to bed after supper?
No, I do. She has things to do around the house until about nine o’clock.

But of course you say wife doesn’t work?

Of course she doesn’t work. I told you, she stays at home.


This above-mentioned extract describes the nature of labour associated with females and considered not only to be feminine in nature but also invisible and unremunerated. Ironically, the invisible labour of women which comes with the women’s body has hardly recognised women as ‘workers’ in the productive domain of the society. Therefore, in the context of world economy, women continue to work in low-paid wages and bear the image of casual or temporary labourers. The image of peripheral workers or causal workers reflects the notion of job insecurity for women and women’s inaccessibility to any other form of benefits, career progression, resistance and organised struggle.

In this section, you have studied about construction of a girl child, sex segregation, division of labour and sphere of work. Now, answer the questions given in Check Your Progress 2.

Check Your Progress 2

Note: a) Answer the following questions in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1) How does sex segregation help to understand gender construction?

.................................................................

.................................................................

.................................................................
2) What do you understand by division of labour and sphere of work?

........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

2.7 LET US SUM UP

The unit discusses the concept of gender while making the distinction between biological sex and social gender. The unit contributes to the understanding of gender both as social and cultural constructions. Gender as a social division has impacted women and men differentially in the contexts of socialization, work, sex segregation, and division of labour.

2.8 GLOSSARY

Kinship: Kinship is a relationship between individuals who share a genealogical origin, through biological, cultural, or historical descent.

Honour Killing: Honour killing is the killing of a member of a family or social group by other members, due to the belief of the perpetrators (and potentially the wider community) that the victim has brought dishonour upon the family or community. Honour killings are directed mostly against women and girls.

2.9 REFERENCES AND SUGGESTED READINGS


Concepts of Gender


### 2.10 CHECK YOUR PROGRESS-POSSIBLE ANSWERS

Check Your Progress 1

1) What is social construction of Gender?

**Ans.** Social construction is a social process in which both individual and other social processes are intrinsically related. Every construction or image of the world is influenced by the individual’s experience of society and his/her interaction with various social processes. Therefore, very often it is argued that the social construction itself carries subjective biases as it is shaped by individual experience. Social construction is also influenced and dominated by the interests of a particular group or class of people.

2) What is cultural construction of gender?

**Ans.** Gender being complex phenomena is socially constructed and culturally determined. Culture is described as a web of relationships that expresses the meaning, pattern of living, and values of the institutions. Culture covers almost every aspect of life ranging from organization of production, structure of family and institutions, ideologies and normative patterns of the society and forms of interactions or relations. Cultural construction of gender talks about the construction of masculinity and femininity in the context of socialization.

Check Your Progress 2

1) How does sex segregation help to understand gender construction?

**Ans.** There is a linear relationship between economic structure and sex segregation. The notion of sex segregation has become apparent with the advancement of industrialization and the capitalist economy. Sex segregation is mostly observed and studied within the occupational and economic structure, which reflects women entering into a particular kind of profession.
in the regime of any economic reform. Purdah or the practice of female seclusion is widely followed across countries and communities and it prescribes obvious gender segregation in rural tasks and activities.

2) What do you understand by division of labour and sphere of work?

**Ans.** Gender relations are situated within the sexual division of labour and often create gender conflict. Within agriculture, the sphere of work is divided along gender lines. Women’s and men’s work was located within the sexual division of labour that is the product of existing domestic and kinship arrangements. However, women’s sphere of work is surrounded by a complex set of claims and obligations.
UNIT 3 GENDER AND DEVELOPMENT INDICATORS

Structure
3.1 Introduction
3.2 Background to Gender and Development Indicators
3.3 Why look at Gender Development Indicators and Sustainable Development Goals (SDGs)
3.4 Types of Gender Development Indicators
3.5 Areas and Indicators of Gender Empowerment
3.6 Social Institutions and Gender Index (SIGI)
3.7 Let Us Sum up
3.8 Glossary
3.9 References and Suggested Readings
3.10 Check Your Progress –Possible Answers

3.1 INTRODUCTION

To ensure that women and men will equally contribute and benefit from the economic, social, political, cultural and environmental development of the country, appropriate measures must be undertaken to provide them with equal conditions for realizing their full rights to participate in the development process and at the same time gain from it.

However, in many countries of the world, gender discrimination and resulting gender inequality in economic, social and political spheres is a fact of life. Understanding where, why and how gender inequality arises is a vital step in addressing gender and development problems and issues. Efforts aimed at advancing the status of women require timely and accurate information on their situation as compared to that of men. Gender disaggregated data and statistics is needed to enhance the level of women’s and men’s awareness and capabilities leading to greater participation, decision making, power and control.

After studying this Unit, you should be able to:
• Analyze the linkage between gender and development;
• Discuss gender development indicators including GDI and GEM; and
• Describe various indices and indicators used in measuring gender development

3.2 BACKGROUND TO GENDER AND DEVELOPMENT INDICATORS

Conventional indicators of ‘development’ are economic growth’, rise in national and per capita income and GDP, rapid pace of urbanisation, high mobility of labour and capital, expansion of industrial base, agrarian growth and growth of
foreign trade. This thinking has been challenged by gender economists as these indicators have not taken into consideration just distribution of resources, opportunities and material wellbeing to majority of human beings, especially women. This resulted in the development of the Women in Development Approach which signifies awareness about marginalisation of women in society in general and in the economy in particular. Towards Equality Report, Government of India, published in 1974 and The UN Charter on Equality, Development and Peace adopted in 1975 were influenced by this approach.

It is also worthwhile to note here that the Women and Development approach that believes in integration of women in the mainstream through education, health and economic development of women is a guiding force for National Perspective Plan (1988-2000), GOI.

Women and Development Approach is committed to bending the existing power structure in favour of women through empowerment of women in the apex bodies of decision making. Convention on Elimination of (All Forms of) Discrimination Against women (CEDAW) espouses this approach.

The four global Women’s Conferences (Mexico 1975, Copenhagen 1980, Nairobi 1985 and Beijing 1995) were instrumental in bringing women’s issues at the center-stage in country after country by raising awareness, spreading ideas, creating important alliances and increasing confidence. These conferences also provided the mandate for CEDAW (the Convention for the Elimination of All Forms of Discrimination Against Women) which was in turn responsible for the creation of UNIFEM (the UN Development Fund for Women) and INSTRAW (the UN International Research and Training Institute for the Advancement of Women). In addition, MDGs – gender inclusive 2000, INSTRAW-UN, visibility of women in statistics and indicators (1988), GDI and GEM by the United Nations as well as development radars developed by various countries including India.

Inter-district, Inter-state and cross country comparisons of women’s empowerment are obtained from Gender Development Index (GDI). GDI owes its origin to its precursor, the HDI (Human Development Index), three main components of which are per capita income, educational attainment and life-expectancy which is a proxy for health attainment. Gender disparities are measured keeping these three indicators into consideration. An additional measure, gender empowerment measure (GEM) has been formulated to take into account aspects relating to economic participation and decision-making by women. The indicators used in GEM are share in income, share in parliamentary seats and an index that includes share in administrative and managerial jobs and share in professional and technical posts.

### 3.2.1 Meaningful Indicators of Women and Development

Comparative data of 130 countries regarding gender-related development index (GDI) reveals that gender-equality does not depend entirely on the income level of society. The Human Development Approach which focuses on demographic, health, educational and human rights profiles have revealed that there is an urgent need to re-examine this approach by conducting participatory action research and rapid rural appraisal not by social scientists alone, but in collaboration with other professionals such as scientists, doctors, occupational health and safety
Concepts of Gender

experts, engineers and lawyers who believe that like them, citizens from subsistence sector also have right to enjoy fruits of modern science and technology in terms of food security, safe transport, clean environment, secure housing and healthy life. India ranks 114 in GDI and 134 in the HDI in the year 2008-2009 as, the Indian women enjoy nearly 1/5th of the total earned income, life expectancy of 63.4 years (female 64.9, male 62) and 66 % adult literacy (female 54.5 %, male 76.9 %) rate and combined primary, secondary and tertiary Gross enrolment ratio (GER) of 61% (female 57.4 % and male 64.3%). HDI for India is 0. 612 and GDI for India is 0.594. As compared to their male counterparts, women in India have higher life expectancy because women from the middle and upper classes live in a secure environment, produce one or two children and control food (kitchen) of the household.

3.3 WHY LOOK AT GENDER DEVELOPMENT INDICATORS AND SUSTAINABLE DEVELOPMENT GOALS (SDGS)

3.3.1 Gender Development Indicators

The gender development indicators are useful because what is measured is more likely to be prioritised and evidence gathered against indicators can help make the case that gender issues should be taken seriously. Indicators can be used for advocacy and can help make the case for action by highlighting key issues, backed up with statistics and other evidence. Some of the usefulness of gender development indicators is discussed below:

i) They enable better planning and actions: Gender indicators can be used to evaluate the outcomes of gender-focused and mainstream interventions and policies and help reveal barriers to achieving success. They can provide vital information for adjusting programmes and activities so that they better achieve gender equality goals and do not create adverse impacts on women and men. They can also be used to measure gender mainstreaming within organisations.

ii) They can be used for holding institutions accountable for their commitments on gender equality: Gender indicators and relevant data can make visible the gaps between the commitments many governments and other institutions have made at all levels, for example, by ratifying the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) – and their actual implementation and impact. They can be used to hold policymakers accountable for their actions, or lack of action.

iii) They can help to stimulate change through data collection processes: Gathering of information regarding various gender issues will not only help the organization dealing with gender development, but also will be useful to the interviewees. For example, discussions in focus groups or in individual interviews can help raise awareness of particular issues. They can stimulate discussion and inspire recognition among participants of common experiences related to sensitive topics such as Gender Based Violence (GBV).
3.3.2 The Sustainable Development Goals (SDGs)

On 1 January 2016, the 17 Sustainable Development Goals (SDGs) of the 2030 Agenda for Sustainable Development — adopted by world leaders in September 2015 at an historic UN Summit — officially came into force. Over the next fifteen years, with these new Goals that universally apply to all, countries will mobilize efforts to end all forms of poverty, fight inequalities and tackle climate change, while ensuring that no one is left behind.

The SDGs, also known as Global Goals, build on the success of the Millennium Development Goals (MDGs) and aim to go further to end all forms of poverty. The new Goals are unique in that they call for action by all countries, poor, rich and middle-income to promote prosperity while protecting the planet. They recognize that ending poverty must go hand-in-hand with strategies that build economic growth and addresses a range of social needs including education, health, social protection, and job opportunities, while tackling climate change and environmental protection.

While the SDGs are not legally binding, governments are expected to take ownership and establish national frameworks for the achievement of the 17 Goals. Countries have the primary responsibility for follow-up and review of the progress made in implementing the Goals, which will require quality, accessible and timely data collection. Regional follow-up and review will be based on national-level analyses and contribute to follow-up and review at the global level.

These 17 goals are:

1) No Poverty
2) Zero Hunger
3) Good Health and Well Being
4) Quality Education
5) Gender Equality
6) Clean Water and Sanitation
7) Affordable and Clean Energy
8) Decent Work and Economic Growth
9) Industry, Innovation and Infrastructure
10) Reduced Inequalities
11) Sustainable Cities and Communities
12) Responsible Consumption and Production
13) Climate Action
14) Life Below Water
15) Life on Land
16) Peace, Justice and Strong Institutions
17) Partnerships for the Goals
3.4 TYPES OF GENDER DEVELOPMENT INDICATORS

There have been a few significant attempts at developing indicators for measuring gender related issues. Of these, three important ones are discussed here:

3.4.1 UNDP’s, GDI and GEM

On the occasion of the UN World Conference in Beijing, the UNDP Human Development Bureau prepared and released The Human Development Report 1995 subtitled Gender and Human Development. The report highlighted the disparities among men and women in various indicators of Human Development around the world. The most important contribution of the report is the introduction of two special indices for measuring gender inequality, the GDI (Gender-related Development Index) and the GEM (Gender Empowerment Measure).

3.4.2 The Gender-related Development Index (GDI)

It was in 1995, the UNDP brought out the Gender-related Development Index as a method for assessing gender inequality. The variables used in GDI are similar to those used for the Human Development Index; these being education, health and income. While the HDI measures average achievement, the GDI adjust the average achievement to reflect the inequalities between men and women in the following dimensions:

- A long and healthy life, as measured by life expectancy at birth.
- Knowledge as measured by the adult literacy rate and the combined primary, tertiary and gross enrolment ratio.
- A decent standard of living, as measured by estimated earned income (PPP US$).

3.4.3 The Gender Empowerment Measure (GEM)

Focusing on women’s opportunities rather than their capabilities, the GEM captures gender inequality in three key areas:

- Political participation and decision making power, as measured by women’s and men’s percentage share of parliamentary seats.
- Economic participation and decision-making power, as measured by two indicators – women’s and men’s percentage shares of positions as legislators, senior officials and managers, women’s and men’s percentage share of professional and technical positions.
- Power over economic resources, as measured by women’s and men’s estimated earned income (PPP US$).

3.4.4 Some Facts from the Human Development Report 2009

HDR 2009 ranks 155 countries on a global scale in terms of their GDI. It is clear from the GDI estimates that in no society do women enjoy the same opportunities as men. The top rank is enjoyed by Australia with a GDI value of 0.966 – compared with a maximum possible value of 1.000 showing perfect equality. Most of the countries with a high GDI are also countries with high HDI since GDI is discounted
(for gender inequality) HDI. Therefore an interesting data to analyse is the gap between a country’s GDI rank and its HDI rank since this shows how equitably basic human capabilities are distributed between men and women. The countries showing GDI ranks markedly higher than their HDI ranks include – Belgium, Spain, Finland, Denmark, Barbados among the countries with Very High Human development (HDI >0.8) and Bulgaria, Romania, Trinidad and Tobago among the High Human Development and only Mangolia and Tonga among the countries with Medium Human Development (0.8>HDI >0.5) and none from the countries with Low Human Development (HDI < 0.5). So we may say that poverty is bad for gender equity but the reverse is not true meaning not all countries with High Human Development have small gaps in their HDI and GDI ranks. It is -9 for Austria, -6 for USA, Kuwait and UAE, -5 in case of Ireland and Luxembourg which are among the very High Human Development list. Among high Human Development list Saudi Arabia is worst at -7, among Medium Human Development countries Jordan and Syrian Arab Republic has -8 and none of the low human development countries have less than -1. Therefore as mentioned by the HDR 1995, income is not the decisive factor. The decision to invest in the health and education of people, irrespective of gender, seems to cut across income levels, political ideologies, cultures and stages of development.

The report also ranks the countries on their GEMs of 109 countries for which data is available. The top four countries in this list are in the Nordic belt – Sweden, Norway, Finland, Denmark, in that order. This is hardly surprising. These countries have adopted gender equality and women’s empowerment as conscious national policies in order to end the relative deprivation of women. GEM brings out the gender inequity more sharply. Japan with only 12% women in industrial positions and a similar percentage of women in parliament and 0.45 as the ratio of estimated female to male earned income (which are some of the components of GEM) has the dubious distinction of having the 57th rank in terms of GEM in spite of a much higher rank for HDI (10th).


3.4.5 Critique of GDI and GEM

The GDI has been criticized for failing to take into account important aspects such as the quality of community life, human rights and access to basic amenities. Issues such as violence against women or restrictions placed on women’s capacity to be mobile or household allocation of resources do not get any reflection in the GDI. Income or education levels cannot fully capture the specific disadvantages experienced by women. Recognizing the importance of gender based power imbalances, the UNDP has recognised the fact that movement to gender equality is a political process. For this the Gender Empowerment Measure has been formulated to reflect variables that take into consideration women’s political participation, their access to professional positions and their earning power.

The GEM is also criticized because it too is based only on three variables and therefore defines empowerment very narrowly. It ignores legal and human rights and does not take into account cultural constructions and related practices that disempower women.
The GEM has also been criticized on the grounds that its components were related to characteristics of power more appropriate to the developed countries. The argument was that there would not be professional associations of women and there would be few women in parliament in developing countries, but in these countries participation of women in other types of organisations such as cooperatives, trade associations and community organizations may indicate empowerment which is not reflected in the statistics on which GEM is based. It has been argued that majority of women in underdeveloped countries are doing work that is invisible to valuation in the mainstream male-defined world of statistics relating to work and income. The GDI and GEM indices based on per capita income and work participations rates therefore, are not accurate measures for the developing countries.

In this section you have studied about background to GAD indicators, why look at gender development indicators, the millennium development goals (MDGS), types of gender indicators. Now, answer questions given in Check Your Progress 1.

Check Your Progress 1

Note: a) Answer the following questions in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1) Explain the importance of gender indicators.

2) Explain the major differences between GDI and GEM.

3.5 AREAS AND INDICATORS OF GENDER EMPOWERMENT

In October 1999, ESCAP (Economic and Social Commission for Asia and the Pacific) of the UN (United Nations), organized the High-level Intergovernmental Meeting to review regional implementation of the Beijing Platform for Action. The meeting was convened to review the progress made and the obstacles encountered in implementing the 12 critical areas of the Platform for Action. Subsequently at its twenty-third special session entitled “Women 2000: Gender Equality, Development and Peace for the twenty-first century in Beijing, the
General Assembly adopted a political declaration and an outcome document on further actions and initiatives to implement the Platform. The political declaration recognised that governments have primary responsibility for implementation of the twelve critical areas of concern. The Platform specifically recommends the designing of gender-sensitive indicators with special reference to the issues of poverty, economic activity and violence. Governments agreed to regularly assess further implementation of the Platform with a view to bringing together in 2005 all parties involved to assess progress and consider new initiatives. In this context, the need for a road map of indicators to inform policy makers on the progress or reverses in the situation of women in the countries was acutely felt.

A set of guidelines for developing gender-based indicators (both quantitative and qualitative) in the ESCAP region was developed and proposed by the expert group that met for this purpose from December 2 to 4, 2002 with the objective of providing accurate measurements of change in the situation of women occurring over time and for comparisons between countries in the region. The proposed indicators are briefly explained below:

### 3.5.1 Women and Poverty

**Important Indicators:**

- Population below the National Poverty line (Percentage)
- Population living on Less than US $1 per day (Percentage)
- Public assistance beneficiary rate (Percentage, by sex)
- Female-headed households below poverty line (Percentage)
- Policies and programmes supporting female household heads with low income (Yes/No, Key Features)
- Legislation ensuring equal inheritance rights to women (Yes/No, Key features and enforcement situation)
- Legislation ensuring equal property ownership rights to women (Yes/No, Key features and enforcement situation)
- Credit programmes for women in poverty (Yes/No, Key Features)
- Policies and programmes on gender-based research on poverty, including social security systems (Yes/No, Key Features)
- Production and distribution of sex-disaggregated statistics on poverty (Yes/No, List Key Statistics)

### 3.5.2 Education and Training of Women

**Important indicators:**

- Gender difference in average years of schooling (By sex)
- Gross and net enrolment ratio (Percentage, by sex, level of education)
- Female students in tertiary education (Percentage by field of education)
- Ratification of the International Covenant on Economic, Social and Cultural Rights (Yes/No, Year of Ratification)
- Adult illiteracy rate (Percentage, by sex, age group, rural/urban)
3.5.3 **Women and Health**

**Important indicators:**
- Life expectancy at birth (By sex)
- Calorie intake (By sex, age, group)
- Pregnant women with anaemia (Percentage)
- Deliveries attended by skilled health personnel (Percentage)
- Maternal mortality rate (Percentage)
- Induced abortion rate (Percentage)
- Contraception practice rate (Percentage, by sex, methods)
- Health education for women (Yes/No)
- Gender sensitive policies and programmes to prevent HIV/AIDS. (Yes/No, Key features)
- Medical research fund for women’s health issues (Percentage of total, Key features)

3.5.4 **Violence against Women**

**Important indicators:**
- Incidences of domestic violence (Per 100,000 people, graph of reported and convicted cases)
- Incidences of sexual violence (Per 100,000 people, graph of reported and convicted cases)
- Legislation against gender based violence (yes/No, types of violence covered and enforcement situation)
- Support system for female victims of violence (yes/no, list available services and budget)
- Production of statistics on gender-based violence (Yes/No, List key statistics)
- Fund for research on violence against women (Yes/No, Amount of funds)
- Ratification of international conventions on trafficking in and enslavement of people (Yes/No, Year of ratification)
- Legislation combating sex tourism and trafficking of women (Yes/No, Key features and enforcement situation)

Incidences of prostitution and trafficking (Numbers of cases filed and convicted)
- Services for female victims of exploitations by prostitution and trafficking (Yes/No, Key features)
3.5.5 Women and Armed Conflict

Important indicators:

- Women in peace-related decision-making (Percentage, background of women)
- Policies and programmes ensuring women’s participation in peace process (Yes/No, Key features)
- Ratification of the Convention on Prohibitions or Restrictions on the use of Certain Conventional Weapons, which may be deemed to be Excessively Injurious and the Protocol on Prohibitions or Restrictions on the use of Mines, Booby traps and other Devices (Yes/No, year of Ratification)
- Military expenditure (Percentage of the total government expenditure and GDP)
- Ratification of Rome Statute of the International Criminal Court (Yes/No, year of Ratification)
- Policies and programmes preventing human rights abuses of women in conflict situation (Yes/No, Key features)
- Gender sensitive peace education (Yes/No, Key features of programme and participants)
- Programmes for refugee and displaced women (Yes/No, Key features)

3.5.6 Women and the Economy

Important indicators:

- Labour force, economic participation and unemployment rates (Percentage by sex)
- Policies and programmes to implement the 1993 United Nations System of National Accounts (SNA) (Yes/No, Key features)
- Equal employment opportunity Law and Legislation ensuring equal pay for work of equal value and Legislation for prevention of sexual harassment at workplace (Yes/No, Key features and enforcement situation)
- Programmes to enhance women’s income generating potential and to support women entrepreneurs (Yes/No, By rural, urban, Key features)
- Vocational training, counselling and placement services for women (Yes/No, percentage received service by sex, by training)
- Legislation protecting women in the informal sector (Yes/No, coverage)
- Ratification of ILO conventions (Yes/No, List ratified conventions and year of ratification)
- Women in managerial positions (Percentage, by occupation and subsector)
- Participation of women in labour unions (Percentage, by position)
- Lengths of paid maternity leave (days, List state and public payment provisions)
3.5.7 Women in Power and Decision making

Important indicators:
- Women in parliament (Percentage)
- Women in ministerial posts (Percentage)
- Women in political parties (Percentage by level of position)
- Women in government committees (Percentage)
- Women in central government (Percentage, by rank)
- Women in local government (Percentage, by rank, elected/non-elected)
- Affirmative action for women in political parties (Yes/No, Key features)
- Women voters (Percentage)
- Training for women political candidates and for female government officials (Yes/No, Key features)
- Leadership training for women in NGOs, trade unions and business organizations (Yes/No, list programmes)

3.5.8 Institutional Mechanisms for the Advancement of Women

Important indicators:
- National machinery for women’s advancement and gender equality (Yes/No, by level, list mandates, numbers of staff and budget)
- Gender focal points in different ministries (Yes/No, level of position, list mandates)
- Gender – sensitivity training for government officials (Yes/No, key features)
- Institutionalization of gender analysis of government policies (Yes/No)
- Inter-ministerial gender policy coordinating body (Yes/No, Key features including mandates)
- Gender caucus in the parliament (Yes/No, Key features including mandates)
- Publication of gender statistics and indicators on regular basis (Yes/No, Specify type of Publication)
- Time use survey (Yes/No, Year of Survey)

3.5.9 Human Rights of Women

- Ratification of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and optional protocols (Yes/No, Year of ratification)
- Number of reservations to CEDAW (Number, list articles/paragraphs and reservations removed)
- Legislation protecting women’s human rights (Yes/No, Key features and enforcement situation)
- National action plans to protect women’s human rights (Yes/No, key features, including monitoring mechanisms)
• National Commission on Human Rights (Yes/No, Existence of women’s division percentage of women commissioners)
• Revision of gender discriminatory laws in accordance with CEDAW (Yes/No, list revised laws)
• Gender – sensitivity training for people in legislative, judiciary and law enforcement system (Yes/No, Key features)
• Legal literacy education for women (Yes/No, list measures taken to ensure women at the grass roots are included)
• Education on women’s human rights. (Yes/No, list measures taken to ensure women at the grassroots are included)

3.5.10 Women and the Media

Important indicators:
• Women professionals in electronic and print media (percentage, by type of media, level of position, women in decision making positions)
• Training for women in new communication technologies (Yes/No, list measures taken to ensure women at the grassroots are included)
• Media literacy education for women and the general public (Yes/No)
• Institutionalization of gender sensitivity training for media professionals (Yes/No)
• Legislation against pornography, violence, portrayal of women as sex objects, and commercial exploitation in media (Yes/No, Key features including monitoring mechanisms)
• Codes of conduct and guidelines on balanced portrayal of women (Yes/No, Key features including monitoring mechanisms)
• Support for women’s media monitoring activities (Yes/No, key features including level of funding)

3.5.11 Women and the Environment

Important indicators:
• Women in environmental decision-making bodies (Percentage, by types)
• Leadership training for women on environmental and resource management (Yes/No, list key features and measures taken to ensure women at the grassroots are included)
• Gender analysis of environmental policies and programmes (Yes/No)
• Programmes promoting women’s role in environmentally sound production (Yes/No, list programmes)
• Database of women’s indigenous knowledge on resource management and environment preservation (Yes/No, Key features)
• Implementation of Chapter 24 of Agenda 21 (Yes/No, monitoring mechanisms)
3.5.12 The Girl Child

Important Indicators:

- Legislation ensuring equal inheritance rights of the girl child (Yes/No)
- Legislation ensuring the minimum legal age for marriage (Yes/No, Key features and enforcement situation)
- Sex ratio at birth (By Birth order)
- Policies to promote girl’s access to education (Yes/No, List Key features)
- Infant and under age 5 mortality rate (Per 1,000 live births by sex)
- Infant with low birth weight and malnutrition of children under 5 (Percentage, by Sex)
- Education for girls and boys on sexual behaviour and reproductive health (Yes/No)
- Children aged between 10 and 14 in employment (Percentage, by Sex)
- Legislation preventing child abuse, female infanticide, prenatal sex selection, incest, child prostitution and child pornography (Yes/No, Key features and enforcement situation)
- Parental education and counselling on gender-sensitive parenting. (Yes/No)

3.6 SOCIAL INSTITUTIONS AND GENDER INDEX (SIGI)

The Gender, Institutions and Development Database (GID-DB) was introduced by the OECD on the International Women’s Day 2006 to determine and analyze obstacles to realization of gender equality. The SIGI was constructed as a new measure of gender equality. While the conventional indicators focused on the outcomes of inequality, the SIGI measures inequalities based on social institutions like norms, traditions and informal laws.

The index of social institutions is a tool for capturing the underlying reasons for the gender gaps in 102 non-OECD countries.

SIGI has introduced 12 indicators on social institutions which are grouped into five categories: Family Code, Physical Integrity, Son Preference, Civil Liberties and Ownership Rights

i) **Family Code**: includes institutions that influence the decision making power of the women in the household as given below-

- **Early marriage** measures the percentage of girls between the ages of 15 and 19 who are married, divorced or widowed. This provides an indication of forced or arranged marriages as a gender related variable.
- **Polygamy** refers to the acceptance within a society of men having multiple wives.
- **Parental authority** measures whether women have same rights to be legal guardians of their children and whether they have custody rights after divorce.
• **Inheritance** measures whether widows and daughters have equal rights as heirs

ii) **Physical Integrity**: consists of two variables on violence against women:

• **Violence against women** measures the existence of legal protection for women against rape, assault and sexual harassment.

• **Female genital mutilation** measures the extent and incidences of this practice.

iii) **Son Preference** measures gender bias in mortality due to the practice of sex selective abortions and inadequate care given to girls.

iv) **Civil Liberties** refers to the freedom of social participation of women.

• **Freedom of movement** measures the restrictions women face in moving freely outside their household without being escorted by male family members.

• **Freedom of dress** measures the obligations to observe a certain dress code in public.

v) **Ownership Rights** include three variables:

• **Women’s access to land**

• **Women’s access to property other than land**

• **Women’s access to credit**

In this section you have studied about areas and indicators of gender empowerment, social institutions and gender index (SIGI). Now, answer the questions in *Check Your Progress 2*.

**Check Your Progress 2**

**Note:**

a) Answer the following questions in about 50 words.

b) Check your answer with possible answers given at the end of the unit.

1) Write the important indicators to understand the interlinkages between women and the economy as well as women and the environment.

..................................................................................................................................................
..................................................................................................................................................
..................................................................................................................................................
..................................................................................................................................................
..................................................................................................................................................

2) What is SIGI and how can it be an important tool for achieving women’s equality?

..................................................................................................................................................
..................................................................................................................................................
..................................................................................................................................................
..................................................................................................................................................
..................................................................................................................................................
3.7 LET US SUM UP

In this unit you have read about various gender indicators. It also introduces you to the Millennium Development Goals. The choice of what to measure will be different for different actors. Governments might be concerned with monitoring progress for women and men, development agencies might focus on evaluating the impact of their gender programmes, while gender equality activists may be measuring gender (in)equality or (in)justice.

3.8 GLOSSARY

United Nations: The United Nations is an international organization founded in 1945 after the Second World War by 51 countries committed to maintaining international peace and security, developing friendly relations among nations and promoting social progress, better living standards and human rights.

OECD: Organization for Economic Cooperation and Development. OECD brings together the governments of countries committed to democracy and the market economy from around the world to:

1) Support sustainable economic growth
2) Boost employment
3) Raise living standards
4) Maintain financial stability
5) Assist other countries’ economic development
6) Contribute to growth in world trade

UNESCAP: The United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP) is the regional development arm of the United Nations for the Asia-Pacific region. With a membership of 62 Governments, 58 of which are in the region, and a geographical scope that stretches from Turkey in the west to the Pacific island nation of Kiribati in the east, and from the Russian Federation in the north to New Zealand in the south, UNESCAP is the most comprehensive of the United Nations five regional commissions. It carries out work in the following areas:

1) Macroeconomic Policy and Development
2) Statistics
3) Sub regional activities for development
4) Trade and Investment
5) Transport
6) Environment and sustainable development
7) Information and Communications Technology and Disaster Risk Reduction
8) Social Development

**Purchasing Power Parity (PPP):** PPP is a theory of long-term equilibrium exchange rates based on relative price levels of two countries. In its “absolute” version, the purchasing power of different currencies is equalized for a given basket of goods. In the “relative” version, the difference in the rate of change in prices at home and abroad—the difference in the inflation rates—is equal to the percentage depreciation or appreciation of the exchange rate.

### 3.9 REFERENCES AND SUGGESTED READINGS


Gender Indicators for monitoring the implementation of the Beijing Platform for Action on

Women in the ESCAP region available at www.unescap.org/ESID/GAD/Publication/Gender-Indicators.pdf

Human Development Report 1995, UNDP

Human Development Report 2009, UNDP

Mehta, Asha Kapur, "Recasting Indices for Developing Countries, a Gender Empowerment Measure, *Economic and Political Weekly* XXXI, no. 43 (26 October 1996)


www.un.org/sustainabledevelopment/development-agenda/

### 3.10 CHECK YOUR PROGRESS –POSSIBLE ANSWERS

**Check Your Progress 1**

1) Explain the importance of gender indicators.
Gender indicators can be used for advocacy and can help make the case for action by highlighting key issues, backed up with statistics and other evidence. They enable better planning and actions. Gender indicators can be used to evaluate the outcomes of gender-focused and mainstream interventions and policies and help reveal barriers to achieving success.

2) Explain the major differences between GDI and GEM.

**Ans.** The GDI adjust the average achievement to reflect the inequalities between men and women in the following dimensions:

- A long and healthy life, as measured by life expectancy at birth.
- Knowledge as measured by the adult literacy rate and the combined primary, tertiary and gross enrolment ratio.
- A decent standard of living, as measured by estimated earned income (PPP US$).

GEM captures gender inequality in three key areas:

- Political participation and decision making power, as measured by women’s and men’s percentage share of parliamentary seats.
- Economic participation and decision-making power, as measured by two indicators –
  - Power over economic resources, as measured by women’s and men’s estimated earned income (PPP US$).

**Check Your Progress 2**

1) Write the important indicators to understand the interlinkages between women and the economy as well as women and the environment.

**Ans.** Labour Force, Economic Participation, Unemployment rate, equal employment opportunity, laws and legislations, policies and programmes, women position in occupation and subsector wise, participation of women in labour unions and lengths of paid maternity leave.

2) What is SIGI and how can it be an important tool for achieving women’s equality?

**Ans.** SIGI measures inequalities based on social institutions like norms, traditions and informal laws. SIGI has 12 indicators on social institutions which are grouped into five categories. The Gender institutions and development data base (GID-DB) was introduced by the OECD on the international women’s day 2006 to determine and analyse obstacles to realization of gender equality. It is a new measure. Unlike conventional indicators which are focused on the outcomes of inequality the SIGI measures inequalities based on social institutions.
### MDV-004: Gender and Development: Concepts, Approaches and Strategies (6 CREDITS)

<table>
<thead>
<tr>
<th>BLOCK 1</th>
<th>CONCEPTS OF GENDER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unit 1</td>
<td>Basic Concepts of Gender</td>
</tr>
<tr>
<td>Unit 2</td>
<td>Social Construction of Gender</td>
</tr>
<tr>
<td>Unit 3</td>
<td>Gender and Development Indicators</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BLOCK 2</th>
<th>APPROACHES TO GENDER AND DEVELOPMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unit 1</td>
<td>Trends in Feminism</td>
</tr>
<tr>
<td>Unit 2</td>
<td>WID-WAD-GAD-Part I</td>
</tr>
<tr>
<td>Unit 3</td>
<td>WID-WAD-GAD-Part II</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BLOCK 3</th>
<th>STRATEGIES IN GENDER AND DEVELOPMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unit 1</td>
<td>Affirmative Action: Inclusive Policy and Substantive Equality</td>
</tr>
<tr>
<td>Unit 2</td>
<td>Meeting Gender Needs through Planning</td>
</tr>
<tr>
<td>Unit 3</td>
<td>Engendering Governance</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BLOCK 4</th>
<th>GENDER IN DEVELOPMENT PROCESS-I</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unit 1</td>
<td>Gender and Labour Market</td>
</tr>
<tr>
<td>Unit 2</td>
<td>Women and Entrepreneurship Development</td>
</tr>
<tr>
<td>Unit 3</td>
<td>Gender in Agriculture and Environment</td>
</tr>
<tr>
<td>Unit 4</td>
<td>Women in Informal economy</td>
</tr>
<tr>
<td>Unit 5</td>
<td>Women in Work-Paid and Unpaid</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BLOCK 5</th>
<th>GENDER IN DEVELOPMENT PROCESS-II</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unit 1</td>
<td>Gender, Democracy and Development</td>
</tr>
<tr>
<td>Unit 2</td>
<td>Gender and education</td>
</tr>
<tr>
<td>Unit 3</td>
<td>Gender, Health and Well-Being</td>
</tr>
</tbody>
</table>