

Block

2

GENDER AND PEDAGOGIC PRACTICES

UNIT 5

Teaching as Activism 5

UNIT 6

Standpoint Theory and Knowledge Location 23

UNIT 7

Participatory Classroom 50

UNIT 8

Strategies to Promote Gender Equality in the Classroom 73

EXPERT COMMITTEE

Prof. I. K. Bansal (Chairperson) Former Head, Department of Elementary Education NCERT, New Delhi	Prof. Anju Sehgal Gupta School of Humanities, IGNOU, New Delhi
Prof. Shridhar Vashistha Former Vice-Chancellor Lal Bahadur Shastri Sanskrit Vidhyapeeth, New Delhi	Prof. N. K. Dash School of Education IGNOU, New Delhi
Prof. Parvin Sinclair Former Director, NCERT School of Sciences, IGNOU, New Delhi	Prof. M. C. Sharma Programme Coordinator (up to March 2017) School of Education IGNOU, New Delhi
Prof. Aejaz Mashih Faculty of Education, Jamia Millia Islamia, New Delhi	Dr. Gaurav Singh School of Education, IGNOU, New Delhi
Prof. Pratyush Kumar Mandal DESSH, NCERT, New Delhi	

SPECIAL INVITEES (Faculty of School of Education)

Prof. D. Venkateshwarlu Prof. Amitav Mishra Ms. Poonam Bhushan DR. Eisha Kannadi Dr. M. V. Lakshmi Reddy	Dr. Bharti Dogra Dr Vandana Singh Dr. Elizabeth Kuruvilla Dr. Niradhar Dey
--	---

Programme Cordinator: Prof. Saroj Pandey, (from April, 2017) and Dr. Gaurav Singh, School of Education, IGNOU

Course Coordinator: Prof. D. Venkateshwarlu, School of Education, IGNOU, New Delhi.

COURSE PREPARATION TEAM

Course	Contribution	Content Editing
Unit 5	Dr G. Uma Assistant Professor, SOGDS, IGNOU, New Delhi	Prof. Gouri Srivastav Dept. of Gender Studies NCERT, New Delhi.
Unit 6	Dr. Indu Kumar Associate Professor, CIET, NCERT, New Delhi.	Prof Savita Singh Dept. of Gender Studies SOGDS, IGNOU, New Delhi
Unit 7	Prof Mona Yadav Dept. of Gender Studies SOGDS, IGNOU, New Delhi.	Language Editing Dr. Malathy A SOH, IGNOU, New Delhi
Unit 8	Dr. Smita Patil Assistant Professor, SOGDS, IGNOU, New Delhi	Format Editing and Proof Reading Prof. D. Venkateshwarlu SOE, IGNOU, New Delhi

PRINT PRODUCTION

Prof. Saroj Pandey Director SOE, IGNOU, New Delhi	Mr. S.S. Venkatachalam Assistant Registrar (Publication) SOE, IGNOU, New Delhi
---	--

October, 2017

© Indira Gandhi National Open University, 2017

ISBN: 978-81-266-

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-110068.

Printed and published on behalf of the Indira Gandhi National Open University, New Delhi, by the Director, School of Education, IGNOU, New Delhi.

Laser Typeset : Rajshree Computers, V-166A, Bhagwati Vihar, Uttam Ngr. (Near Sec.-2, Dwarka), N.D.59

Printed at :

BES 129 GENDER, SCHOOL AND SOCIETY

Block 1	Gender Issues in School and Society Unit 1 Understanding Basic Gender Concepts Unit 2 Gender Roles and Patriarchy in Indian Perspective Unit 3 Patriarchies in Interaction with other Social Structures and Identities Unit 4 Gender Relations in School
Block 2	Gender and Pedagogic Practices Unit 5 Teaching as Activism Unit 6 Standpoint Theory and Knowledge Location Unit 7 Participatory Classroom Unit 8 Strategies to Promote Gender Equality in the Classroom

BLOCK 2 GENDER AND PEDAGOGIC PRACTICES

Introduction

This block focuses on gender and pedagogic practices. It familiarizes students with various pedagogic practices related to gender and critically evaluates and challenges gender inequalities and explores the roles of family, caste, religion, culture, law, state and media.

In unit 5, Teaching as Activism, we discuss teaching as a vocation, teacher as a transmitter of knowledge, place of text in the pedagogical world of knowledge, questioning and challenging existing curriculum, attitudes, social practices and beliefs from the perspective of gender and teaching as activism-transforming reality.

In unit 6, Standpoint Theory and Knowledge Location, we discuss the meaning of standpoint, historical development, standpoint theory and epistemology, standpoint theory and the perspective of marginalized, questioning objective knowledge, experiences as a legitimate basis of knowledge formation, diversity and intersectionality, gender and knowledge construction, insight provided by the 'feminist critique of disciplinary knowledge, implications of standpoint theory for stakeholders of education.

In unit 7, Participatory Classroom, we discuss, gender auditing of classroom transactions, approaches to creating gender sensitive teaching and learning environment, gender sensitivity through teaching of languages, mathematics, environmental studies, teacher as a counselor for creating gender sensitivity, gender sensitive classroom through participation and representation, changing power equations in the classroom, implications of deconstruction and reconstruction of teaching methodology.

In Unit 8, Strategies to Promote Gender Equality in the Classroom we discuss, constitutional provisions and laws related to gender, policies and programmes addressing gender equality, human rights and women's rights, addressing sexual harassment in school, transcending gender stereotypes and enhancing optimum potential, vision for school practicing gender equality.

UNIT 5 TEACHING AS ACTIVISM

Structure

- 5.1 Introduction
- 5.2 Objectives
- 5.3 Teaching as a Vocation
- 5.4 Teacher as a Transmitter of Knowledge
- 5.5 Place of Text in the Pedagogical World of Knowledge
- 5.6 Questioning and Challenging Existing Curriculum, Attitudes, Social Practices and Beliefs from the Perspective of Gender
- 5.7 Teaching as Activism- Transforming Reality
- 5.8 Let Us Sum Up
- 5.9 Unit End Questions
- 5.10 Answer to Check Your Progress
- 5.11 References

5.1 INTRODUCTION

“Let craft, ambition, spite
Be quenched in reason’s night,
Till weakness turn to might,
Till what is dark be light
Till what is wrong be right”

- Lewis Carroll

Training teachers to ensure that they impart quality education, is a world-wide concern. Teachers have responsibility in bringing about change in society by shaping young minds. There are two steps in training a person to become an effective teacher. First, an effective curriculum to train the teachers has to be developed. Secondly, this will in turn ensure that quality education is imparted to students by well-trained effective teachers. In this process, addressing the gender concerns is the need of the hour.

Education was denied to women for many centuries due to social, cultural, and religious practices perpetuated by patriarchy. In the early 19th century, the significance of women’s education began to be recognized. Social reformers like Raja Ram Mohan Roy, Madhanmohan Malviya, Ishwar Chandar Vidhyasagar, Poet Bharathiyar, E.V.R. Periyar, and Dr. Muthulakshmi Reddy stressed the importance of women’s education. In 1854, Charles Wood advised the government to give priority to girls’ education and stated that social change can happen only with women’s education. The efforts of social reformers and the government started giving results. In this effort, gender concerns should be

part of course material to train teachers so as to prepare them for future endeavors. It should also address gender justice. So what is it that the teacher should learn and what is his/her role in the society with regard to gender? These issues are discussed in this Unit.

5.2 OBJECTIVES

After reading this unit, you should be able to:

- identify teaching as a vocation or calling;
- know how knowledge is constructed and transmitted by the teachers;
- know the role of the text in pedagogical knowledge;
- recognize the need for bringing gender concerns in curriculum and explore existing attitudes, beliefs and social practices with regard to gender; and
- recognize teaching as a form of activism.

5.3 TEACHING AS A VOCATION

There have been debates in the field of education regarding whether teaching is a 'vocation' or 'calling' (Booth, 1998; Hansen, 1995, 2001; Huebner, 1987). Let us explore what is actually meant by teaching as 'vocation'. According to Merriam Webster dictionary, vocation means "a strong desire to spend one's own life doing certain kind of work and the work that a person does or should be doing". Considering this definition, we need to analyze how prospective teachers identify teaching as a vocation and how a vocation operates in one's life. Parker Palmer and David Hansen provided two approaches to vocation. Both refer to Vocation as "the activity or work that provides personal satisfaction and service to other". Palmer further said "True vocation joins self and service". He quotes the theologian Frederick Buechner's (1973) definition of vocation as "the place where your deep gladness and world's deep hunger meets". According to Hansen "Vocation is a work that results in service to others and personal satisfaction in the rendering of that service" (p.3). Bearing in mind the above definitions we can conclude that vocation is not just about financial security, but more about individuals calling for self-satisfaction in helping others. We have already mentioned that there are two approaches with regard to vocation. One is psychological approach and other is regulative approach. According to psychological approach, vocation is a spiritual and psychological journey that helps one in knowing oneself. Once this happens the person will be able to identify where he/she belongs. This is referred to as 'calling'. Palmer explains that the calling for a particular vocation comes from within. The person needs to identify the vocation with himself/herself. But the call to teach does not come from external encounters alone- no outward teacher or teaching will have much effect until my soul agrees to do the same. Any authentic call ultimately comes from the voice of the teacher within, the voice that invites me to honor the nature of my true self". (p.29).

Now let us explore Hansen's regulative approach. Regulative approach is about how a person views and interprets her/his profession. This approach says that vocation is not only about psychological origin, but also about social origin.

According to Hansen (1995), there is “social practice” in the society. Based on the existing social practice prevailing in the society, one learns, grows and chooses a profession/vocation. There are social contexts within which one works, learns and grows. This is called vocation. The following Indian example gives you more clarity.

Indian society considers teaching as a suitable vocation for women. Girls get the impression that teaching is the best option from young age onwards. Women in India are triply burdened. They need to take up productive, reproductive and societal roles. Women need to take care of many activities assigned to them. In this context, society considers teaching as a suitable vocation. According to the societal impression, teaching is a time bound activity. Society feels women can contribute in all three roles if they chose a feminine vocation like teaching. This practice is ingrained and inbuilt in the society. Accordingly, most of the women prefer to choose teaching as a vocation.

In the following paragraph we try to explain how to discover and choose one’s own vocation and how to view ‘teaching as a vocation’. Apart from giving their views on vocation, Palmer and Hansen also answer our queries regarding how to choose teaching as a vocation. In the psychological approach, teaching as a vocation is not only about acquiring outward qualities, but also about developing inbuilt qualities. These qualities are reading, listening, solitude and silence. One should explore oneself with the above mentioned qualities. Once we are used to it, it becomes a part of our habit. In this process, one can find her/his ‘calling’ for a particular vocation. Even if one chooses teaching as vocation in the beginning of her/his career, she/he will be able to discover his/her vocation of interest in the later stage. She/he may shift the vocation too. Then the next question is “Can we choose a vocation? Or is it an inbuilt quality”? This question is answered by both Palmer and Hansen. According to Palmer, qualities of teaching are inbuilt. But, Hansen says that one needs to choose a vocation consciously and pursue the same with choice of accomplishments and discover oneself in that. One has to gain knowledge and know the existing social practices to choose the vocation. One needs to cultivate real interest in teaching to keep the students attentive, if he/she chooses teaching as a profession. More than that, preparing students to become learned professionals and showing the path to discover their own vocation is challenging. The following stories explain further the concepts of Hansen and Palmer.

Story 1

Mr. Hatch was a reserved person. He worked at a shoelace factory. He got a parcel with a sweet box from someone for the first time. He felt happy and celebrated the event with his neighbours. Few days later he realized that the sweet box was wrongly delivered to his address. Again he became a reserved person until his neighbours made him realize that everyone in the colony liked him.

Story 2

Ms. Rumphus lived in a small house on the seashore. Her house was surrounded by lupine flowers. When she was a child, her grandfather advised her that when she grew up she must contribute to bring more beauty and happiness around her. After travelling to many places she finally settled near the seashore. First, she sowed the seeds of lupine flowers around her house. Later she spread

lupine seeds all around the village. It bloomed in the next season. The entire village became beautiful. She converted this into a vocation. She passed this on to the younger generation.

In the stories narrated above, Mr. Hatch chose a vocation based on his skill and settled in the shoelace factory. He never explored further. But in Ms. Rumphus' case, the calling was to make the world beautiful. She does so by sowing the seeds of a flowering plant. Ms. Rumphus' vocation was a life long process. Students who want to become teachers must realize that it is a life long process. At the age of 18, it is difficult to decide on a particular vocation. Someone may help the young minds to identify their vocation based on their interest or they may also instill some values in them to make a particular vocation a part of their life. When they move into life, they take the instilled values and must excel in the chosen field with interest.

Please take a short break and find answers to the following questions based on your reading.

Check Your Progress 1

1. Define Vocation.

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

2. What is regulative approach?

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

5.4 THE TEACHER AS A TRANSMITTER OF KNOWLEDGE

Education serves a number of social purposes. The core activity of education is knowledge acquisition, acquiring capability of generating knowledge, applying the same for initiating qualitative changes in one's own attitude and behavior and acquiring skills for human resource development. Along with knowledge creation, it has to impart skills and values. Human development aims at ensuring overall wellbeing of the person. Education plays a significant role in human development. Educational indicators are part of measuring the phenomena of continuity and change in both qualitative and quantitative indicators in education. Teachers are the core persons in these activities. Teaching is a diverse and complex activity. It is multi-dimensional. Boys/girls learn and acquire knowledge culminating in overall personality development with skills of self reliance. There are various stages in these processes. Various teaching methods need to be adopted at each stage of human development to impart knowledge and skill. The methods and content may vary depending upon the development age of the learners. For example, the primary school teacher can use activity based teaching to impart knowledge and skill. The college teacher can use mixed

methods like lecturing, activity and multi media. Teaching consists of cognitive, affective and interpersonal elements. Teachers can draw and construct teaching methods and transmit knowledge by identifying significant points from these elements.

In this section we will concentrate only on knowledge base as we are going to deal with 'teacher as a transmitter of knowledge'. Teachers also have the responsibility to construct teaching behaviour among prospective teachers. Knowledge can be transmitted through various ways.

Unlike other professions, education not only creates knowledge base but is also a practicing profession. Teachers need to draw theories of learning and bodies of knowledge to generate student learning, understanding, and later helping them to apply it in their lives for addressing different challenges. Teachers are not only generating learning in others, they also learn while teaching. The field of education has two sets of knowledge base. For example, a Physics teacher or a Chemistry teacher or a Music teacher must have the domain knowledge along with pedagogical knowledge. A Physics teacher should not only know his/her subject, but he/she should also be able to clarify doubts relating to all basic sciences, so that children are able to acquire knowledge along with inculcation of scientific temper.

There are different approaches to categorizing knowledge base for teaching profession. First we will look at the knowledge of the discipline. Disciplines such as Psychology (Cognitive Psychology, Educational Psychology, and Psychometrics), Sociology, and History of education, Philosophy of education, Linguistics and Neuroscience have contributed concepts and discourses to educational discipline. Though these disciplines exist individually, they have direct/indirect relationship with education and application. For example, Educational Psychology and Philosophy of Education are derived from Psychology. These disciplines provide valuable insights to education, but they are independent as their focus and thrust varies. So we need to develop a common framework or theory for better understanding, knowledge production and common use.

Polanyi (1958) is a pioneer in distinguishing tacit and explicit knowledge. Tacit knowledge is subjective, context-specific and communicated through demonstration. Explicit knowledge is objective and can be described in a systematic and propositional language. Nonaka and Takeuchi have explained the interaction of tacit and explicit knowledge by developing a model. In this model they developed four modes of knowledge and there is interaction and conversation among these four modes, which are socialization, externalization, combination and internalization. Socialization is a process where skills/tacit knowledge is transmitted by the skilled to the semi-skilled through demonstration / practice. Externalization is a process in which tacit knowledge is explained through explicit concepts. Combination is explaining concepts by developing detailed proposal including hypothesis and theory. Internalization is, making learnt knowledge into everyday tacit behaviour. Based on this, Hargreaves (1998) developed a model to explain knowledge transmission in schools. He compares knowledge creation with horticulture cropping. Knowledge creation is like sowing, germinating, thinning, pruning and displaying.

Gibbons et al (1994) explained the knowledge production from traditional knowledge production (mode 1) to intellectual enquiry (mode 2). They explained these by using Humanities and Technology disciplines. Mode 1 is traditional

knowledge. It involves basic concepts. These basic concepts and basic knowledge about a particular discipline will be framed as syllabus for colleges. With regards to Mode 2. It operates in research institutions. It adopts basic concepts and fundamentals in the particular subject and applies those concepts for addressing social problems and larger research areas. There is a clear demarcation between fundamental basic concepts of the discipline and applied knowledge. Both operate in separate ways.

According to Gibbons et. al, discipline of education needs to concentrate on knowledge production on educational issues by adopting and borrowing various concepts from different disciplines. Once we consider teachers as transmitters of knowledge we need to concentrate on pedagogy. Schulman coined the term ‘pedagogical content knowledge’. The mixture of pedagogy and content knowledge is unique for teaching profession. Turner Bisset is (1999) study proposes 11 sets of knowledge, which are substantive subject knowledge, syntactic subject knowledge, beliefs about the subject, curriculum knowledge, general pedagogical knowledge, knowledge of learners, knowledge of self and knowledge of educational ends, purpose and values. Another significant area that needs to be concentrated for knowledge transmission is research.

We have discussed knowledge base so far. How can knowledge base be transformed in the classroom and how does class room behaviour affect knowledge base? Unlike other professions, teachers need to have knowledge base about the subject, methodology of transaction, theoretical knowledge, and be well aware about the sources of information and professional competence. Teachers need to use their experiences and knowledge in the classrooms. Nonaka and Takeuchi explained the concept of internalization in which teachers interact with one or more learners to understand the learner and stimulate their learning. This happens only if the teacher has subject knowledge. Subject knowledge transforms teaching behavior. Along with subject knowledge, lesson planning and mapping learner’s expectation from the syllabus does contribute to better learning outcomes.



Fig. 1: Insight to guide teaching moment

Figure 1 discusses Lonergan's idea of insight. He talks about the nature of knowledge and rational self-consciousness. He discussed these concepts in the context of Mathematics and Physics. When people learn Physics and Mathematics, they relate these subjects in everyday life. According to him, they behave with common sense. Learners of sciences relate daily life application with scientific knowledge even though it lacks precision, replicability and generality. According to Lonergan, common sense means 'a habitual but incomplete set of insights that is completed with appropriate variations in each concrete set of circumstances that called for speech or action'. One needs to have insights and skill to select appropriate knowledge and ability to generate fresh insights. If we apply the same to teachers and class room behaviour, teachers possess vast knowledge in a subject. He/She needs to select appropriate knowledge and apply the same in the classroom.

Fig 1 comprises of subject knowledge, other knowledge, pedagogical knowledge, research, theory, skills and experience. All these types of knowledge give insights to the teachers. He/she cannot apply everything in all situations. But if the teacher has ability to apply all the above knowledge, he/she can use it according to the situation. For example, if learners have specific learning disability, the theories related to child development, cognitive development, socio economic situation of the learners, school environment, will certainly help teachers to improve the learning capacity of the learners. There are wide ranges of Information Communication Technology (ICT) materials available in teaching. Also there are technologically enabled classrooms. If the teacher knows about integrating knowledge with technology and adoption of child centered pedagogy, it will be helpful to enable learners to learn effectively. There are so many research findings related to cognitive development and interactive nature of learning.

The following case study will be helpful to know the unique teaching method to transmit knowledge at primary level.

Box 1 Government of Tamil Nadu — Activity Based Learning (ABL)

The key feature of the ABL method is that it uses child-friendly educational aids to foster self-learning and allows a child to study according to his or her aptitude and skill.

The United Nations International Children's Emergency Fund (UNICEF)-supported ABL project was first undertaken by the Chennai Corporation in 13 schools in 2003. After considering the success, the project has been adopted by all the 270 primary schools in the district. It has transformed the way of teaching.

This initiative has caught the imagination of both teachers and students alike through innovative teaching methods and by actively involving the children in the learning process.

The key feature of the ABL method is that it uses child-friendly educational aids to foster self-learning and allows a child to study according to his or her aptitude and skill.

Under the system, the curriculum is divided into small units, each group of Self-Learning Materials (SLM) comprising attractively designed study cards for English, Tamil, Maths, Science and Social Science. When a child finishes a group of cards, he completes one ‘milestone’. Activities in each milestone include games, rhymes, drawing, and songs to teach a letter or a word, to form a sentence, to do mathematics and science, or to understand a concept. The child takes up an Exam Card only after completing all the milestones in a subject. If a child is absent one day, he continues from where he left unlike in the old system where the child had to learn on his own what he missed out on.

Adopted from UNICEF, India <http://unicef.in/Story/603/Activity-based-learning-A-radical-change-in-Primary-Education>

The above example shows the recent development in ABL method and its impact on primary education. The practical experience gained by the teachers certainly strengthens their insights on cognitive knowledge and improves their teaching practice. There is one column called “other knowledge” in Figure 1. “Other knowledge” includes the socio-economic background, learner’s personal experience, location of school, learner’s habits, and the cultural background of the learners.

The above diagram may be expanded by adding experiences of teachers with appropriate research. Based on knowledge, experiences and situations, teaching may vary. So teachers must choose methods accordingly. The good teachers may not stick to the particular knowledge and pedagogy.

Please take a short break and try to find answers to the following questions based on your reading.

Check Your Progress II

3. Distinguish tacit and explicit knowledge.

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

5.5 PLACE OF TEXT IN THE PEDAGOGICAL WORLD OF KNOWLEDGE

A much more powerful role for the teacher is as a curriculum maker- one who designs a curriculum that grows out of the needs and interests of the students (Goodwin 2010, 25).

“Pedagogy is defined as the art or science of teaching; instructional methods. We discuss here the importance of pedagogy versus content knowledge and verbal ability. Content, theories, and methods of teaching become the building blocks for curriculum development; they are blended together, thoughtfully

integrated into coherent and meaningful learning experiences. When teachers are curriculum-makers, they can be responsive to the needs and interest of students, not just state mandates”.

The essence of teaching is to learn through the job training. According to Bolin and Goodwin, 1992 and Goodwin, 2010, there are five types of domain knowledge required for teaching.

They are

1. Personal Knowledge/autobiography and philosophy of teaching;
2. Contextual Knowledge/understanding learners, schools, and society;
3. Pedagogical knowledge/content, theories, teaching methods, and curriculum development;
4. Sociological knowledge/diversity, cultural relevance, and social justice and
5. Social knowledge/cooperative, democratic group process, and conflict resolution.

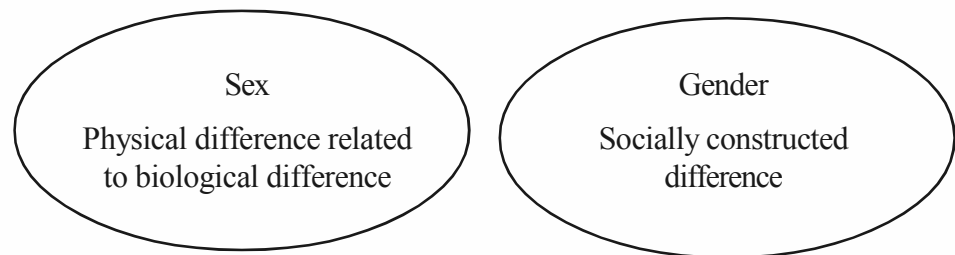
The personal knowledge includes deconstruction of existing experiences, myths, attitudes, assumptions, biases and the reconstruction of everything with a new understanding. The teachers must be open to ideas and must transform themselves in the process of teaching. With regard to gender, the existing myths about girls and boys, men and women have to be broken. The teacher needs to question his/her own biases and misconceptions for becoming an effective agent of social change.

Box 2 Innovative Pedagogy- State of Kerala Practices

Kerala is the first State in India to be declared as a fully literate State. It has shown keen interest in improving school education by introducing social constructivist paradigm from traditional behaviorist way of teaching. This was mentioned in the National Curriculum Framework of NCERT in the year 2000 and Kerala introduced it in the year 2001. The transaction in the classroom and the evaluation methodology were changed. Instead of direct questions that could be answered only through memorizing the lessons, indirect questions and open ended questions were included so that the student needed to think before answering, and the answers could be subjective to some extent. This meant that the students had to digest what they studied and had to be able to use their knowledge in a specific situation to answer the questions. At the same time, the new method took away a lot of pressure and the children began to find examinations interesting and enjoyable instead of being stressful. A Comprehensive and Continuous Evaluation (CCE) system was introduced along with this, which took into consideration the overall personality of the student and reduced the dependence on a single final examination for deciding promotion to the next class.

Adopted from <http://www.gnu.org/education/edu-system-india.en.html>

Gender is associated with traits and characteristics that are transmitted from one generation to another and they vary from culture to culture. What are these social traits? For example, society expects women to be slender, shy, sensitive, traditional, home bound, not to run or jump around, not to laugh loudly etc. At the same time, society expects men to be bold, strong, tough, confident, talk loudly, not to be shy, not to cry etc. In reality, women and men are not born with these traits/qualities. Family and society bring up female children and male children in such a way that they acquire these traits in the process of socialization.



Ref: Unit 1 Gender Analysis an Introduction MGS 003 Gender Analysis, MA (Gender and Development), IGNOU

Activity 1

Choosing the sex of the baby: Meet a few expecting mothers and their spouses. It would be desirable if they are expecting their first child. They should be asked “Do you want a male child or a female child? Give two reasons for your answer”.

List the answers on chart paper: two columns - male and female – should be made. The answers of the respondents should be written under the respective columns. The number of ‘male’ responses and ‘female’ responses should be counted. Each of the reasons given by the respondents for their choice should be analyzed.

For example, the typical responses could be as follows:

Girl Child	Boy Child
Takes care of parents	Takes forward family name
Listens to parents and others	Takes care of parents in old age
Can be nicely dressed up	Performs the last rites for parents .
‘Light of the family’	‘Heir of the family’

Ref: Unit 1 Gender Analysis an Introduction MGS 003 Gender Analysis, MA (Gender and Development), IGNOU

The above table shows certain reasons for expecting a boy or a girl child by the family and society. These reasons have to be analyzed. It has to be discussed

with prospective teachers to break the myth about gender differences in the society. These myths have to be deconstructed and gender equality and gender equity have to be reconstructed.

Contextual knowledge includes knowledge gained through research. In the context of recent developments, empirical as well as theoretical research adds more knowledge to the discipline.

5.6 QUESTIONING AND CHALLENGING EXISTING CURRICULUM, ATTITUDES, SOCIAL PRACTICES AND BELIEFS FROM THE PERSPECTIVE OF GENDER

In this section, we will see how gender bias is depicted in text books and how gender bias prevails in all disciplines.

Goal 5 of the Education for All (EFA) Dakar Goals (2000) focuses on “Eliminating gender disparities in primary and secondary education by 2005 and achieving gender equality in education by 2015, with a focus on ensuring girls’ full and equal access to and achievement in basic education of good quality.” At the same time the Millennium Development Goal (MDG) 3 clearly states that it aims to “Promote gender equality and empower women,” and its Target 4 is to: “Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015.” One of the obstacles in achieving gender equality in education is gender bias in text books.

An article by Jon Ellis in 2002 about school textbooks in the state of West Bengal in India brings out the gender bias in text books. The text in the history and geography (Parts 1 and 2) text books published in 1992 and 1996, respectively, has visible gender bias. For example, Part 1 has 71 pictures of males (76 percent) and 22 of females (24 percent). Part 2 shows far more extreme gender bias than Part 1. It has 50 pictures of males (96 percent) and 2 of females (4 percent). Pictures in the text book also show women working in unorganized sectors rather than organized sectors. It illustrates men as receivers of government benefits. Men are shown receiving land titles rather than women. In reality, West Bengal has introduced land reforms and many women own land titles. The author concludes that the “gender bias against women found in the text and pictures of these books makes them unacceptable”. Firoz Bakht Ahmed (2006) looks at gender bias in text books at the national level in his article. According to his study, National Council of Educational Research and Training (NCERT) have been working to remove gender disparities especially to remove gender stereotypes and gender biases in the text books. The study concludes that “be it a book on science, social studies, mathematics, English or Hindi, women can be seen fetching water, working in kitchens or cleaning the room. Most of the lessons are male-centric.” The study also cites a survey by Friends of Education. In that survey, it noted that the average primary school textbook has 115-130 pages and carries 80-100 illustrations. Their study found that “over half of the illustrations depict (solely) men and boys...and only six percent show (solely) women and girls.” Analysis of the six mathematics books used in the primary classes showed that men dominate activities representing commercial, occupational and marketing situations, whereas no single woman is shown as

a shopkeeper, merchant, executive, engineer or seller. Ahmed's overall conclusion is that: "Despite the NCERT having developed a set of guidelines for the elimination of gender stereotyping in textual material and the same disseminated to the authors and publishers, not much has changed."

We all know the difference between sex and gender. Sex is the biological difference between men and women. Gender is the socially constructed difference between men and women. As far as teaching is concerned, we shall look into the existing studies on attitudes, social practices and beliefs from gender perspective. We have already seen gender bias in school text books. Apart from gender bias in text books, the existing studies clearly depict the disciplinary choices of male and female students. Female learners are least interested in disciplines like mechanical engineering, cardiology, physical and chemical sciences. This is evident as the proportion of women in science decreased from 33.3 per cent in 1950-51 to 28.8 per cent in 1980-81. This was the period when physical science was at a premium, especially physics and chemistry. Till eighties they were the first choice for male students and while competing with men, women were pushed out. It is also possible that science was not, in any case, the first preference for young women whose parents perceived marriage as a priority over higher education. Only an undergraduate degree of any kind helped in the marriage market by raising the social status (Chanana. K. 2011). A science degree required a longer investment of time and other resources, therefore was not desirable. The young women were also socialized to perceive higher education from that view point.

Number of studies have shown that women enrolment in Arts courses has increased many folds. The proportion of men enrolment, on the other hand, has decreased. In teacher education, another "feminine" discipline, the proportion of women has gone up. Once women enter higher education at the undergraduate level, they move on to the next two levels, namely, the graduate and research level. In other words, their transition from one level to another has increased which highlights their staying power. Their proportion is highest at the graduate level while their proportion in research programmes has declined. The University Grants Commission has been providing financial assistance to universities for undertaking well-defined projects for research in women's studies and also for the development of curriculum at the undergraduate and postgraduate levels and relevant extension activities. The Commission has also created positions of part-time research associateships for women candidates in science and humanities including social sciences and engineering and technology. Research projects related to the theme of women's studies are being approved. Also assistance was provided to many universities and colleges/university departments for setting up women's studies centres and cells. To pursue research and higher studies the government has come out with a number of programmes.

The extent of higher education is generally measured by enrolment ratio in higher education. Three alternative methods are used to estimate the extent of access to higher education namely Gross Enrolment Ratio (GER), Net Enrolment Ratio (NER) and Enrolment of Eligible students Ratio (EER). The GER measures the access level by taking the ratio of persons in all age groups enrolled in various programmes in total population in the age group of 18 to 23. The NER measures the level of enrolment for age-specific groups namely those who are between 18 and 23. While the EER measures the level of enrolment of those who have completed higher secondary level education.

Table 1: Male female ratio in Higher Education

		GER	NER	EER
	All India Survey on Higher Education 2014-15 (provisional)	Census 2011	NSS 2003	NSS 2003
Male	24.5	21.6	12.3	62.9
Female	22.7	18.9	8.7	54.1

Source: Census of India, National Sample Survey and All India Survey of Higher Education, 2014-15.

The access to higher education is also low for girls as compared with boys, the GER being 21.6 for male students and 18.9 for female students according to 2011 census. Gender disparity in enrolment ratio is mainly because of the obvious differences in rural areas. In urban regions, the gender differences are minimal. Significant male-female disparities also exist in the enrolment ratio for EER. In 2003-04, the EER is 62.9 per cent and 54.1 per cent for male and female students respectively, the female EER being lower by nine per cent. Unlike GER, the differences in the male and female EER are visible both in rural and urban areas. It needs to be recognized that although the enrolment ratio is generally lower for female students when compared to males, girls belonging to lower castes and some religious groups suffer more while getting access to higher education than others.

Another area that needs to be discussed and scrutinized is curriculum development. There is a need to develop a meaningful and comprehensive framework that would address the gender differences in the curriculum. With the increasing feminization of agriculture, education, science and technology, it is very important that curriculum should be engendered by introducing basic courses on gender concerns in all disciplines. For example, when new drugs or testing instruments are invented in medicine, it needs to address gender concerns. A male body is different from a female one. Both are different from a transgender body. So each instrument or drug needs to take into account the gender differences of human bodies. Gender-sensitive curriculum should be introduced from school onwards. Before that, since teachers are the instruments in delivering gender sensitive curriculum, the curriculum of teacher education has to address gender issues. In teaching, the preference of women as teachers in primary education is high. The existing notion is that women are soft and caring. So, they handle small children better than male primary education teachers. This notion needs to be reversed. There is no gender component with regard to caring of children. Secondly, books at school level address the role of men and women in the society. The pattern of roles addressed in school text is due to socialization process. The role reversal needs to be included in the school curriculum and should be given to the learners. Socially relevant courses, employability courses should be started in a comprehensive manner for all genders. The effort so far taken to improve the number of students getting higher education especially women, is not an end in itself. Civil society should also join hands with the government to advance women in higher education.

Activity 2

Select any book of your choice and examine how experiences of women and men are portrayed in the book?

5.7 TEACHING AS ACTIVISM- TRANSFORMING REALITY

Before we start this section, what is the role of a teacher? Should the teacher promote critical thinking in students and make them active citizens who question existing social evils? Should the teacher inspire the students to be activists? Then what about the teacher? Should she/he be an activist too? Will such a teacher, while teaching gender issues, question the existing power relations? Firstly we shall explore teaching as activism.

There are so many theories related to gender, caste and class. When a teacher explains theories, ideas, concepts and research works related to the concepts, the obvious question that arises in a student's mind is – how do these theories work in the field? What type of changes have they created in the society? Take for example feminist theories. Feminist theories question existing power relations and challenges subordination of women. It also strives for the empowerment of women. Any individual effort or a collective effort that fights against oppression, exploitation, injustice, intimidation and violence against women and strives for gender equity, and gender justice can be referred to as feminism. There are various types of feminist ideologies like liberal, Marxist, socialist and radical. Each one has chosen different paths to attain equality for women. Students may experience gender bias in the society. When the teacher discusses feminist ideologies/theories in the class, students will think about challenging gender bias in the society. So the teacher plays the role of an activist here. Revolutionary educational philosophers always felt that freedom, liberation and equality are possible only if the teacher practices them. Liberal education means both the ideal (theory) and practice.

According to Paulo Freire “it was the intersection of Paulo's thought and the lived pedagogy of the teachers of my girlhood (most of them women) who saw themselves as having liberatory mission to educate us in a manner that would prepare us effectively resist racism and white supremacy, that has had a profound impact on my thinking about the art and practice of teaching”. (1994, 52).

Secondly, the socio-political identity that the teacher experiences from childhood will have a profound impact on him/her. It is important for the teachers to maintain integrity and consciously bring out the hopes and aspirations among students. The value the teacher carries should be separated from the values he/she shows in the classroom. There are various types of political activism that is involved in teaching namely, conservative, liberal, assimilationist and radical. When a teacher trains the students to think critically, they acquire important values and become democratic, humanistic, open-minded and gender just. These are the qualities of activism. So a teacher is capable of making the whole class of student activists. The emergence of critical mass of students in the classroom may bring some transformation in the society. We have discussed theory and practice using feminist theories as examples. We can elaborate further by considering the life of Socrates. Socrates took his philosophy to the streets and fought for justice using his philosophy. His ideas are not abstract. They are concrete ideals for the community. Western philosophy starts from Socrates' ideas.

Differences persist in a society due to caste, culture, gender and class. Due to the globalized economy there is a lot of migration from rural areas to urban

areas and there are interstate, intrastate and inter-continental migrations too. As an activist, the teacher's way of living, that is, fighting for justice and freedom will certainly have a profound impact on students. Real activism is not only teaching and writing about ideas but practicing those ideas and struggling to make them a reality.

For feminists "the ultimate test of knowledge is not whether it is 'true' according to an abstract criterion, but whether or not it leads to progressive change". Mahatma Gandhi, the father of the Nation says ""We must be the change we wish to see". The teacher, who is an activist, follows the same.

To bring a positive change in the world, the teacher needs to teach reality to students. Unless students experience the real world, it is not possible for them to connect learnt theories. Overall the activist teacher needs to maintain integrity in both personal as well as professional front. Consciously bridging personal and professional identity is significant. For example, being a feminist should reflect in his/her profession too. The teacher should deconstruct existing gender roles and bring about a reversal of roles. Feminist activist teachers look at society through the concepts of equality and fraternity. The development of the idea of teacher/activist is constructed by seeing teaching as a vocation/calling, rather than profession. According to Schwarz, teaching as vocation means, there is a need to bring a lot of reform in the vocation. For bringing reform, teaching itself must be humane and have personal and ethical concerns.

Secondly, developing course content with more real life experiences than mere theoretical knowledge is the need of the hour. For example, Philosophy has abstract concepts. Introducing real life experiences in the curriculum opens the students' minds and makes them understand the world practically instead of having abstract thoughts about it.

Please take a short break and try to find answers to the following questions based on your reading

Check Your Progress III

4. What is Gross Enrollment Ratio?

.....

.....

.....

5.8 LET US SUM UP

The unit started with identifying whether teaching is a 'vocation' or a 'calling.' We defined 'vocation' and 'calling' and discussed the difference between the two through stories. The next section was about knowledge, knowledge generation and transmission. Teachers are considered to be transmitters of knowledge. Then, the role of the text in pedagogical situation was discussed. There is gender discrimination in teaching profession too. Here we discussed why and how a few disciplines are considered masculine and a few as feminine. Along with that we used GER to show women's low enrollment in higher education. Gender discrimination begins from the texts of primary school itself. Teachers are instrumental in bringing gender awareness in learners. This is like

a cycle. First teachers' needs to be gender sensitized. Then, gender-sensitive teachers will bring up gender-sensitive learners. The final section talked about teaching and activism.

5.9 UNIT END QUESTIONS

1. 'Teacher as Transmitter of knowledge'- Do you agree with the statement? Examine.
2. Discuss the prevalence of gender differences in curriculum and elaborate on women's status in higher education.

5.10 ANSWER TO CHECK YOUR PROGRESS

1. Frederick Buechner's (1973) defined vocation as "the place where your deep gladness and world's deep hunger meets". According to Hansen "Vocation is a work that results in service to others and personal satisfaction in the rendering of that service".
2. Regulative approach is about how she/he views and interprets her/his teaching. Teachers adopt vocational posture as if he/she thinks as acting and positioning himself/herself in a place. From that position one grows. This approach says that vocation is not only of a psychological origin, it is of a social origin too.
3. Polanyi (1958) is pioneer in distinguishing tacit and explicit Knowledge. Tacit knowledge is subjective, context specific and communicated through demonstration. Explicit knowledge is objective, can be described in systematic and propositional language.
4. The GER measure the access level by taking the ratio of persons in all age groups enrolled in various programmes to total population in the age group of 18 to 23.

5.11 REFERENCES AND SUGGESTED READINGS

1. Ahmed, Firoz Bakht. 2006. "Male Bias in School Texts." The Tribune Online Edition. Chandigarh, India (Feb. 26). <http://www.tribuneindia.com>
2. Blumberg, Rae Lesser. 2009. The invisible obstacle to educational equality: gender bias in textbooks. UNESCO IBE. DOI 10.1007/s11125-009-9086-1
3. Bolin, F., and A. L. Goodwin. 1992. Redefining Teacher Education: A Model for Comprehensive Reform. Paper presented at the annual meeting of the American Association of Colleges for Teacher Education, San Antonio, Texas, February.
4. Booth, Wayne C. 1988. The Vocation of a Teacher. Chicago: The University of Chicago Press.
5. Cathryn Bailey. 2001. Teaching as Activism and Excuse: A Reconsideration of the Theory-Practice Dichotomy. *Feminist Teacher*. Vol. 13, No. 2, pp. 125-133.

6. Chanana, K. 2001. Female Sexuality and Education of Hindu Girls in India. In *Sociological Bulletin* 50 (1), Marc. Also in, S. Rege (ed.), *Sociology of Gender: The Challenge of Feminist Sociological Knowledge*. New Delhi: Sage, 2003. pp. 287-317.
7. Christopher Higgins. 2005. Dewey's conception of vocation: Existential, aesthetic, and educational implications for teachers. *Journal of Curriculum Studies*. 37:4, 441-464, DOI: 10.1080/00220270500048502
8. Ellis, Jon. 2002. Strengthening Subservience: Gender Bias in West Bengal School Textbooks. *Manushi*. 128:23-24.
9. Erin C. Cassese, Mirya R. Holman, Monica C. Schneider & Angela L. Bos. 2015. Building a Gender and Methodology Curriculum: Integrated Skills, Exercises, and Practices. *Journal of Political Science Education*. 11:1, 61-77, DOI: 10.1080/15512169.2014.985106
10. Gibbons, M., Llimoges, C., Nowotny, H., Schwartzman, S, Scott, P. & Trow, M. 1994. *The New Production of Knowledge: The dynamics of science and research in contemporary societies*. Stockholm: SAGE Publications.
11. Hansen, David T. 1995. *The Call to Teach*. New York: Teachers College Press.
12. Hansen, David T. 2001. *Exploring the Moral Heart of Teaching: Toward a Teacher's Creed*. New York: Teachers College Press.
13. Hargreaves, D.H. 1996. Teaching as a research-based profession. Lecture at Teacher Training Agency. April, 1996.
14. Hooks, Bell. 1994. *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge.
15. Huebner, Dwayne. 1987. The Vocation of Teaching. In F.S. Bolin & J.M. Falk (Eds.), *Teacher Renewal: Professional Issues, Personal Choices* (pp. 17-29). New York: Teachers College Press.
16. Indira Gandhi National Open University. 2011. MGS-003 Gender Analysis. Block 1 Gender Analysis: An Introduction. Unit 1 what is Gender Analysis. New Delhi: IGNOU.
17. Lin Goodwin & Clare Kosnik. 2013. Quality teacher educators = quality teachers? Conceptualizing essential domains of knowledge for those who teach teachers, *Teacher Development*, 17:3, 334-346, DOI: 10.1080/13664530.2013.813766
18. Lonergan, B.J.F. 1957. *Insight: A study of human understanding*. London: Longmans.
19. Michelle M. Falter. 2016. Threatening the patriarchy: Teaching as performance. *Gender and Education*. 28:1, 20-36, DOI: 10.1080/09540253.2015.1103838.
20. Nancy A. Naples and Karen Bojar. 2002. Feminist Pedagogy and Teaching Activism: An Introduction to a Special Section of This Issue of *Feminist Teacher*. *Feminist Teacher*, Vol. 14, No. 2. pp. 101-105.

21. National Policy for Empowerment of Women 2001. Department of Women and Child Development, Ministry of Human Resource Development, Government of India.
22. Nonaka, I & Takeuchi, H. 1995. *The Knowledge-Creating Company: How Japanese Companies create the dynamics of innovation*. New York: Oxford University Press.
23. Palmer, Parker J. 1998. *The Courage to Teach*. San Francisco: Jossey-Bass.
24. Palmer, Parker J. 2000. *Let Your Life Speak: Listening for the Voice of Vocation*. San Francisco: Jossey-Bass.
25. Patricia Ticineto Clough and Michelle Fine. 2007. *Activism and Pedagogies: Feminist Reflections*. *Women's Studies Quarterly*. Vol. 35, No. 3/4, Activisms (Fall - Winter, 2007), pp. 255- 275
26. Polanyi, M. 1958. *Personal Knowledge*. Chicago: University of Chicago Press.
27. Position Paper National Focus Group on Gender Issues in Education.2006. NCERT. New Delhi.
28. Rae Lesser Blumberg. 2007. Background paper prepared for the Education for All Global Monitoring Report 2008 *Education for All by 2015: Will we make it? Gender bias in textbooks: A hidden obstacle on the road to gender equality in education*. UNESCO <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.112.5597&rep=rep1&type=pdf>
29. Report of the Central Advisory Board of Education (CABE). 2010. Ministry of Human Resource Development, Government of India, National Book Trust, New Delhi, India.
30. Seamus Hegarty. 2000. *Teaching as a Knowledge-based Activity*. *Oxford Review of Education*. 26:3-4, 451-465, DOI: 10.1080/713688541.
31. Srivastava Gouri. 2012. *Gender and Peace in Textbooks and Schooling Processes*. New Delhi: Concept Publishing Company Pvt. Ltd.
32. Srivastava Gouri and Yadav Mona. 2013. *Training Material for Teacher Educators on Gender Equality and Empowerment*. Vol.I, II and III. NCERT. New Delhi.
33. Srivastava, Gouri. *Gender Concerns in Education*. www.ncert.nic.in/departments/nie/dws/modules/RMSA_Module.pdf
34. Turner-Bisset, R. 1999. *Knowledge bases for teaching*, *British Educational Research Journal*. 25, 1, pp. 39–55.
35. Victoria S Wilke. 2004. *Teaching Future Teachers about Vocation: Lessons from Mr. Hatch and Miss Rumphius*, *Journal of College and Character*, 5:10, DOI: 10.2202/1940-1639.1408.

UNIT 6 STANDPOINT THEORY AND KNOWLEDGE LOCATION

Structure

- 6.1 Introduction
- 6.2 Objectives
- 6.3 Meaning of Standpoint
- 6.4 Historical Development of Standpoint Theory
- 6.5 Standpoint Theory and Epistemology
 - 6.5.1 The Standpoint Theory and the Perspective of Marginalized
 - 6.5.2 Questioning Objective Knowledge
- 6.6 Experiences as a Legitimate Basis of Knowledge Formation
 - 6.6.1 Diversity and Intersectionality
- 6.7 Gender and Knowledge Construction
- 6.8 Insight provided by the ‘Feminist Critique of Disciplinary Knowledge
- 6.9 Implications of Standpoint Theory for Stakeholders of Education
- 6.10 Let us Sum Up
- 6.11 Unit End Questions
- 6.12 Answers to Check Your Progress
- 6.13 References and Suggested Readings

6.1 INTRODUCTION

Education must be viewed in terms of its transformative potential by all the stakeholders of education. Gender inclusive pedagogic practices should emphasize participatory learning and teaching, within which subjectivity, emotions and experience have a definite and valued place. A gender sensitive education should focus on the development of the traits like being able to recognize the self, building a positive self-image and fostering self-actualization by stimulating critical thinking, deepened understanding of the gendered structure of power and reinforcing girls and boys to challenge gendered structure of power and take control of their lives. This unit attempts to explore Standpoint theory to see education, schooling and knowledge construction through the gendered looking glass. It also enables a teacher to evolve strategies to create a gender sensitive classroom to critiquing existing knowledge and recognizing experience as “A Legitimate Basis of Knowledge Formation”.

6.2 OBJECTIVES

After reading this unit, you should be able to:

- explain the meaning of ‘standpoint’;
- understand standpoint theory in relation to knowledge construction;
- understand implications of standpoint theory for a classroom teacher; and
- plan strategies to create gender sensitive classrooms.

6.3 MEANING OF STANDPOINT

The Standpoint theory is a post modernistic approach to people’s perception. A view point or an attitude towards the issue from their own perspective is called Standpoint. It states how the day to day experience alters and impacts a person’s opinions. When people recognize the value of power that creates diverse groups within the society then standpoint tends to arise. The standpoint theory focuses on gender perception focusing on the feminist viewpoints. Through the book “The feminist stand point: Developing ground for a specifically feminist historical materialism” Sandra Harding and Nancy Hartsock’s developed the stand point theory. Nancy Hartsock works were greatly influenced by the concepts of Georg Wilhelm Friedrich Hegel, a German philosopher who studied the standpoints of the people belonging to various socio-economic classes. It has emerged from the early feminist theory which studies the socio-economic status of women in the society and is also termed as feminist standpoint theory.

6.4 HISTORICAL DEVELOPMENT OF STANDPOINT THEORY

Standpoint theory is organized around two central principles, the “situated knowledge thesis” and the “inversion thesis”. The situated knowledge thesis claims that knowledge production is conditioned by social differentiation: knowers are always embedded in a particular historical moment and socio-cultural contexts. Also called the thesis of epistemic advantage, the inversion thesis gives epistemic authority to those marginalized by systems of oppression insofar as these people are often better knowers than those who benefit from oppression. Put simply: social dispossession produces epistemic privilege. Part of the rationale for this thesis comes from the fact that the beneficiaries of systemic oppression have little reason to critique background assumptions, while those who are marginalized are privy to the knowledge, for example, the structure and effects of capitalism, since they live with its gritty realities of day-to-day.

First-wave Standpoint Theory

While the origins of standpoint theory lie in Marx’s view of class oppression, feminist philosophy popularized and developed standpoint theory in the 1970s and 1980s. Central to the initial impulse of feminist standpoint theory was challenging forms of scientific neutrality and objectivity that presupposed a generalized knower. Early standpoint theorists sought to understand the way in which the gendered identity of knowers affected their epistemic resources and capacities (Wylie 48). Nancy Hartsock provided one of the earliest articulations

of standpoint theory, combining object relations theory and a Marxist feminist perspective to interrogate gender socialization and the sexualized division of labor. For Hartsock, sexual divisions of labor could be accounted for by the internalization of gendered psychological processes that produce distantly gendered cognitive and psychological orientations.

Equally influential was Evelyn Fox Keller's intervention in the philosophy of science. Drawing again on object relations theory, Keller (1978) argued that gender produces different scientific "postures." Stereotypically masculine and feminine traits overflow into scientific practice to produce an association between the masculine and objectivity, and the feminine and sympathetic understanding. Given their socialization, for example, women in this reading are better at engaging with and being immersed in their objects of study.

Second-wave Standpoint Theory

Standpoint theory has seen a renaissance in the past 15 years. While the critiques of standpoint theory are well founded, they have often failed to engage with the fundamental challenge that standpoint theory poses to conventional theories of knowledge-production, nor have offered constructive responses of their own (Wylie 61). Taking the epistemic effects of social differentiation seriously is thus a project that should not be quickly abandoned. Part of standpoint theory's return to favor comes from a rearticulating of its methodology, aims, and limitations that directly answer the criticisms mentioned above. Wylie has perhaps provided the most succinct articulation of second-wave standpoint theory. For her, a standpoint does not mark out a clearly defined territory such as "women" within which members have automatic privilege but is rather a posture of epistemic engagement. Responding to the claim that the situated knowledge thesis reifies essentialism, Wylie thus argues that it is "an open (empirical) question whether such structures obtain in each context, what form they take, and how they are internalized or embodied by individuals" (Wylie 2012, 62). Identities are complex and cannot be reduced to simple binaries. Likewise, she argues that the criticism of automatic privilege falters insofar as a standpoint is never given, but is achieved, "characterized by a kind of epistemic engagement, a matter of cultivating a critical awareness, empirical and conceptual, of the social conditions under which knowledge is produced and authorized" (63). To occupy standpoint is accordingly to cultivate a critical awareness of the effects of one's situated place in society on the ability to know.

Primary and Secondary Standpoints

Unmoored from historical, biological and essentialist categories such as "women," second-wave standpoint theory recognizes that it is an open question of who can participate in or achieving a standpoint. A distinction between primary and secondary standpoints may clarify the issue. Primary standpoints are traditional standpoints, being self-generated from direct experiences of marginalization. Those occupying secondary standpoints, however, do not have direct access to experiences of marginalization and are accordingly grounded in primary standpoint agents. Secondary standpoints must be continually renewed in primary standpoints to maintain the epistemic privileged constitutive of a standpoint. This distinction enables us to think of the ways parents, partners, and allies participate in privileged knowledge production with marginalized people.

6.5 STANDPOINT THEORY AND EPISTEMOLOGY

Epistemology is in general a “theory of knowledge,” the study of how one knows things about the world. Standpoint epistemology or, more generally, standpoint theory is concerned with the impact of one’s location in society on one’s ability to know. Because men and women, for example, are gendered differently and accordingly have different experiences, how they know and what they are capable of knowing will differ. More specifically, standpoint theory insists that those who are socially marginalized can most easily pick out biases and gaps within systems of knowledge production. From the perspective of standpoint theory, people with disabilities, including eugenic survivors, are best suited to understand how ablest knowledge and systems of oppression are produced and maintained. First-person testimony and oral history accordingly have a central role to play in understanding the legacy of eugenics.

6.5.1 The Standpoint Theory and the Perspective of Marginalized

The core concepts of the standpoint theory lead us to understand the perspective of the marginalized society particularly the women. The standpoint may vary from one person to the other but when certain groups share common environments the collectiveness in perspective can be easily recognized. The perspectives can be basically objective and subjective. The person belonging to a higher strata or from a higher position in the society usually sees the issues one-sidedly whereas the person belonging to an average position or the lower strata of the society takes the issue more practically. This is because of the dissimilarities in circumstances in which these two sets of people live. In case of women in the society, the perspective differs majorly. Here the marginalized group that is the women tends to accept the perceptions of the powerful groups. So the circumstances change the perspective of the women. (You may like to consider migration and the phenomena of single headed households in the rural context)

6.5.2 Questioning Objective Knowledge

Sandra Harding and Julia T. Wood founded Standpoint Theory. This theory is about objectivity in society. They present the idea that where someone falls in the social hierarchy sets the tone for how open and objective he is. If you are on the lowest rung of the social ladder, then you have to look up and be able to see and understand everyone above you. However, if you are at the top, you have no one to worry about but yourself. Harding and Wood believed that being able to see and understand the people above you leads to a more correct viewing of the world, and those at the top with limited viewpoint have a false view of the world. They felt that women, people with low socio economic status, homosexuals, and minorities had a less false view of the world than the white male because of their place in the social hierarchy.

Feminist standpoint epistemology seeks to create a stronger objectivity by rejecting the traditional concept of objectivity, yet not becoming a relativistic epistemology either. In her article *Rethinking Standpoint Epistemology: What is “Strong Objectivity?”* Sandra Harding, a prominent advocate of feminist standpoint theory, addresses this topic explicitly and argues that the objective

strength of standpoint theory is its belief that knowledge is socially situated. In other words, who we are as knowers, affects what we can know. Specifically, Harding uses the example of *spontaneous feminist empiricists* to demonstrate the dependency of research results on the social situation of the researchers. Harding defines the original *spontaneous feminist empiricism* as the “‘spontaneous consciousness’ of feminist researchers in biology and social sciences who were trying to explain what was and wasn’t different about their research process in comparison with the standard procedures in their field”. Harding, while not ideologically aligned with the spontaneous feminist empiricist, notes that research done by spontaneous feminist empiricists was often able “to produce less partial and distorted results” than research done by males. Harding therefore argues that the knowledge these feminist empiricists could produce was scientifically superior to that of their counterparts, precisely because of the feminist’s socially situated standpoint. Hence the feminist endeavour of spotting androcentric assumptions in the production of knowledge is simply “good science” and can help “maximize objectivity” Objectivity, for Harding, seems to be more attainable if people are aware of their own social situation. Harding criticizes the concept of neutral objectivity. Harding refers to this concept as, in a phrase coined by Donna Haraway, the “God-trick”, which is when researchers attempt to observe the universe with a complete impartiality that is supposedly bias free – what Thomas Nagel calls “the view from nowhere” (Crumley 213). Harding admits that while traditional science is good at eliminating social values so that experiments can have the same results across cultures, she also claims that “the scientific method provides no rules ... for even identifying... social concerns and interests that are shared by all (or virtually all) of the observers”. For standpoint epistemologists the scientific endeavour, as it is now, is flawed because it was created by people from a social situation who had influence and power. Harding argues that the system within which female empiricists are operating (traditional science) is one that lacks space and methods for researchers to reflect on their social situation, leaving them blind to their inherent biases. How then can people identify their own biases? Harding argues that marginalized groups have an advantage over others in spotting biases. The author likens standpoint epistemology in the production of knowledge to Marxism in politics with its production of goods by the marginalized workers. Harding argues that dominant groups are so engrossed in their dominance and power that they are blind to their own assumptions. For example, the Marxist worker would be acutely aware of the owner’s assumptions and biases. Similarly, according to Harding, feminist researchers would be similarly aware of biases in the scientific community since the scientific community has historically been dominated by men and androcentric assumptions. For Harding, having women in science is helpful as in the case of the spontaneous feminist empiricists, but ultimately not enough: for feminist standpoint epistemologists, the system needs to be changed to incorporate marginalized groups.

Check Your Progress I

1. What is primary and Secondary Standpoint?

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

2. Why does the person belonging to higher strata or from a higher position in the society usually see the issues one-sidedly whereas the person belonging to an average position or the lower strata of the society takes the issue more practically?

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

6.6 EXPERIENCES AS A LEGITIMATE BASIS OF KNOWLEDGE FORMATION

Some central questions in relation to knowledge are – How representative is knowledge of the learners’ experiences of life? Does it address their needs and desires? Does it enable all learners – boys as well as girls – to achieve their fullest potential in terms of their cognitive, creative and analytical abilities? The mode of enquiry developed through gender studies can enrich educationists, who have been dogged by the question of how well curriculum content is able to represent the actual experiences of the learner. Can the textbook address the lived experiences and perspectives of those on the margins, or even always of those who are privileged? If, for example, textbooks depict families as two-parent two children units, at the most with a grandparent or two included, as the unexceptional norm, then how would children of the over 30 per cent of single parent (mostly female) headed households, even begin to situate themselves within this world where they are aberrations? It is important to recognise that education is a process, not an input, and experience is a significant part of this process. Unless the learner can locate her/his standpoint in relation to the contexts represented in textbooks, unless s/he can relate this knowledge to his/her lived experiences of society, knowledge is reduced to the level of mere information.

If we want to examine how knowledge gained relates to future visions of community life, it is crucial to encourage reflection on what it means to know something, how one can use this knowledge towards building a future vision. Consider, for example, the following responses of young boys that demonstrate how constructions of masculinity oppress not just girls but boys too: I suppose I learned early that I wasn’t too interested in hanging with all the tough guys because I just thought they spoke a lot of nonsense... People pretend a lot, putting on a front, getting very aggressive. It wasn’t something that I really appreciated, all that fakeness. You just didn’t really understand where they were coming from. One moment they might be your friend and within a split second they wouldn’t be and I didn’t want to deal with it. What would the alternative and more humane, more realistic frameworks of masculinity look like? Clearly, such articulations create the possibilities of questioning assigned gender roles without a didactic talking down to the learner of the values that have to be imbibed. Implicit in this is a pedagogical approach that centres the learner as a proactive participant in his or her own learning. It validates the standpoint of the learner. It also recognises that there is a contradiction between social constructions of reality, which are determined by the relations of ruling, and

the learner's own experiences of this reality. Ideal or mainstream constructions of the kind we find in textbooks do not consider the child's nuanced understanding of his/her world. Feminist scholarship thus builds upon and links two levels of analysis: structure and agency. Structure looks at social institutions and cultural practices, which create and sustain gender inequalities and link it to other systems of oppressions. The focus on agency honors individual women's expression of their own experiences and includes individual self-representation and personal voice. Hence feminist scholarship posits the significance of "situated knowledge", where knowledge and the ways of knowing are specific to a historical and cultural context; and the standpoint of the subject/producer of knowledge cannot be divorced from the content of knowledge produced. In the Indian context, social structures in different context are in a flux. Migration due to several reasons, employment opportunities, growth of consumerism, demand for better quality life has made inroads into the existing social and class structures of our society. There is no rigid divide as horizontal and vertical mobility is visible in communities across our landscape. The worldview and aspirations are no longer fixed. Media has also influenced children in a very significant manner. Therefore, the Standpoint Theory needs to be understood in the context of changing scenario in rural and urban context in contemporary India. The textbooks in several states have contextualized their content at the elementary stage, along with themes that children can relate to. However, as suggested earlier, the dynamics of changing families can also be examined.

6.6.1 Diversity and Intersectionality

Located at the intersection of categories of caste, class, religion and community, one of the strengths of gender is its acknowledgement of the diversity of social experiences. And feminist scholarship argues that the experience of gender relations forms a basis for understanding the links between gender and other asymmetric systems. It is critical to account for race, class, ethnicity and culture as well as gender within social inquiry, since gender as a conceptual category clearly does not fully capture the complex web of relations that determine an individual's location in social reality. Gender analysis does not operate in a vacuum – it always works in tandem with forces of caste, class, religion, ethnicity, and in relation to the rural-urban divide. Gender relations are manifested in very specific and constantly shifting configurations over time and space. Issues of gender have been framed within diverse and more realistic frameworks that consider the intersectionality of different forces. From a gendered perspective, the popular representations of "Unity in Diversity" represented in textbooks seem extremely limited and superficial in that they evade more significant issues of diversity in confining themselves to foods of different regions, or ways of celebrating the festivals of different communities. Other diverse modes of living and being that are integral to people's lives are seldom represented, far less discussed. In fact, the last major educational policy document, rather than argue for the need to enable children to engage with and understand issues of diversity, even denounces aspects of diversity such as the existence of "single parents, unmarried relationships and so on" in contrast to the joint family system, as the result of an "alien technological ethos" that has distanced the elite members of society from "the religio-philosophic ethos" and an "understanding of the heritage of the past. "Instead it advocates an easy "cohesion" without any understanding of the ground realities, for what is evident in such pronouncements is the lack of knowledge of the lived realities of the poor, rural and marginalised

sections of society. In our context of lived diversities it is critical to acquaint children with the perspectives of diverse groups, and equally so the gendered standpoints of these groups. Textbooks rarely represent the diverse forms of economic activity the people engage in. Farmers, doctors, teachers, nurses, labourers, shopkeepers and at the most bankers are represented in school textbooks. Other occupations rarely find visual representation nor are they included in the content matter of textbooks. The implicit assumption is that farming is the only economic activity in rural areas and urban spaces are populated only by professionals.

6.7 GENDER AND KNOWLEDGE CONSTRUCTION

As a general practice biases regarding gender, in knowledge construction are identified in the given forms- invisibility, stereotyping, imbalance/selectivity, unreality, fragmentation/isolation, linguistic bias, visual bias and cosmetic bias.

Invisibility

Invisibility occurs when a gender, male or female, is not included in the work. Invisibility can only be detected after an entire work has been reviewed. Random sampling of the text is not sufficient to show that a certain gender is not included in the entire work. Occurrence of invisibility is a general phenomenon in Social Studies textbooks where instances of not including the role of women are very common.

Stereotyping

Stereotyping occurs when gender is assigned a rigid set of characteristics in the text confirming to their “traditional” roles. Stereotypes cast males as active, assertive and curious, while portraying female as dependable, conforming and obedient.

Imbalanced Selectivity

Imbalanced selectivity is an imbalance in presentation of materials by selective interpretation of events being reported. Textbooks sometimes present only one interpretation of an issue, situation, or a group of people, simplifying and distorting complex issues by omitting different perspectives. This can lead to a distorted reality.

Unreality

Unreality is like imbalance in nature. It occurs when the author chooses to avoid controversial issues, or reduces large complex issues to simple. When discussions on discriminations, harassment and inequality are dismissed as remnant of bygone days, students are being treated to unreality. Portrayal of women as involved in non-productive activities, even though they are directly or indirectly involved in productive activities leads to unreality.

Fragmentation/Isolation

Fragmentation/Isolation can occur when, to include women or minority in their works, authors, editors, and/or publishers, add an additional chapter on women. Isolation presents a group and topics on them as peripheral, less important than the main narrative. Obvious forms and some not so obvious forms can be detected by viewing the material.

Linguistic Bias

Language can be a powerful conveyor of bias, in both blatant and subtle forms. By linguistic bias the researcher is intended to explore whether bias reflected in cross-sex and same sex discourse behaviour of male and female characters wherein subordination is very much obvious in female discourse behaviour and authority and dominance in male discourse behaviour. Detecting linguistic bias can be overlooked due to cultural background or upbringing. Linguistic bias also leads to language wherein the general use of masculine terms and pronouns, to reflect a composite audience is very common. Ranging from ‘man’ our ‘forefathers’, ‘mankind’ and ‘businessman’ to the generic ‘he’, this form of bias denies the full participation and recognition of women.

Visual Bias

Visual bias refers to the pictures and illustrations in a work, and the ratio of male to female representation. Other than inequality, visual images can also contain stereotyping.

Cosmetic Bias

Cosmetic bias offers an “illusion of equity”. Beyond the attractive covers, photos, or posters that prominently feature all members of diverse groups, bias persists. For example, a textbook may feature a glossy pullout of female scientists, but it gives little narrative of the scientific contributions of women.

Activity 1

While teaching a chapter on any festival or celebration discuss in your class whether the chapter explains the participation of women and men (in the festival or celebration) in a realistic manner. Ask them to reflect how and why experiences of men and women are different related to a festival or celebration.

6.8 INSIGHT PROVIDED BY THE ‘FEMINIST CRITIQUE OF DISCIPLINARY KNOWLEDGE

The term ‘feminist’ refers to all those ideas and all those persons who seek to address and end women’s subordination. In the past two decades feminist critiques, nationally as well as globally, have been instrumental in challenging accepted definitions and expanding the extant boundaries of knowledge across disciplines through critical engagement with traditionally excluded issues relating to gender and other social inequalities relating to caste, class, race, and ethnicity. At the intellectual level, the critique encompasses a number of challenges to established ideas, including insights into the nature of power and hierarchy, analysis of the importance of gender division of labour, the division between public and private, and a re-valuing of women’s experiences.

On the other hand, the linkages between gender and curriculum are complex and challenging. School textbooks are a crucial component in the acquisition of knowledge and unless syllabi are revised to incorporate a gendered perspective—along with other marginalized perspectives—schooling will reproduce the narrow biases. Therefore, it is important to recognize that regardless of

all the work produced by feminist scholars, unless a gender perspective is incorporated in the syllabi each generation of children will absorb the biases of existing ways of understanding society and reproduce these ways of thinking into the future. Hence, it becomes imperative that we address the larger context of feminist critiques of knowledge to clearly understand how we can progressively inform, transform, and map the gender contours of disciplinary knowledge to delineate a more inclusive and democratic curriculum framework. This implies not only addressing the initial “invisibility” and under-representation of women across the disciplines but also the manner, when, in which they enter it, and the inter-linkages between competing inequalities of caste, class, race, ethnicity, and gender. In addition, it also implies that true knowledge is liberatory, crafted with the goal of social transformation. This requires that individuals, be it teachers, textbook writers, or students, read, write and relate to the text with an awareness of their positions in the complex hierarchy of domination and subordination in which we live.

History

The field of history has conventionally been associated with the power-of events and people that are believed to have impacted the world—and therefore it has excluded most categories of men and almost all women since most human beings have been subjected to power, and only a few have wielded it. Conventional history has therefore marginalised most people and its gender bias has therefore been almost intrinsic. However, this limited framework has over the last century been expanded to include social, economic, political and cultural processes and institutions as well as accounts of what is called history from below or people’s history. Unfortunately, these new developments have continued to exclude women subsuming them mechanically under men, even as the focus shifted to peasants, labourers, tribals, and dalits. The ‘add women and stir’ approach has been particularly unsatisfactory in the case of women because by a mere mechanical enumeration of such and such women who ‘also’ on occasion wielded power (like Razia Begum, Nurjahan or Rani Lakshmbai), or took part in movements, or worked on the lands, or helped to make pots etc. only serves to consolidate the position that women did/do very little. This is partly because the sources have either reflected the biases of history in terms of emphasising the role of a few men and even fewer women or excluded the roles of women in social, economic and political life altogether.

Feminist historians have therefore argued that given the sexual division of labour, and the concurrent creation of a public/private dichotomy and the hierarchy of values attached to them, women will remain marginal in any account of history. Hence, while it is important to outline women’s participation in production of food and goods which has been invisibilised as they are rarely the owners of resources and their work is subsumed under that of men, this is clearly not enough. Therefore, unless there is a paradigm shift in the framework of history and it expands to become not merely the history of production but also the history of social reproduction—of the reproduction of the household and of the labour-force and human and cultural resources more generally, women will never feature adequately in history in a way that does justice to their work, their lives and the totality of their experiences.

Geography

Geography in India continues to remain andocentric i.e., male-centric and part of this myopic vision stems from the intellectual history of Geography’s evolution

as a discipline not only in India, but also in the Anglo-Saxon world that had dominated the Indian Geography for long. But while the Anglo-Saxon world has moved ahead in terms of developing a distinct branch of Geography variously called Geography of Gender and/or Feminist Geography, Indian Geography has lagged far behind in this respect. Part of the problem is the unresolved debate about what geography is and what is not, with an emphasis on the latter rather than the former, which makes bringing women as a subject matter in geography more problematic, particularly at the school and undergraduate level. This is particularly distressing in a situation where theory and praxis have moved from multidisciplinary and interdisciplinary approaches to a trans-disciplinary approach elsewhere in geography teaching and research. The tendency in Indian geography has been to produce research of a descriptive nature facilitated by the historical tradition of empirical data gathering made possible largely because of extensive reports, gazetteers and a record keeping system of colonial origin.

Moreover, physical, regional and social-cultural discourses moved independently of each other with the result that grounded realities were rarely seen as providing a backdrop for human activities to unfold. Even the seminal narrative of Spate's Geography of India and many more (regional) works that followed were not free from such limitations in the sense of having masterly descriptions without linking the physical and the regional with wider social and cultural processes in a mutually interactive framework. The quantitative revolution that followed in the positivistic tradition of the West was once again delinked from the understanding of processes embedded in space. Data gathered were mostly on readily quantifiable attributes perhaps because of the intellectual preconceptions of geography as an ideographic rather than a homothetic discipline. Even otherwise, it was the men who spoke for humanity at large even though historically women were at the forefront of transition from nomadic to settled lives. This was essentially because women were confined to the private domain of hearth and home whereas the outside was associated with men. Scholars have pointed out the inadequacies of such binaries and the fluidity of private and public spaces and that given the division of labour between men and women, women can experience their environment differently as compared to men. The current discussion on environment and the differential consequences of depleting natural resources on women vis-à-vis men because most of the forest-based informal activities are carried out by women for livelihoods of their families is a good example. Women's exposure to and interaction with natural and built environment may be limited also because of their limited physical and social mobility resulting in quite a different experiential world. Many recent developmental reports in India have brought out how spatial location in which women live makes a difference even to such basic well-being as longevity, i. e. a woman in Kerala can expect to live longer by 18 years than a woman in Madhya Pradesh despite slight difference in per capita incomes between the two states (Kalyani Menon-Sen and Shiva Kumar 2001; Rastogi 2003, also see Agarwal 1994). Until recently, survival chances of girls as compared to boys (sex ratios) had a distinct regional pattern of its own (Atkins et. al. 1997; Kumar et. al 1997) and yet for quite some time geographers have been slow in recognizing that the spatial implication of place may differ for women and men and there can be geography of women (Raju et. al. 1999). For one, those who produced geographical knowledge in India were men. A critical perspective on Geography of Women is yet to come. A relatively recent body of research by individuals and a small number of university departments (as well as through seminars and workshops), sporadic or small it might be in terms of overall outreach and impact, does demonstrate an intellectual growth in terms of moving from descriptive

pattern identification (based on statistically segregated data by men and women) to critical analyses of processes pushing women to margins. Given this situation and the mandatory gender inclusive understanding of development processes, it is imperative that the younger generation is systematically exposed to issues of gendered deprivation and marginalization that have distinct spatial and regional character in India.

Economics

Three distinct theoretical frameworks are identifiable in economics: neo-classical, orthodox Marxism, and institutional economics. Among the three, it is the neoclassical economics that asserts considerable power over the economic imagination of the rulers and is addressed in school textbooks. The other two schools are usually excluded from the economic textbooks.

Over the last two decades, feminist critiques of knowledge have no doubt made considerable inroads into traditional domains of the humanities and the social sciences. However, among the social sciences, mainstream economics, namely neoclassical economics, has been the most resistant to engaging with gender as a socio-cultural construct with an impact on construction of knowledge. Although this has not restricted the successful emergence of feminist economics as an area of scholarship; unfortunately, its proponents have not been able to mainstream their critiques as effectively. Economics is particularly an important discipline to address because it remains to be the hegemonic discipline. Over the last half a century, it has increasingly ventured into studying areas that are the subject matter of other disciplines: economic theory of politics, economics of education, and even that of marriage and divorce among others. Not only has it strayed into other disciplines but holds considerable sway in informing the policy process. Hence, it is more important to interrogate the basic assumptions of the discipline and make students aware of not only the gender of economics but also understand the economics of gender (Folbre 1994, Jacobsen 1994). Having established the masculinist biases implicit in the discipline, it is also important to explore how gender differences lead to different economic outcomes for the sexes. The outcomes are measured in terms of earnings, income, poverty rates, hours of work, and other standards used by economists to determine economic well-being. As opposed to the “atomized” individual, it is important to acknowledge that economic agents can be male or female, and they interact in families as well as in firms and in markets (Jacobsen 1994).

Three types of economic inquiries need to be pursued in order to explore the economics of gender: i) theoretical models based on two sexes ii) empirical work that addresses similarities and differences between the sexes iii) analysis of economic policies that affect the sexes differently. Within the context of India, it is also important to introduce within the school curriculum the gender and development discourse to understand better and explore how gender is constitutive of the larger economic development trajectory and alternative ways of understanding development (Kabeer 1994, Sen 1987). Key areas on which school texts are usually silent and are critical in exploring gender issues include:

Women and Work: Traditional economic analysis has tended to make a substantial proportion of women’s work invisible because economic activity was directly or indirectly associated with the market. Income earning activities were conceptualized as work; so was agricultural family labour that produced market oriented goods, even when labor was unremunerated. A wide range of unpaid

activities – producing goods and services for the family consumption, were not economically seen as work along with domestic production and voluntary community work. A high proportion of women concentrate in these activities, the result was economic invisibility and statistical underestimation of women's work. Further women's activities remain undervalued because of viewing the market as the central criterion for defining 'economic'. Even when women are "economically active", they are still working in a segmented labour market, primarily in areas defined as 'feminine'. These also tend to be the more low-paying jobs. There have been considerable efforts to make women's work more visible at the theoretical and empirical level. The 1991 census expanded the category of work to include subsistence activities – removed the statistical purdah that had rendered women's work invisible. However, the debate continues with "caring work" and the care economy remaining outside the purview of "work". If children are supposed to grow up as sensitive young men and women, it is important that they are aware of issues and debates around the seeming natural sexual division of labour.

Looking at Intra-household Dynamics: Households are treated as the basic socio-economic unit of analysis and viewed as being internally undifferentiated and homogenous structures, especially by economists. The neo-classical view of the household as the proverbial "black box" treats them as undifferentiated units which are safe locations of mutually benefiting reciprocal interests with an "altruist" patriarch, a construct of New Household Economics, at the helm of household affairs (Becker 1981). Individuals and households are discussed interchangeably as if they are one and the same unit. On one hand, the household is treated as an individual by another name as though it has interests and logic of its own; and, on the other hand, individual behaviour is interpreted as being motivated by household interests and reflects the household needs (Folbre 1986, Wolf 1990, Kabeer 1994).

Sociology

Textbooks of sociology in India are usually divided into two parts dealing with theoretical and substantive themes respectively. Essential to the theoretical section are references to the "Founding Fathers" such as Durkheim, Marx and Weber. This cannot be resolved simply by adding the contributions of women sociologists, though this is important. What is required is a gendered analysis of the thinkers. Indeed, resources for furthering a gendered understanding can also be drawn from them. Further the gendered assumptions underlying theoretical approaches such as Talcott Parson's structural functionalism, though almost invariably dealt with in sociology textbooks, is left unquestioned. Within the substantive sociology the focus is on structures such as caste, class, tribe, family, culture and processes such as modernization, westernization, sensitization, urbanization, industrialization and lately globalization. Neither the structures nor the processes are gendered entities and the fact that these structures and processes mean different things to men and women are often overlooked.

Visibility is very important in social sciences where women have by and large been missing. But in Indian sociology the fact that women are not treated too well in the contemporary Indian society (if remarked at all) would be an aberration from the normative status and the role of women in the ideal Indian society. This must be understood in the context of the prevailing influence of the "book view" rather than the "field view" in Indian sociology. The distinction between the "book view", often coinciding with the Indo logical perspective and the "field view" has been much labored upon in the discipline. Yet, most

textbooks reflect no understanding of this distinction. Thus, an image of the typical “Indian joint family” crumbling under the forces of social change but epitomizing the values of Indian womanhood override all the empirical studies that sociologists themselves have conducted about the regional, caste, tribe variations in family patterns. The high status of Hindu women is eulogised with reference to women as key symbols of purity and honour of family, lineage and caste. It is entirely unproblematic that a woman is recognized as a person when she is incorporated into her husband’s family only then does she become a social entity and in that state, she is auspicious, a *sumangali* (auspicious woman), a *saubhagyavati* (fortunate woman). Both terms are used only for a woman whose husband is alive. A gendered understanding of the ideology of honour would for instance go a long way to make explicit in textbooks the relationships between gender, caste, and labour. The many instances of honour killings or even dowry deaths could then be explained sociologically rather than being seen as ‘deviance’ or ‘social problems’. The engagement between “questions of visibility” versus questions of “interrogating the cognitive structures” of the discipline is rarely explored.

The subject matter of the discipline has conventionally been understood as about marriage, family and kinship, about customs and rituals where perforce it is not easy to ignore the presence of women. Accordingly, the problem never was that women were entirely absent. Indeed, sociology is popularly considered a soft option and therefore more suited for women students. I therefore focus on the family to problematize the notion of visibility. In the study of family and kinship the relevant structures and processes have been seen from the ego’s (the man’s) point of view. Thus, practices such as patriliney, patrilocality, *kanyadan* are presented in an apparently gender-blind fashion. Experiential aspects of family life (with which students are familiar) are completely neglected. For instance, the inclusion of wedding songs sung in patrilineal societies is a good pedagogical device to illustrate the gendered nature of patriliney and patrilocality; as would be the inclusion of common gendered sayings from matrilineal societies. Since very often the North Indian, upper caste, patriarchal joint family norm is presented as “the Indian norm”. An inclusive treatment of other kinds of family and kinship structures in different regions and across caste class hierarchies is required. I use the word “inclusive treatment” for very often treatment of ‘other customs’ is done in a fashion that renders them as the odd, exotic, less developed remnants to the dominant, homogeneous norm. It is evident that women are visible in chapters on family and kinship but the fundamental point that the private and the public are inter related is usually completely missing from standard sociology textbooks. A common way of making women visible or of questioning stereotypical gender roles is to bring in stories of successful women or of showing boys doing atypical tasks like housework. It is more difficult to challenge the cognitive structure of sociology itself. Sociology of family and kinship is a mandatory chapter in any sociology textbook. Central to the nineteenth century social movement had been a concern with ameliorating the condition of widows. No modern history book fails to mention this. Yet widows are invisible in chapters on religion, on caste, on family, on religion, on culture. In this case even making them visible would be cognitively unsettling. Apart from “unsettling” the question of visibility, it is important to interrogate why women are treated under “deprived groups” or “social problems”. This reflects the broader problem of understanding gender as an additional topic to be covered. Issues such as child marriage, widowhood, *sati*, rape, dowry and wife beating are aberrations and not central to the structure and processes that sociology studies. A gendered sociology must locate these as intrinsic to societal arrangements. For a gendered sociology, it

is imperative to make linkages between the micro and the macro, the public and the private. Gender must be an organizing principle of society, and no topic, whether caste or industrialization, religion or globalization, tribes or media can be dealt without a gender perspective. Finally, it is important that an attempt towards a gendered sociology does not lead to gender essentialism. If the role of social sciences is to develop a critical awareness, engendering sociology would be a step in the right direction.

Political Science

The mainstream discipline of political science has remained largely focused on politics in the narrow sense – party politics and party systems, elections and electoral alliances between diverse groups in Indian society, transformation of institutions. Social movements are studied to some extent, particularly Dalit and women’s movements, but from the point of view of institutions and party politics – for example, the representation of women through the 72nd and 73rd amendments, or through studies on reservations in general. Within this framework, gender and feminist theory are invisible. Existing work on gender and politics is done by feminist scholars from other disciplines – sociology, economics, and history. Even in the sub-field of Political Theory, where one could expect an engagement with the existing rich field of feminists, theorizing that challenges mainstream political theorists, entire courses on Contemporary Political Theory or Western and Indian Political Thought can be taught without any feminist understanding whatsoever. For example, Marxist thought without any reference to socialist feminism, Rawls without any reference to Susan Moller Okin’s critique, and so on, except where individual teachers make their own intervention in the syllabus. There have been some optional courses introduced on “Women and Politics” which have largely remained like ghettos. More disturbingly, such courses can be taught with no reference to feminist scholarship at all, in a “status of women in India” mode, along the lines of government policies on “gender and empowerment.” The real challenge is to ensure a feminist perspective in mainstream courses, and to shape the form of teaching through specific sets of readings, so that whoever teaches the course, it cannot be done without reference to the readings developed by interested teachers in consultation with scholars in the field. Indeed, this last point is one that needs to be made for political science teaching since it has tended to be textbook centered. We need to develop a set of readings (chapters/sections from books, key articles) that delineate debates around the topics in the syllabus, and make these available to teachers. Further, these reading sets need to be translated into the local languages.

Science and Technology (S&T)

In recent years, many countries in the world have adopted policies for greater gender equality in education. Measures have been taken to increase access to education, and to have a common curriculum in schools. However, worldwide, female enrolment in tertiary level Science and technology (S&T) is less than male enrolment and less than in other subjects (World Education Report, 1995). The school experience plays a key role in influencing the decision of students to continue higher education and their choices of study. Women have historically had a limited access to S&T and are almost excluded from intellectual, scientific and technological communities. They have always been associated with nurturance, childrearing and house-keeping. Areas, in which women have excelled, such as, nutrition and midwifery, were never considered S&T. Further, the contribution of women to S&T is “hidden from history” as documentation is rare (Wajcman, 1995).

Historically, images of men and women and their gender roles have changed and have accordingly been justified on different grounds. These justifications have ranged from the irrational to the pseudo-scientific. Paradoxically, modern science with its professed objectivity, far from demolishing biased perceptions about women, is strengthening them. The organized knowledge of the ancient ages (or sciences), often viewed women as unique creatures, distinct from men. These sciences rationalized that women were incomplete men and thus inferior. The 'science' of craniology claimed that women were intellectually inferior because of their lighter brains. The fact that corrections for body size were ignored indicates that the processes of science are not free from bias (Gould, 1981). Nature, the focus of the scientific study has been figuratively considered to be female and was symbolically depicted as female. Most languages use the feminine gender for abstract nouns like science and knowledge. However, scientists were depicted as male and with time the popular images of science became masculine (Scheibinger, 1989). The emergence of social structures of the scientific enterprise (e.g. the formation of the Royal Society) reflected as well as fed these images (Haggerty, 1995). Language used in the scientific circles also reinforced the masculine image of science. These ideas gradually took strong roots in the social milieu. Gendered language continues even today in science, perhaps in a less offensive manner than in the past.

The objective sciences (mathematics, physics) are dubbed as hard sciences with the implied connotation of being masculine, while the subjective branches of knowledge (sociology, psychology) are dubbed as the soft sciences, implying that they are more relevant to women. The stereotypes they generate are self-fulfilling. Far fewer women opt for mathematics and physics than for other subjects (Jones and Wheatley 1988). The under-representation of women in S&T is often 'explained' by suggesting that there are biological differences in cognitive ability between men and women. Recent remarks made by Lawrence H Summers, president of Harvard University, suggesting that fewer women succeed in science and mathematics due to innate gender differences show that similar ideas exist in the highest echelons of academia. The issue of sex differences in cognitive abilities keeps raising its head regularly and is often played up prominently by the media. Research in this area has been by and large inconclusive. The differences, if any, in ability, turn up only at ages when it is difficult to separate the effects of genetic factors from socialization. There may or may not be biological explanations for sex differences in learning but it is obvious that social factors play a key role. From the earliest possible stage, girls and boys are treated differently by those close to them, differing expectations are held from them and later, the mass-media constantly bombards them with messages of what it is to be male or female in the society.

The key forms of identified bias in textbooks are (i) exclusion or invisibility of girls and women from textbooks, (ii) sex-role stereotyping, (iii) subordination of girls or women to boys and men in texts and pictures, and (iv) lack of female figures in history (AAUW, 1992). These biases in the curricular material relate often not only to women but also to all minority groups (Sadker. et. al., 1989). Textbook analysis continues to show the existence of these biases in Indian textbooks. The image of S&T as the male-only domains remains the dominant perception in most students' minds. Studies have shown that young children given information of generic language such as "mankind" and "he" draw pictures of men and boys when asked to visually present the information or story they had heard (Martyna 1978, in Rosser 1993).

How do students view science and scientists? In a study conducted at the HomiBhabha Centre for Science Education (Chunawala and Ladage, 1990), girls and boys drew a male scientist, who was young and worked alone, in a chemistry laboratory. They used masculine pronouns (he, his) when referring to scientists in the singular. Not only the scientific focus and application but also the very conceptual organization of scientific knowledge, is influenced by the social and cultural milieu of the time. Feminist theory builds on this insight and examines in detail how gender ideology permeates the social construction of knowledge (Keller, 1985). With respect to technology the perception that what women do is non-technological persists, despite their involvement in survival technologies since the dawn of history. One cause for this perception lies in the way we define technology. Even the term 'work' is often reserved for those activities that result in monetary rewards or payments. Women's work is perceived as 'domestic', and outside the purview of technology. Various socio-cultural factors keep women from entering fields that are overtly called technology. One such factor has been the deliberate exclusion of women from certain areas of work. Craft unions have played an active role in resisting the entry of women into trades, thereby relegating women to unskilled jobs and identifying skill work with men. The gender stereotyping of jobs is remarkably ubiquitous and even very young children strongly project that there are different occupations for different sexes. One result of such all-pervading stereotypes is that women may choose to avoid areas that are hostile to them directly and which indirectly the society is hostile to as career choices for women. This is confirmed by the low percentage of women entering fields, labelled S&T. Women account for only 9 per cent of the scientific personnel in India (Expert group meeting on training of women graduates in the development process, Thailand, 1999). The gendering of technology occurs since technology is the product of social relations and forces. Of all the possible technologies, only some may be selected, their development paths may vary, and their effects on different social groups may be different. These choices are shaped by social arrangements and are often a reflection of the power structures in society.

Mathematics

Everyone does mathematics, and yet, for many students within formal education, it remains a distant and inaccessible area of knowledge. School mathematics is given a prime place in the hierarchy of school knowledge, but it tends to get constructed as a closed system made up of rules and methods to be memorized, rigorous practice of skills and application of precise methods. This construction masks the relationship of mathematics to the organization of power and privilege in societies. The assumption of mathematics as a discipline exemplifying perfect rational and logical argumentation gives it an exalted status in the school curriculum of the modern nation state, which places the rational, detached, autonomous epistemic subject at its center. This construction is premised on an understanding that mathematics constitutes the highest point of human reason, that 'logico-mathematical structures are the structures of rational thought' (Walkerdine, 1988, p.6). As Walkerdine (1989) elaborates ideas about reason and reasoning cannot be understood outside considerations of gender. Since the Enlightenment, if not before, the Cartesian concept of reason has been deeply embroiled in attempts to control nature. Rationality was taken as a kind of a rebirth of the thinking self, without the intervention of the women. The rational self was a profoundly masculine one from which woman was excluded, her powers not only inferior but also subservient. The historical evolution of mathematics as a discipline has thus come to define it as a masculine domain.

Women and others without power in the society are excluded by this definition, as lacking in the rationality required to access mathematical knowledge. In the case of women, this view acquired legitimacy through notions of women's 'innate' inferiority which originated in the 19th century and continues to circulate in contemporary times. While mathematics appears to be value free and to report universal truths is based on masculine values and perceptions. The construction of this 'masculinist domain' is aided by the complete lack of references in textbooks to women mathematicians, the absence of social concerns in the designing of curricula which would enable children questioning received gender ideologies and the absence of reference to women's lives in problem sums. A study of mathematics textbooks found that in the problem sums, not a single reference was made to women's clothing, although several problems referred to the buying of cloth, etc. (AWAG, 1988).

Classroom research also indicates a systematic devaluation of girls as incapable of 'mastering' mathematics, even when they perform reasonably well at verbal as well as cognitive tasks in mathematics. It has been seen that teachers tend to address boys more than girls, which feeds into the construction of the normative mathematics learner as male. Also, when instructional decisions are in teachers' hands, their gendered constructions colour the mathematical learning strategies of girls and boys, with the latter using more invented strategies for problem-solving, which reflects greater conceptual understanding (Fennema, 2000). Studies have shown that teachers tend to attribute boys' mathematical 'success' more to ability, and girls' success more to effort (Weisbeck, 1992). Classroom discourses also give some indication of how the 'masculinising' of mathematics occurs, and the profound influence of gender ideologies in patterning notions of academic competence in school (Manjrekar, 2001). With performance in mathematics signifying school 'success', girls are clearly at the losing end. It is important to acknowledge that mathematical competence is situated and shaped by the social situations and the activities in which learning occurs. However, school mathematics has little relation to the social worlds of children where they are engaged in mathematical activities as a part of daily life. Open-ended problems, involving multiple approaches and not solely based on arriving at a final, unitary, correct answer are absent in the way mathematics is approached in our schools. An overriding assumption of school mathematics is that an external source of validation (the teacher, textbooks, guidebooks) is always needed for mathematical claims. This approach acts to the disadvantage of all learners, but often acts to the disadvantage of girls. Is it possible to think of a gender-inclusive and gender-sensitive mathematics curriculum at the school level which goes beyond textbooks? Do we know enough about how girls learn mathematics, how they approach problems, what kinds of problems they find appealing and challenging? Is it possible to think of a 'less masculine' mathematics? Feminist mathematics educators are struggling to define what a feminist approach to the study of mathematics might be. Some are examining the ways that females and males think and how they learn mathematics. Some are concerned with using women's voices and their histories to identify important questions. Others are examining the language of mathematics to determine whether it is gendered. Folk mathematics provides a rich resource to draw on for such an approach, and needs to be incorporated in the curriculum.

Language

Language is an integral component of culture. It encodes a culture's values and preoccupations and transmits and disseminates them. It cuts across all disciplines,

is basic to the construction of knowledge and has pervasive and wide-ranging implications for gender relations. Hence it is very important to examine how gender is encoded in language. Like other representations, linguistic representations too are a marker of women's position in the society. We need to question our commonsensical assumption that the sexes share "a common language". Existing language is patriarchal and inscribed with the inequitable power relations of society. Since language is andocentric there is a need to change it: to make it responsive to not only for women's use but for society. While gender differences are crucial in understanding how language functions differently, it is also important to remember that men and women are not homogenous groups — they are in turn defined by class, culture, ethnicity differences. Therefore, it is essential that we recognize differences while rejecting stereotypes of sex difference in language use. Feminist critique of language can be mapped along several axes: Feminist critiques argue that the fundamental semantic and grammatical structures of language construct male as positive and female as negative, attributing value to "male" qualities and denying them to the "feminine". Language functions as a carrier of ideas and assumptions which are naturalized and reinforced through everyday exchanges. They become so conventional that we miss their significance. Sexism pervades language — it penetrates its morphology (e.g. word endings), affects stylistic conventions and functions through something as common and everyday as the generic use of "man" to designate all humanity. Similarly, in naming conventions women were traditionally marked either by their father's or their husband's surname — passing from one to the other. The titles Miss and Mrs. indicate women's marital status, whereas there is no such indicator in men's titles. Therefore, the need to sensitize students to the way that language functions and how it entrenches ideas and naturalizes power differences is pervasive. This is not just an issue of certain words being offensive. However, it is also important to highlight that because these norms have been historically constructed they can also be unmade - hence the need for feminist deconstruction and reconstruction.

Feminist critiques of language are also concerned with whether the world is "named" or represented from a masculinist point of view or whether they reproduce a stereotyped view of the sexes. "Names" are a culture's way of fixing what will count as reality. It is argued that language does not merely project something that is out there and already exists but also shapes and constitutes it as well as our attitudes towards it. Thus, using language differently can change conditions and situations. Students should therefore be taught that language matters, not only on the superficial level of "political correctness" but on the deeper level of changing attitudes and thereby situations that obtain in the world. Using the word "black" instead of "negro" or "differently able" instead of "disabled" or "sex worker" instead of "prostitute" is not just about greater social acceptability but about being aware of histories of oppression, segregation and moral condemnation and the will to change it. A critical exploration of the sexist terminology in human sexuality clearly illustrates how women's passivity is linguistically reinforced through the lexicon and its implications for the identity formation of boys and girls. The language used to describe intercourse whether colloquial or clinical constructs the male as active ("penetration" as opposed to "enclosure" etc.). Feminist scientists have shown how the language of biology reinforces these stereotypes in the sphere of cell reproduction too. Also, words which are "neutral" take on sexual also negative connotations when applied to women. Schulz points out how words like "professional" and "tramp" when applied to women mean "loose woman". Also, how certain words like "slag",

“slut” etc. are only feminine in application and use. Parallel instances to characterize male promiscuity do not exist or at least are rare. These words are consistently used to sexually harass girls as well as to regulate their sexuality. Not only are the girls subject to sexual harassment, but are also denied access to the language of sexuality. Women are thought unfeminine or coarse if they write or speak of sex. The need to make a language of sexuality, physicality and bodies available to our students, particularly girls is extremely important. We have heard cases of young girl students falling ill because of their inability to articulate bodily needs, functions or dysfunctions particularly in mixed classes or in mixed pedagogical situations. The language of sexuality in textbooks is caught between the awkward evasions of Moral Science texts and the clinical abstractions of biology books. None of these address the ground realities of students’ sexual lives and particularly the socio-cultural aspects of sexuality as it obtains within the entrenched gender systems. The language of literature, conventional metaphors, ways of writing also do not reflect female lives, bodies or ways of being. The language of female subjectivity is absent in traditional male dominated literary discourse. This makes the subject of teaching literature texts (which are usually male authored texts, very few women authors are represented in middle or high school “rapid readers” or literary selections) in classrooms particularly challenging. In producing textbooks for literature teaching as well as in class-room situations we need to question the liberal humanist invocation of “universal values” or “human” values which refuses to take material distinctions of class, gender, location or identity into account. This is an attitude which pervades much of our literature teaching in classrooms. Teachers struggle to explain why a poem about a bunch of daffodils that delighted Wordsworth is a “universal”, “human” document that children from say West- Midnapore who barely understand the language must relate to. However, this is not to suggest that no literature other than our own or describing experiences not our own should be taught, or that “relevance” should be decided along very narrow utilitarian lines. But perhaps the same sense of literary merit could be communicated to the student without insisting on the “universality” of the experience (which may really be quite specific and alien as far as the student is concerned) and without insisting on a complete identification on the part of the student which only confuses and distances her. This is equally true of teaching male authored discourses where the specificities of the authorial position should be made transparent so that as readers the students do not feel compelled to identify with situations patently not their own. However, this is not to say that they should not be encouraged to be sympathetic to these different situations. That would defeat the very purpose of teaching literature which should ideally be a means of sensitizing students to the specificities of human experiences and feelings. We must address the issue of silence in women’s speech and writing. Women are silent because adequate words do not exist, because society censor’s certain forms of women’s articulation, because silence can sometimes also be subversive. Yet paradoxically women are stereotypically characterized as garrulous and gossipy. But their speech is disparaged. Also, women are associated primarily with certain kinds of speech like private confessional outpourings (letter, diaries etc.), story – telling etc. Most of these genres too are not taken seriously. They are “private” forms of language, confined to the home, family or the community. Women are rarely associated with public communication like religious rituals (there are taboos on women being ordained as priests, articulating prayers or preaching publicly), political rhetoric, legal discourse, science, poetry.

excluded from sub-cultures. It is considered inappropriate for women particularly from the upper and middle classes to indulge in swearing, joking, or using slang. There is a need not only to make women's silences heard, but also to break them by questioning taboos and dogma against women's speech within the existing structure. Textbooks should not replicate this system of silencing and exclusion and teachers should sensitize students to be aware of them in language and culture. Traditional linguists have suggested that women's language is timorous, conservative, overly polite, trivial in subject matter given to repetition, simple and illogical and incomplete syntax. According to Lakoff, female inadequacies of language are not markers of biological or "natural" inability in women but are signs of inadequacies in culture which socializes women as timid, meek and polite and deferential (which is part of the training to be subordinate). Other linguists have shown that women use language in a unique way and have seen the difference not as "inadequacy" but as a positive quality (Irigaray etc). These works have challenged the male standards of "good" or "adequate" language use. The fact that women ask more questions or use more "hedges" (like "rather", "somewhat", "you know" etc.) is not a sign of their insecurity but a mark of a more inclusive and less aggressive or dominating manner of speaking. Perhaps it is crucial to re-examine the values which underlie a certain mode of speech characterized as "male". So, while the girl child should be encouraged to be assertive in class etc., she should also be taught to question these values as the only desirable ones. She must be heard and not ignored, but she must not think that the only way of doing it is by being confrontational or undemocratic. So, appropriation of male prerogatives should go hand in hand with questioning the very rules of the game. Not only in the realm of the spoken language have women been silenced, the written language has also been monopolized by the powerful. Women are not the only group affected by illiteracy, but gender differences in literacy rates are striking. Where education is a scarce resource it is thought more profitable to educate boys. But besides economic compulsions there are political ones too. Powerful groups fear that education can empower the powerless and incite them to protest. In this context, the divide between written and oral communication becomes crucial. In modern societies, the language of permanence and authority is the written language and it is privileged over the oral. This is problematic because the oral is the means of communication most easily accessible to the powerless. Perhaps both in our text books and in classrooms we need to be a little critical of the written word in general and learn to challenge the dogmatic authority of the book. While the students should learn to value the text, the power of the written word should not overwhelm them or deafen them to the possibilities of other forms of communication.

6.9 IMPLICATIONS OF STANDPOINT THEORY FOR STAKEHOLDERS OF EDUCATION

Education of women has been justified in the interests of supplementary income generation, lower fertility rates and population control, better mothering skills, upholding "tradition" and spiritual values, and improving social cohesion. Most of these interests address women as instruments for upkeep of the family and society, sacrificing or ignoring their very identity and rights as individual human beings. The paradox here is that education, which has been a site for the reproduction of social values and stereotypes which bind and constrain, is also potentially a site for empowerment.

Moreover, the State and other agencies who “shape” and transmit education through curriculum and pedagogy are also caught in this paradox. On the one hand, they become instrumental in reinforcing subordination and perpetuate the status-quo and on the other, take on a progressive mantle. The contradictions and tensions that this situation produces is then replicated in the contradictory messages inherent in the construction of knowledge in textbooks too. It is very often observed that the same textbook can show women as equal in one lesson, and mock women in another.

If education policy is committed to gender equality then this contradiction needs to be addressed, and the development of unambiguously progressive perspectives, in the very construction of knowledge must be acknowledged as a focus of transformation. The curriculum’s presentation of gender relations is frequently based upon popular assumptions or upon ideas perpetuated by dominant groups. And it normally posits the male as the normative epistemic subject. It rarely considers the differentiated contributions, capacities and perspectives of women. Alternative Gendered Frameworks of Knowledge require equal reflection of the worlds of both men and women and carry within them the seeds of a just social transformation.

Addressing the Hidden Curriculum

The Hidden Curriculum implies, organizational arrangements, including, rituals and practices in everyday school life like segregated seating, separate lines for girls and boys, or having them form separate teams, differential task assignment and sexual division of labour in school like boys allowed to go out of school, girls sweep, clean, serve water, present bouquet in functions, systems of rewards and punishments, disciplining of boys and girls through different strategies, teacher’s labeling patterns, teacher-student and student-student interactions. Also teaching and learning materials, classroom practices, evaluation and assessment procedures and language policy are all components of curriculum ‘learned’ in school. It demands investigation of the contexts within which the children make meaning of, or respond to, these notions, through the filter of her/his subjective experience while growing up as female/male in society. While it is important to understand, the ideologies underlying the presentation of gender in school textbooks, it is equally pertinent to examine how these ideologies are expressed at the level of everyday school practices, experiences and pedagogic practices.

Teacher as Facilitator

Feminist pedagogy emphasizes participatory learning and teaching, within which subjectivity, emotion and experience have a definite and valued place. While participation is a powerful strategy, its pedagogic edge is blunted when it is ritualized. Participation, when seen as an instrument to achieve certain specified, predetermined objectives and where the teacher’s own ideas dominate classroom discussions is not meaningful. It involves appreciation of the importance of starting from experience of both students and teachers.

The curriculum also must accommodate pedagogic strategies that deal with the idea of conflict, between what is observed and valued in contemporary society, in the social worlds that children inhabit, and what can be in a gender-just and less violent world. To use conflict as a pedagogic strategy is to enable children to deal with conflict and facilitate awareness of its nature and role in their lives.

If children's social experiences are to be brought into classrooms, it is inevitable that issues of conflict must be addressed. Conflict is an inescapable part of children's lives. They constantly encounter situations which call for moral assessment and action, whether in relation to subjective experiences of conflict involving the self, family and society, or in dealing with exposure to violent conflict in the contemporary world. Yet the official curriculum tends to treat knowledge as neutral, erasing conflict to legitimize a certain vision of society and its knowledge, a vision that is related to dominant discourses.

The school teacher plays a key role in maintaining, modifying and reshaping her understanding of the location, in terms of her class, caste, gender, religion, sexuality and region. In the present scenario, where a considerable number of children belonging to diverse groups bring with them a variety of cultural practices, knowledge systems, ways of seeing and an understanding of identity becomes critical for the teacher.

What is expected from the teacher? Initiating processes of placing value on the world of the learner while simultaneously developing abilities in the child to reflect on her world and engage with new forms of knowledge, the teacher could facilitate the child towards positive identity formation. This would require the teacher to 'Unlearn' her own given assumptions regarding norms, values and ideals. In the absence of this, the teacher's own biases and pre-conceptions would make the adoption of such objectives and pedagogies mere rhetorical statements to be enacted through mechanical, ritualized processes. Issues of curriculum and pedagogy require critical attention to make education gender sensitive.

What a Gender Sensitive Education Should Focus On

Promoting self-recognition, a positive self-image and self-actualization stimulating critical thinking, deepening understanding of the gendered structures of power, including gender, enabling access to resources, especially to an expanding framework of information and knowledge, developing the ability to analyze the options available, and to facilitate the possibility of making informed choices, reinforcing the agency of girls to challenge gendered structures of power and take control of their lives.

Therefore, removal of biases and addressing inequalities are not simple tasks, they are complex and challenging. To meet the challenge, all the stakeholders must view education in terms of its transformative potential, as a social intervention that works towards re-examining existing realities. Then only education will become the single most powerful process for redressing the inequities of gender, and will facilitate the forging of new values and forms of society that would enable both women and men to develop their human capacities to their fullest and thereby moving from the given to realizing innovative ways of imagining our future.

Exemplar Gender Inclusive Activities

Many people believe an activity is a way of learning which involves physical participation of the children, and is something which is fun for them like dramatization, rhymes and songs, puppet play, fun games and so on. All these can serve as very good learning activities. The risk is that often these activities are conducted for their own sake by the teachers and therefore, although joyful, may not lead to any learning. Given below are some of the cooperative

Gender and Pedagogic Practices learning activities which provide a scope for gender inclusion in teaching- learning process.

Activity 2: Just a Minute

- Take 10-15 small household objects like bangles, tooth paste, shaving cream, knife, one or two-rupee coin, lipstick, pencils socks etc. and place them in a tray.
- Put the tray on a table and keep it on the back side of the classroom.
- Ask each student to go one by one, and let him or her observe the articles in the tray for a minute.
- When a student comes back ask him/her to recall the objects observed and then write down the names of the objects he/she can recall.
- Ask them to share one by one how many articles each of them could recall.
- Have a discussion on the objects each student could recall, it is quite possible that a girl could recall stationary articles and a boy cosmetics and household articles. Give positive reinforcement for the type of articles they could recall, saying statements like:
 - “It seems that Ram helps his parent’s in house hold work. That is why he could recall more of household articles”.
 - “Sunita has a keen interest in studies that is why she could recall more of stationery articles”.
- Ask the student to reflect and share why they were able to recall those specific items

Learning Outcomes

- Improvement in the skill of observation
- Improvement in the ability to recall
- Exploration of area of interest of students
- Learning about diverse types of objects we come across in our surroundings and their use.
- Removal of gender role stereotyping.

Activity 3: Think-Pair-Share

Think pair share starts with the individual and finishes with the whole group.

- Provide the group/class a topic like “how essential is water” or “road safety”.
- Ask students to recall and write down points about what they already know about the topic.
- Ask students to make a pair with another student. Make sure that the pair includes a girl and a boy.
- Ask each pair to share their current understanding to reach an agreement.

- Finally ask them to share this information with the whole class, make sure that both boys and girls participate in the process of sharing.

Learning Outcomes

- Enhances thinking
- Sharing of knowledge
- Development of communication skills
- Equal participation of boys and girls
- Brings out a boy's and a girl's perspective on different issues and they learn from each other's experiences

Activity 4: Introduce Your Partner

- For a class of 20 make 20 slips. Take two slips at a time and write opposite words like Black-white, Day-night, Brother-sister etc. Put each of the slip in separate container.
- Ask boys of the class to pick up slips from one container and the girls from another one.
- Ask students to read the word written on the slip and find out the student who is having the slip upon which opposite word is written.
- This way you will have 10 pairs of a boy and a girl in each.
- Tell the pair to ask the following questions to each other.

Your name

Your father's name

Your mother's name

Number of siblings you have

What does each member of your family do?

Your hobbies, interest, likes, dislikes etc.

Anything else they feel like asking

- Now ask all the pairs to introduce each other based on the conversation they had.

Learning outcomes of the Activity

- Rapport building
- Provides concrete learning experiences in Environmental Studies on the topics like "my family", "a day in my life", "my neighbourhood" etc.
- Improvement in communication skill.
- Improvement in socio-personal skills like sharing, cooperation and respect for each other.

Check Your Progress II

3. What is hidden curriculum?

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

6.10 LET US SUM UP

Feminist standpoint theorists make three principal claims: (1) Knowledge is socially situated. (2) Marginalized groups are socially situated in ways that make it more possible for them to be aware of things and ask questions than it is for the non-marginalized. (3) Research particularly that focuses on power relations should begin with the lives of the marginalized. It has been one of the most influential and debated theories to emerge from second-wave feminist thinking. Feminist standpoint theories place relations between political and social power and knowledge center-stage. These theories are both descriptive and normative, describing and analyzing the causal effects of power structures on knowledge while also advocating a specific route for enquiry, a route that begins from standpoints emerging from shared political struggle within marginalized lives. Feminist standpoint theories emerged in the 1970s, in the first instance from Marxist feminist and feminist critical theoretical approaches within a range of social science disciplines. They thereby offer epistemological and methodological approaches that are specific to a variety of disciplinary frameworks, but share a commitment to acknowledging, analyzing and drawing on power/knowledge relationships, and on bringing about change which results in more just societies. Feminist scholars working within many disciplines—such as Dorothy Smith, Nancy Hartsock, Hilary Rose, Sandra Harding, Patricia Hill Collins, Alison Jaggar and Donna Haraway—have advocated taking women’s lived experiences, particularly experiences of (caring) work, as the beginning of scientific enquiry. Central to all these standpoint theories are feminist analyses and critiques of relations between material experience, power, and epistemology, and of the effects of power relations on the production of knowledge.

6.11 UNIT END QUESTIONS

1. Why do issues relating to gender and other social inequalities relating to caste, class, race, and ethnicity need to be addressed through education?
2. What are the challenges ahead in addressing social inequalities relating to caste, class, race and ethnicity, through education?

6.12 ANSWERS TO CHECK YOUR PROGRESS

1. Primary standpoints are traditional standpoints, being self-generated from direct experiences of marginalization. Those occupying secondary standpoints, however, do not have direct access to experiences of marginalization and are accordingly grounded in primary standpoint agents.

2. This is because of the dissimilarities in circumstances in which these two sets of people live.
3. The Hidden Curriculum implies, organizational arrangements, including, rituals and practices in everyday school life like segregated seating, separate lines for girls and boys, or having them form separate teams, differential task assignment and sexual division of labour in school.

6.13 REFERENCES AND SUGGESTED READINGS

1. Baldwin P and Baldwin D, "The Portrayal of Women in Classroom Textbooks," *Canadian Social Studies* 26: 3 (1992), 110-114.
2. Bowell, T. "Feminist Standpoint Theory." *The Internet Encyclopedia of Philosophy*. n.d. Web. April 16, 2016.
3. Crumley II, Jack S. *An Introduction to Epistemology*. Ontario: Broadview Press, 2009. Print.
4. Harding, Sandra. "Rethinking Standpoint Epistemology: What is 'Strong Objectivity'?" *Knowledge and Inquiry: Readings in Epistemology*. Ed. K. Brad Wray. Ontario: Broadview Press, 2007. 352-384. Print
5. Kumar Indu, 2011 "Content Analysis on Gender Perspective of Elementary Level Environmental Studies/Social Science Text books of Rajasthan Board"
6. National Curriculum Framework 2005, NCERT
7. National Curriculum Framework 2005, Position Paper, National Focus Group on Gender Issues in Education, 2005, NCERT
8. <http://communicationtheory.org/the-standpoint-theory/#>
9. <http://www.iep.utm.edu/fem-stan/>

UNIT 7 PARTICIPATORY CLASSROOM

Structure

- 7.1 Introduction
- 7.2 Objectives
- 7.3 Gender Auditing of Classroom Transactions
- 7.4 Approaches for Creating Gender Sensitive Teaching and Learning Environment
 - 7.4.1 Gender Sensitivity through Teaching of Languages
 - 7.4.2 Gender Sensitivity through Teaching of Mathematics
 - 7.4.3 Gender Sensitivity through Teaching of Environmental Studies
 - 7.4.4 Teacher as a Counselor for Creating Gender Sensitivity
- 7.5 Gender Sensitive Classroom through Participation and Representation
- 7.6 Changing Power Equations in Classroom
- 7.7 Implications of Deconstruction and Reconstruction of Teaching Methodology
- 7.8 Let Us Sum Up
- 7.9 Unit End Questions
- 7.10 Answers to Check Your Progress
- 7.11 References and Suggested Readings/Resources

7.1 INTRODUCTION

The teachers are a valuable resource and at the forefront for bringing about pedagogical and curricular changes. As professionals, they contribute in imparting quality education and bringing about a qualitative change in the teaching and learning environment of the schools. They play a pivotal role in transmitting equity to their students and assist in removing all types of social and cultural barriers. They are the facilitators of transforming information into knowledge. Being facilitators of knowledge, they need to critically question the society norms of patriarchy and reflect on women's traditionally subordinated position in the society. The schools located in all contexts are an important agency of socialization and has a key role in the growing up process of children. The children are not only introduced to formal education in the school but are provided with several spaces for interaction and informal learning. It is important for the schools to provide requisite spaces for girls and boys to grow up in an enabling environment. For this, the teachers need to analyze their own socialization and attitudes to ensure that the curricular transaction is equitable for boys and girls. This unit will help the teachers understand the importance of gender equality in shaping the personality of boys and girls in their impressionable years and the need for its mainstreaming in the entire schooling ethos.

7.2 OBJECTIVES

After reading this unit, you should be able to:

- understand the relevance of gender auditing of classroom transactions.
- create gender sensitive teaching and learning classroom environment.
- create gender sensitive classroom through participation and representation.
- create a change in the power equations of the classroom through participatory methods
- understand the implications of deconstructing and reconstruction of teaching methodologies.

7.3 GENDER AUDITING OF CLASSROOM TRANSACTION

Gender refers to a socially determined and culturally specific difference between women and men. Gender issues are not just women's issue but they are issues that concern both men and women. The concept of gender as an important social construct is important for planning, managing, and monitoring of classroom processes. For this the issues related to girls and women should be seen in relation to boys and men and should not be seen in isolation.

The gender roles played by both men and women are not determined biologically but by the socio-economic and cultural factors in the society. Women in most societies perform domestic and reproductive activities; in addition, they are involved in unskilled economic productive roles also. This double burden of work, results in heavier work load for women as compared to men. Thus, women work in both paid and unpaid areas and very often in paid work undertaken they are not remunerated. This is perhaps one of the main reasons that they do not find place in our economic surveys. These gender roles are consciously or unconsciously portrayed by teachers and students in the classroom dynamics. For promoting gender equality and making it an achievable goal of classroom processes, there is a need to instill the attitude of valuing women work by children of different age groups.

Children learn a lot from out of school and they constantly encounter situations in which they have to assess and judge involving self, family and society. They have to be provided with the learning situations which will involve unlearning gender both at individual and collective levels. This can be done through pedagogic strategies which deal with as to what is observed in contemporary society and what can be in a gender inclusive society. To make the curriculum transaction gender sensitive it is important to analyze the static and changing roles and position acquired by men and women in different socio-cultural context. Further there is a need to identify and address all forms of diversities and inequalities, to be able to develop and strengthen gender equality in classroom transactions.

Gender auditing of classroom transaction involves the process whereby teacher can examine the type of disparities that exist between boys and girls and analyze how they are constructed through curriculum transaction. Gender audit is done

by teachers to fully understand the gender related gap between boys and girls in the classroom in terms of construction of knowledge and through hidden curriculum. Curriculum transactions include everything that occurs in a learning environment in the teacher learner interaction, the activities and assignments, evaluation and communication.

Hidden curriculum is what students absorb in school which may or may not be a part of the formal course of study for example the interaction of the students with peers, teachers or other adults, how they perceive different people based on class, race, religion or gender. It includes learning that takes place within and outside classroom in an unintended manner. It also includes as to what ideas and behaviours students feel as acceptable or unacceptable. It is usually unacknowledged in formal settings and is assumed that they do not need to change.

In schools, many teachers support traditional gender roles and they praise girls and boys for their “feminine” and “masculine” qualities. There are differences in boys and girls school uniform rules. Girls and boys are asked to help around the school in gender specific roles like boys are asked to help moving the furniture and girls are asked to clean and serve. Even while providing guidance related to subject and careers they may be provided with gender specific advices.

In other curricular activities like sports, boys are encouraged to join boxing, cricket etc. and girls generally play kho-kho, badminton etc. The formal curriculum apparently does not discriminate between boys and girls but the hidden curriculum reinforces stereotyped notion of gender identity through the process of gender socialization.

The gender analysis of classroom transaction both formal and hidden helps the teacher to identify the specific needs and strengths of each student whether boy or girl. This will help in planning and management of classrooms in different settings to ensure equal participation of both boys and girls according to their identified needs and potentials.

The gender based stereotyping in the society is the most common way of portraying gender inequality. The teacher’s forms attitudes based on stereotyping acquired by them during their own upbringing and culture transmissions acquired formally and informally. Teacher thus needs to be gender sensitive herself first for gender auditing of classroom transactions. The teachers should first identify the gender differences experienced in all schooling activities and then analyze the implications of these differences for the planning and implementation of activities in the classroom and outside classroom activities. The tasks assigned to boys and girls based on gender need to be identified and studied in-depth and the gender constraints experienced by both boys and girls related to their participation need to be identified and studied. The teacher can perform the gender auditing of the classroom transaction by answering simple questions like:

- Does she/he segregate girls/boys in the classroom e.g. letting girls sit on one side and boys on the other side of the classroom?
- Does she/he have only one monitor in the class either a girl or a boy?
- Does she/he provide opportunities to both girls and boys to participate in all types of activities?
- Does she/he discourage gender-based distribution of roles and responsibilities in school like asking girls to receive a chief guest and boys to look after arrangements?

- During group activities does she/he separate groups of boys from girls.
- Is any effort made for girls to improve their participation e.g. by asking them to read aloud in class and directing questions at them and encouraging them to answer?
- Does she/he discourage gender based participation of children in games, sports and cultural activities organized in and outside the school?
- Does she/he organize activities to counter negative stereotypes about boys and girls?
- Are there any activities like sports and cultural events organized by him/her or students that tend to eliminate gender-based discrimination and promote gender friendly environment in the school?
- Whether she/he perpetuates traditional behavior in the classroom like calling on boys first and encouraging interruptions, argumentations and other traditionally male behaviours while discouraging girls from the same behaviours?
- Does she/he follow a different pattern of rewards and punishment for boys and girls?
- Does she/he or the school encourage both boys and girls to express their opinions, needs and concerns freely?

Activity 1

1. Identify other activities performed by the teacher in a classroom which will help them in gender auditing of classroom transaction.
2. Prepare a checklist of hidden curriculum practices in school from a gender perspective.

Check Your Progress I

1. What is the gender auditing of classroom transaction?

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

2. What is the hidden curriculum in the classroom?

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

3. How can the hidden curriculum be made gender sensitive?

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

7.4 APPROACHES FOR CREATING GENDER SENSITIVE TEACHING AND LEARNING ENVIRONMENT

It is a well-known fact the gender is a cross cutting concern across all disciplines and is basic to the construction of knowledge. The knowledge which has been shaped in every discipline and through the medium of language makes the inequalities of gender seems natural. It is important to critically challenge this and deconstruct this knowledge for redressing the inequities.

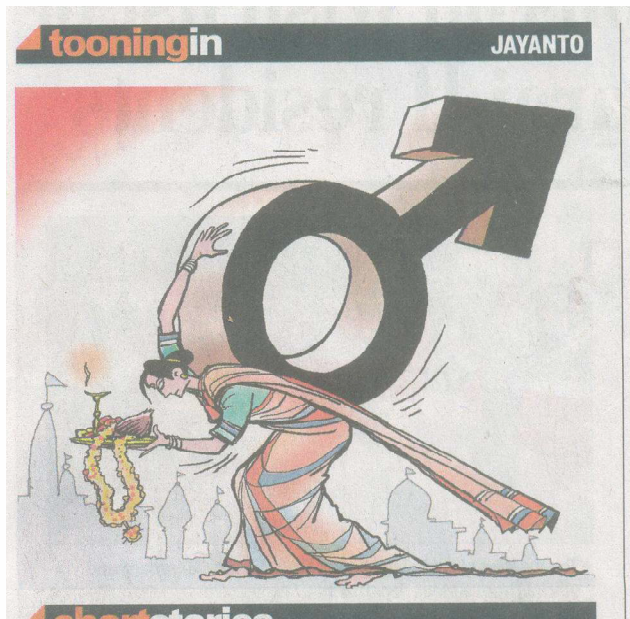
Discriminatory traditions and practices that exist in any society are sustained because of the prejudicial attitudes of the people of the society and language used. These attitudes are influenced by one's own socio-cultural environment. The teacher should help students to reflect on their personal value systems and perceptions of gender issues. Discussions can be held on certain statements like.

- Men are the heads of households and all decisions related to the family should be taken by them.
- Men and women should be equal partners in all development processes.
- A women's place is home and she should concentrate on household chores and child rearing activities.
- Men and women should share household responsibilities and decisions
- Women should have same rights and opportunities as men.
- Discussion can be held on the cartoons given below on the rights of women to pray in religious places.



Source: Hindustan Times, 30 January 2016

Discussions should also be held on prevailing attitudes and whether gender roles are static or do they change with time and place. The people's values are all influenced/conditioned by the society in which they live. Values are attached to the roles of women and men. As roles are not biologically determined but are determined by socio-economic and cultural conditions they can change. When roles change the personal value, system also needs to change.



Source: H.T. 27 May 2016

The education of girls and women is considered as important for supplementary income generation, reducing fertility rate and thus controlling population and for better family upkeep. They have never been seen as individual human beings or having their own identity. This also shapes our education system and classrooms. The curriculum presentation of gender relations is very often based on the ideas perpetuated by the dominant group i.e. males. The contributions, capacities and perspectives of women are very rarely recognized independently. To generate awareness among the students on gender sensitivity, the following activities can be conducted in the classroom.



Source: H.T, Wednesday, June 08, 2016

- Teacher can ask the students to critically analyze the newspaper clipping as to how gender analysis does not operate in vacuum-it always works in tandem with forces of caste, class and religion.

- An activity can be done to make the students understand that differences between men and women can lead to creation of constraints for both girls and boys. The activity will focus on the fact that this difference is not based on biological differences but created due to socialization. The boys and girls can be asked to write the characteristics common to men and women, three exclusively male characteristics and three exclusively female characteristics. Since there are no exclusive male characteristics that no woman has and vice versa in an ideal situation student should not come up with any characteristics in the second and third options. However, some students may write same characteristics exclusively for male and female. Discussions should be held to question the barrier between the feminine and the masculine which limits the self-development of both girls and boys. Discussions should be held on as to what are the biggest differences between individual people regardless of their sex or between girls and boys. These differences may influence the occupational choice or life priorities of individuals.
- Girls and boys can be asked to name the characteristics which are typically female or typically male. They will also think about advantages and disadvantages that male and female characteristics confer upon being men and women. Discussions can be held on how many and what kind of constraints are related to the traditional stereotype of the male role for men and female role for women. Which constraints would the girls and boys would like to eliminate and how.
- Students can also be asked to bring newspaper clipping showing men and women engaging in various activities. These activities can be categorized as most frequent “men’s and women’s” activities. Then the students may be asked to modify them in which women will do the male activities and vice versa. Students can be motivated to create the pictures depicting women doing “typical male” activities and men doing “typically female” activities, for example a muscular man holding a baby. This will lead children to understand that most activities can be done easily by both women and men.

In all activities related to reflection of one’s own gender role it is very important not to judge students’ statements and thus avoid labeling. For children, many experiences can be painful or they may find difficult to speak about their own life and family. It is therefore better to use an approach where children can use other examples from media or historic personalities. Once the children articulate stereotypes in their own words then there should be discussions about the stereotype’s alternatives. It is also important that for the teacher to know that while conducting activities it is important to foster a discussion where everyone is involved. Discussions should be done with an open mind and with respectful approach.

While forming groups for the activities whether to form mixed group boys and girls or single sex group will depend on the theme and the type of discussion we want to have with students. If a discussion is held on a theme of gender roles than a more free and open discussion can be held if it is a single sex group of boys and girls. In a separate group, there is a higher chance to get to the root of the gender stereotype restraining the lives of girls and boys. They can better and more openly focus on their own gender role rather than on that

of opposite sex. In mixed groups, the gender role discussion lapses into some kind of competitions as to who is better and who is worse. The results of the group discussions should be presented in diverse ways like verbal summarization, through posters, role plays, pantomime etc.

7.4.1 Gender Sensitivity through Teaching of Languages

Language is a valuable tool for expressing and reinforcing gender stereotypes and teacher's verbal statements should be gender sensitive. When we speak about important personalities one should explicitly say that important personalities are both men and women. We should speak about female writers, rulers, or scientists etc. When we speak about house hold chores it should not be presumed that it is only women's task but it should be emphasized that it is both women and men who can carry them out. If the text books have gender stereotypical language teachers can motivate the students to modify the text and make it gender sensitive. In a language, a lot of stereotype adjectives are used for men and women who portray them as masculine and feminine. The adjectives used for women are: adorable, charming, sweet, lovely, divine, beautiful, submissive, gentle, emotional, affectionate, soft hearted, talkative, weak, appreciative, attractive, dependent, sentimental and the adjectives used for men are: cool, terrific, great, adventurous, creative, energetic, aggressive, ambitious, assertive, confident, courageous, daring, handsome, independent, logical, rational, self-confident, robust, strong, tough, unemotional etc.

Language cuts across all disciplines and is basic to the construction of knowledge; as a result, it has wide ranging implications for gender relations. The generic use of word man in language designates all humans. Similarly, women are traditionally known by their relational category either by their father's or husband's name or as mother of, sister of daughter of etc. Therefore, it is important to sensitize students to the way language functions and how it naturalizes power difference. It does not merely project which already exists but also shapes our attitudes towards it. Thus using language differently can actually change conditions and situations. While knowledge construction and concept formation from a gender perspective in teaching of languages, the following points should be kept in mind:

- Use of sexist language should be avoided and communication should be done using gender sensitive language in the classroom
- Use language in such a way that it develops a sense of mutual respect and dignity, cooperation and sharing among boys and girls
- Encourage children to speak about their personal experiences from home to school giving equal opportunity to both girls and boys
- Teacher can tell real stories of local role models of brave women, educated women, women writers/poets, women entrepreneurs, eminent and talented women using their own local resources such as newspapers, magazine etc.

7.4.2 Gender Sensitivity through Teaching of Mathematics

It is a common myth that Mathematics is not for girls. Another view is that the syllabus of Mathematics and its teaching does not have any scope of gender discrimination and stereotyping. It is important to break this myth through our curriculum and its transaction by the teachers.

While doing knowledge construction and concept formation in mathematics following points should be kept in mind -

- Use both men and women pronouns/pictures to introduce a unit or concept.
- Work at the home is equally important and productive and should be projected (through mathematical problems) as a responsibility to be shared by all members of the family.
- Dignity of work in all walks of life should be reflected through exercises projecting computation of time, labor, and energy consumed at each job.
- Reinforce growing participatory roles of women/girls in all works of life. Depict women/girls in no-traditional, new occupational roles such as women as managers, traders, executive, businesswomen, driving their own vehicles, pilots, scientists, mathematicians, industrialists etc.
- Show both women and men in problems/visuals related to money transaction e.g. buying, selling and as owners of property.
- Highlight through mathematical illustrations that both sexes have equal right in the family property.
- Develop decision making competence in both boys and girls equally through teaching of mathematics.
- Explain through mathematical problems that female population is less than male population in our country and the declining sex ratio.

7.4.3 Gender Sensitivity through Teaching of Environmental Studies (EVS)

Environmental studies are integration of nature with human beings which makes students to interact with social and physical environment as a whole. EVS teaches them to become sensitive towards their life, their rights and duties, caring and sharing, respect for each other, etc. while doing knowledge construction and transaction of EVS it should be seen that –

- Physical attributes and differences do not reflect superiority or inferiority. There should not be any discrimination between boys and girls being different in physical attributes. Care should be taken to note individual differences in capabilities, abilities and aptitudes of children.
- Basic body structures, functions and requirements are also similar for both boys and girls therefore, no discrimination should be made in providing food, health care and learning experiences.
- Avoid portraying women and men in stereotypical roles e.g. women fetching water, cooking, looking after children and men working outside homes in offices and fields.
- In visuals show persons in various economic activities e.g. scientists, as women because women are also contributing in these activities.
- While teaching EVS involve girls in conducting experiments, practical activities. If they are hesitant for any reason, encourage them, motivate them to ask questions.

- Collect information about eminent women who may be scientists, historians, social workers, panchayat members, activists, local leaders etc. and give their examples at relevant places while teaching EVS. This will motivate girls to continue their education and may help in developing a positive self-concept among them.
- Preservation and conservation of the Habitat is responsibility of all.

7.4.4 Teacher as a Counselor for Creating Gender Sensitivity

The teacher cannot just define his/her role as a knowledge giver but she/he needs to be a facilitator of knowledge and act as a counselor for overall development of the students. Both boys and girls face challenges, problems and difficulties in their lives. But the girl child faces them more due to the societal expectations and she being a girl. Teacher should act as a counsellor to guide girls and boys for their social and psychological development. For this the teacher can take-up the activity given below as a starting point.

Collect information about the students, which can be done through simple group activity by making mixed groups of both boys and girls in the classroom and by asking them to write individually on a sheet of paper, their personal information their strengths, their weaknesses and parental expectations. Brain storming can be done on the responses obtained for boys and girls. This will provide a gender analysis of the differences that occur in that stage of life and help the teacher to perform his/her duties as a counselor in an effective manner.

It is important for the teacher to know that not all problems can be solved by the teacher but at least she/he can develop among students a positive attitude for dealing with the problems. She/he should help the students to arrive at a solution rather than solving the problem on her own.

The adolescent girls need greater counseling as they have to cope with psychological and physical changes occurring due to puberty. There are certain beliefs and restrictions due to the menstrual cycle like not going to the temple or talking to boys freely. All these impact the self-concept of girls and require help from the teacher. As a counselor, it is important for the teacher to keep his/her personal biases aside and address the problem from the students' perspective.

The teacher must be careful and sensitive while responding so as not to pass wrong messages to the students for e.g. when girls are fighting among themselves the teacher might say do not fight like boys. When the boys get emotional, the teacher might say do not cry like girls. The teacher should be gender sensitive and not pass such messages. The issues should be handled in such a way that they develop a positive attitude towards the other gender.

In some cases, it is possible that students who are a part of the classroom have already been confronted with some negative implications of gender stereotypes like gender based violence, sexual harassment or pressures to confine to set norms of being masculine and feminine, thus it is necessary to approach these issues with sensitivity. The teacher should counsel and mentor both female and male learners with regard to the continuation of their studies, job perspective and psycho-social needs. This support should be provided in a gender sensitive way so that both boys and girls do not choose stereotyped paths. For instance,

Gender and Pedagogic Practices girls should not select subjects traditionally regarded as being more “feminine” or boys should not select subjects that are regarded as being more “masculine”.

Activity 2

1. What other approaches according to you can make knowledge construction in classroom gender sensitive?
2. Gender cuts across all disciplines; analyze the other disciplines like history, Geography, Economics etc. from a gender perspective .

7.5 PARTICIPATION AND REPRESENTATION AS VALUES OF GENDER SENSITIVE CLASSROOM

The construction of the female learner as passive may act against her within the participatory teaching and learning context. In the name of classroom discipline a strict division is maintained between girls and boys and a girl who is interactive is pulled up for transgressing the ‘gender code’. Changes in curriculum and classroom organization through participation and representation of girls and women will help in creating gender sensitive environment. In participatory activities, all children can sit on the floor to reinforce equality. They can be engaged in small group work of mixed genders or in mixed pairs. Equality can be modeled through planning and performing activities together. Girls are generally shy and do not open in front of boys but group participatory activities will help in breaking this. In private girls behave with a certain kind of freedom but when they are in public or around boys their behavior change is significant. This would instill in them confidence to do things in front of boys.

Boys and girls should be equal partners in participation and in decision making. Girls generally lack self-confidence because of the low valuation of their work as a result they are hesitant to assume leadership roles. They need to be motivated to take up these leadership roles.

The girls and boys together can play snake and ladder kind of games to understand the different forms of hurdles faced by girls and boys.

For participation and representation as a value for Gender Sensitive Classroom the teacher should-

- Break down hierarchies and power networks that exclude girls and women.
- Development of greater understanding and conditions which lead to bullying, sexism and homophobic behavior.
- Value pupils’ experience and knowledge and have closer involvement of students in planning and evaluating their educational work.
- React cautiously to unfriendly and potentially gender-biased attitudes that learners may demonstrate towards other female and male learners. Help learners question these attitudes in order to prevent them from happening in the future

- Give both female and male learners an equal opportunity to write on the writing board and to present their work or answers to the class.
- Give similar duties to both female and male learners (example cleaning, moving furniture, etc.)
- Support and encourage both female and male learners to be class leaders, possibly having one female and one male as co-leaders.
- If possible rearrange the structure of the classroom seating. This will help in developing an informal and personal connection among students in the classroom.
- Use materials that portray female and male characters in equal numbers and involved in similar activities. If not, the teacher should try to call on learners and help them challenge stereotypes in the portrayal of female and male characters in the teaching/learning materials used
- Display posters on the walls that portray female and male characters in equal numbers and involved in activities together
- Give all students equal attention in advising and mentoring and don't overlook capable but quiet students.
- There are gender differences in communication styles. All the students should be encouraged to participate. In general boys respond to the question more confidently, aggressively and quickly. They are more spontaneous in the class. The girls on the other hand wait longer to respond to questions in class, choosing their words and constructing the answers before speaking.
- Be careful in whom to call upon and how to respond to their questions and answers. React positively to the responses of both boys and girls. All the students should be encouraged to respond. Give each student equal attention and equally specific feedback.
- While curriculum transaction care should be taken to use gender neutral language and attempt should be made to learn all students' names. Try and highlight the contributions of women in all walks of life, this will provide female students with a greater feeling of connection and inclusion. Revise curricula if necessary to include female experiences and to include them in more than just stereotypical ways.
- The students should be encouraged to learn in cooperative small group which is an effective strategy for motivation and achievement of students. The project works and class assignments can be given in groups which will encourage students to work together as a team. Monitor classroom dynamics to ensure that discussion does not become dominated by verbally aggressive students.
- Educators have reported that there is a general decline in school performance among girls entering adolescence that can be related to the decline in the self-esteem of girls as they attain puberty. Thus teachers need to identify this and help girls to come out of it.

Activity 3

Identify different participatory activities which can be conducted to make the classroom gender sensitive.

Empower boys with skills to overcome their gender oppressive attitudes and behaviours such as machoism, bullying, sexual affronts.

7.6 CHANGING POWER EQUATIONS IN CLASSROOM

It is very important for the teacher to assert that equality involves developing in the learner the ability to question the relation of power in the society. A teacher through gender sensitive pedagogy can help in changing power equations in the classroom. While teaching he/she should take care as to whose knowledge is more valued and who can speak. Encouraging a child to speak in class may be important for some children and learning to listen to others may be of priority to others. A teacher's role is to provide a safe space for children to express themselves and at the same time initiate a healthy interaction. An atmosphere of trust would make the classroom a safe space where children can be acknowledged and where resolutions can be mutually worked out. A space where they can practice informal ways to interact with each other and build skills to negotiate with conflicts outside the school. Particularly for girls the classrooms should be spaces to encourage decision making, to question the bases of their decision and to make informed choices.

Considering female learners as passive may act against them within the participatory teaching and the learning contexts. Schools generally in the name of classroom discipline propagate gender based constructions where strict divisions are maintained between boys and girls. A girl who is interactive is discouraged as her behaviour does not fit in the gender code.

The teachers can address the power relations in classroom more effectively by understanding the social milieu of the students and making them unlearn any biased form of socialization. While teaching, teachers must be aware of the socio-cultural practices prevalent in the areas from where the students come from and even about the locales and surroundings area near the school. Schools and classrooms should not be closed structures and there is a need to reach out to the community and nearby locality to make knowledge construction gender sensitive.

The teachers can themselves gather information about the gender perceptions of the community and try to sensitize the community with the help of students. The students can gather information about the work done by men and women in the locality and discussions can be held regarding it. There may be a source of water like lake, tube well, hand pump etc. in the village. The students can collect information regarding the use of water source by men and women and the gender division of labour related to water and who gets more affected by it, which will help to raise crucial questions on power relations.

The teacher can bring newspaper/magazine articles into the classroom and discuss the issues raised in them. They can watch serials, films and popular programs

and develop media analysis skills. Let students say just what they feel and think, encourage them to simply express and articulate. Debates can be facilitated related to violence which will exercise their minds and emotions. Teacher can ask the students to hold group discussions in a participatory manner on the articles below with their family members as to-

- Whether treating women as witches in society is just.
- Whether a crime like rape can be pardoned by just touching the feet of the survivor.

Justice a distant dream for these 'witches'

HTSPECIAL

Deep Mukherjee
deepata.mukherjee@hindustantimes.com

BHILWARA: The wrinkled face of Mangi Bai Kumawat doesn't twitch anymore as she recounts the horrors of the day in 2014 when she was accused of being a daayan or witch and branded with red-hot iron rods.

Instead, a forlorn expression clouds the face of the elderly lady who, like many other women in Bhilwara district of Rajasthan, has little hope of getting justice.

Bhilwara has recorded most number of witch-hunting cases over the years in the state. Many cases were pending in courts and the accused were out of jail.

"Some of them held me forcibly while the others branded my hands, abdomen and... with rods. They called me a witch and told me to get out of the village," Mangi Bai said and showed the scars.

Since the attack occurred before the 2015 Rajasthan anti-witch-hunting legislation was introduced, her case in court doesn't mention that she was branded a witch and cast out of the village.

Jagdish Damami lost his mother Prem Devi in 2010 after she was stoned to death by villagers who accused her of being a witch. "My mother went to work as a labourer at a ceremony of upper-caste people. After the function she asked for payment. Instead, they accused her of being a witch; took her near the edge of the village and stoned her to death," he said.

He alleged that the killers usurped her property later.

Jagdish and his brother haven't been able to return to their village. "The property has been occupied by families of the people who killed my mother and we can't go back home," he said.

Most often the victims are widows or women with no male relatives to look after them. As a result, villagers connive with local ascetics to brand them witches and usurp their property.

But not all are defenceless without any family support.

Bholi Devi was branded a witch in Dariba 12 years ago and a panchayat attended by community elders of three villages decided that she must leave the place for good. Now, Bholi Devi and her family live in Bhilwara city. They were forced to leave and sell their ancestral home in Dariba.

Her 33-year-old daughter-in-law, Hemlata Bishnoi, wonders why only women are called as daayans. "Why can't men be ghosts or wizards?"

Men are not spared too, in case they tried to help a 'witch'. A decade ago, village sarpanch Banshi Kumawat helped a distant relative, Gulabi Bai Kumawat, who was called a witch and her property usurped in Borda village. After 11 years, he was still visiting the courts.

"I had to sell 32 bighas of my land to meet the expense of court cases but this woman hasn't got justice yet," said Banshi, pointing at a 95-year-old frail veiled figure.

The 66-year-old Banshi said he would write to the government. "I will request the chief minister to either help us get justice or to give permission for euthanasia for both of us because this is also a slow death that we have been dying for the past 11 years."

Gulabi Bai Kumawat breaks down as she recounts her long struggle for justice after being labelled a witch.
HIMANSHU VIJAY/HT



Source: HT, Wednesday, July 27, 20

Panchayat 'frees' rapist as he touches survivor's feet

Mrigank.Tiwari@timesgroup.com

Bareilly: In a shocking decision, a local panchayat in Bareilly pardoned an alleged rapist after making him touch the survivor's feet. The entire incident happened in front of a police station. After senior officials came to know of it, a complaint was lodged and an investigation was started.

The survivor, a 30-year-old widow, was working at a levelling project under the MGNREGS at a forested area in Meergunj tehsil on January 28. She was alone at the work site after her fellow workers left for lunch.

The accused, a rozgar sevak named Rohtash, 32, who was in charge of the workers arrived at the spot on a bike. Seeing her alone, he allegedly dragged her to an isolated spot and raped her, threatening to kill her if she reported the assault.

The survivor, later, went to Meergunj police station to lodge a complaint. The constables on duty allegedly refused to entertain her complaint and called up the village pradhan instead, who arrived at the spot with the accused.

The pradhan then called for a panchayat right outside the police station, where Rohtash was ordered to touch the woman's feet.

The panchayat then declared that the alleged rapist was pardoned and asked the survivor to keep mum about the crime.

The survivor then brought the entire matter to the notice of superintendent of police (SP) rural areas Brijesh Srivastava, who reprimanded Meergunj police and directed them to lodge a complaint. "The matter was brought to my notice and I have instructed the circle officer (CO) to investigate the matter. If the allegations are found to be true, strict action will be taken against the accused as well as the panchayat members," Srivastava told TOI.



Source: TOI 4 Feb. 2016

The students can be taken to slum areas for evolving strong response and awareness. They have to be provided with emotional support which will help them in voicing anger, pain, frustration, as well as joys, dreams and hopes. By this they will learn to work through issues and developing balance. Issues need to be raised in a very gentle way, creating a safe space for sharing. At the same time not threatening their identities and comfort zones.

Teachers can without being patronizing or condescending, praise and encourage girls in their work and extend invitations for further assistance as needed. There should be a zero-tolerance policy with clear punitive measure for gender-based teasing and harassment in the class and outside the class. To make students understand the power equations in the society which in turn will help them to change the par equations in the classroom, the teacher can ask the students to perform the following activities.

- Students can be asked to imagine themselves in shoes of others like boys can imagine themselves in the roles of the girls and girls in the roles of boys. Discussions can be held as to – How they are going to behave in the family, school, sports and other activities. What would they want to do which they could not do while they were a girl/boy? Would they like to stay in this situation, why and why not?
- Two mixed groups can be made in the classroom and create a scene where the students must visit their relatives house for a function of a new born baby. The baby is small and they have not seen the baby. The only thing they know is that she is a girl and her name is Khanak. The second group will be told that the baby is boy and his name is Mihir. What present would they be giving to them as a girl or a boy, which kind and colour clothes, which toys, which kind of other things. Discuss as to why they thought that these presents are good for Khanak and Mihir.
- Students can be asked to analyze the way men and women are depicted in both print and non-print media. They can identify the kinds of activities women and men do in advertisements. What products men and women are promoting? What jobs men and women are doing in media portrayal? They also may identify the stereotypical qualities of women and men being stressed upon in the media. There can also be discussion of some of the media portrayal which shows breaking of gender stereotypes.
- Teachers can ask the students to analyze the following news items and hold discussions as to how it will help in breaking gender stereotypes.





Source: H.T. 16.11.2015

We can speak with students about the extent of differentiation of ideas about men and women in literature, film, fine arts and in everyday life. Discussions can be held on the implications of one-sided representation of men and women in the lives of people.

- Students should be made to understand that though we are both women and men but first we are human beings. For this the students should be asked to describe the characteristics of a human being to an alien from another planet. Some of the students may give more "Male" characteristics as a human being's characteristics. This will help the students to uncover the seeming gender neutrality that for being a human being is equivalent to usually being a man and that woman's experiences are less visible. This can be further extended to the invisibility of women's experiences in textbooks, media and other sources.
- The students can work with their textbooks with a lens of gender sensitivity so that they can see how textbooks represent men and women. Discussions can be held on how men and women are depicted and how frequently they occur in content, visuals and illustrations. The kind of roles they are depicted in who is missing from the textbook and in which situation they can be included occur in it. Discussions can also be held on whether the characters and situations in the textbook are identical to or different from real life. What implications can the one-sided depiction of certain groups of people have. What stereotypes does this one-sided depiction of women and men boys and girls reinforce? We can speak about diversities of everyday life that is often missing from textbook for example fathers taking care of babies, female scientists, female pilots, diverse types of families a single mother, families with adopted childless children's couples, transgender families. The rights of the transgender people can be discussed through some newspaper articles as given below:



Source: H.T.16 April 2015



Source: H.T. 11 November 2014

Activity 4

Try and analyze how power equations make the play in school gendered.

7.7 IMPLICATIONS OF DECONSTRUCTION AND RECONSTRUCTION OF TEACHING METHODOLOGY

In the past few years there has been a constant effort by the feminist critiques to expand the boundaries of knowledge across disciplines by including the issues related to gender and other social inequalities such as caste, class and religion. There is a need to have insights into the nature of power and hierarchy analysis of the importance of gender division of labour, the division between public and private and re-valuing of women’s experiences. The linkages between gender and curriculum are complex and challenging and unless the textbooks and teaching methodologies incorporate gender perspectives, the curriculum will portray gender biases. Therefore, it is important for the teacher to recognize the importance of gender and ensure that gender perspective is incorporated in the teaching methodologies so that the students imbibe the value of gender equality.

The engagement of student and teacher in the classroom is important as it has the power to define whose knowledge will become a part of school related knowledge and whose voice will be more heard in shaping this knowledge. The students should not just be observers but should be the part of the discussions and solving issues related to their education. It is necessary to develop their mental skills and make them reason independently. The teacher will have to deconstruct her own teaching methodology according to the need of the students especially for children from underprivileged backgrounds especially girls as the world they inhabit and their realities are underrepresented. The teacher will have to reconstruct such methodology like participatory teaching and learning which involves subjectivity, emotions and experiences of the students, which will help the child to critically understand her surroundings and empower herself. Though participation is a powerful teaching methodology but the teacher has to be cautious in using it often as the teacher's own ideas dominate classroom discussions and it may not be meaningful for the students. It should involve appreciation of experiences of both students and teachers. Real participation works with the principle or recognizing differences. The students share and reflect on their individual differences along with this they also relate the experiences of others who may not be sometimes a part of their social reality.

The students should also be made to learn from conflict as strategy. Students face conflicts related to violence of various kinds, like child sex abuse, seeing domestic violence at home, communal violence and violence at school in the form of bullying. They may even face conflict with their own self, performance in examination, parents' expectations and other adolescent issues. The students come with their own socialization and conflicts to the classroom. Conflict becomes an important part of their lives. They constantly find themselves in situations where moral judgments are passed by the family and the society. The knowledge given in the curriculum is neutral and does not deal with these conflicts. The teacher should provide with alternate ways of dealing with such conflicts both at the individual and collective levels. Especially related to gender the students need to deal with the idea of conflict between what is observed and valued in contemporary society in the social worlds that children inhabit and what can be in a gender equal and world with less of violence.

The students can be asked to respond to following picture which shows the zeal with which the girls are going to school and the boy in the picture is smiling.



If a teacher is teaching a topic in the class and the students critically question the received knowledge the teacher should be able to reconstruct her teaching methodology by group discussions or other participatory learning methods which will encourage the learners to comment, compare and think about elements that exist in their own environment. It is essential to equip students to read against the grain, whether it is a biased text book or any other literacy sources in their own environments. They can even use songs as a powerful medium of discussion, comment and analysis in cultures that are primarily oral. As the repositories of knowledge exist in different mediums, all these forms whether television, advertisements, songs, paintings etc. can be used for creating a dynamic interaction among the learners themselves.

The implications that arise from such teaching methodologies differ in different educational settings based on location, background of learners and different subjects. Reconstruction of such methodology results in changes in curriculum and classroom organization which results in the increased participation of girls and women and other underrepresented groups of students. It helps in questioning the curriculum and breaking down of hierarchies and power networks that exclude girls and women as pupils or teachers. There is a greater understanding of the conditions which lead to bullying, racism, violence and other unruly behavior. The teachers can start valuing students' experiences and knowledge and involve students in planning and evaluating their educational work. There is an increase in critical consciousness among students and they can challenge narrowed conceptions, prejudices and stereotypes. Thus, deconstructing and reconstructing teaching methodology will help provide space for individual students to express themselves freely in the classroom, without fear of judgment and stereotyping.

Activity V

Reading against the grain is an important methodology for deconstruction and reconstruction of knowledge. Give some examples as to how it can be used to make the classroom gender sensitive.

Check Your Progress II

- 4. How can gender sensitivity be promoted through teaching of different disciplines?
.....
.....
.....
.....

- 5. How can a teacher change power equation in the classroom?
.....
.....
.....
.....

7.8 LET US SUM UP

Gender as we all know cuts across all disciplines and is basic to the construction of knowledge. The critical challenge is of deconstructing the knowledge that portrays inequalities of gender. This can be done through analytical participatory and pro-active pedagogical strategies in the classroom. Approaches that equally reflect the life worlds of both girls and women make visible the invisible and will help in changing power equations in the classroom. Pedagogy should move from a transmission mode to a more affirming participatory and a dialogical interaction between the teacher and the students. This is necessary for recognizing the needs of girls and other marginalized students and for creating a learning environment in which their voices are heard. The pedagogy must incorporate conflict as transitional strategy in the classroom.

7.9 UNIT END QUESTIONS

1. Reflect upon your own classroom processes from a gender perspective as discussed in the module.
 - Have there been any situations in your life where you have questioned the gender norms?
 - What approaches have been used by you in your classrooms that encourage learners to comment, compare and think about elements that exist in their own-environment?
 - Analyze any teaching learning material used by you from a gender perspective.

7.10 ANSWERS TO CHECK YOUR PROGRESS

1. Gender auditing of classroom transaction involves the processes whereby the teacher can examine the type of disparities that exist between boys and girls and analyze how they are constructed through curriculum transaction. It helps in understanding the gender related gaps between boys and girls in the classroom in terms of construction of knowledge and through hidden curriculum. It involves auditing of everything that occurs in a learning environment in the teacher-learner interaction, the activities and assignments, evaluation and communication. It helps the teacher to identify the specific needs and strengths of each student whether a boy or a girl and helps in planning and management of classrooms in different settings to ensure equal participation of both boys and girls according to their identified needs and potentials.
2. Hidden curriculum is what students absorb in school which may or may not be a part of the formal course of study for example the interaction of the students with peers, teachers or other adults, how they perceive different people based on class, caste, religion or gender. It includes learning that takes place within and outside classroom in an unintended manner. It also includes as to what ideas and behaviours students feel as acceptable or unacceptable. It is usually unacknowledged in formal settings and is assumed that they do not need to change.

3. The teacher can ask the girls and boys to help around the school without considering their specific roles like boys can be asked to clean and serve and girls can be asked to help in moving the furniture. In other curricular activities like sports, girls can be encouraged to join boxing; cricket etc. and boys can be encouraged to play kho-kho, badminton etc. The teacher should not segregate boys/girls in the classroom e.g. letting girls sit on one side and boys on the other side of the classroom. There can be two monitors in the class both a boy and a girl.

Equal opportunities should be provided to both girls and boys to participate in all types of activities. Gender-based distribution of roles and responsibilities in school like asking girls to receive a chief guest and boys to look after arrangements should be discouraged. Cultural events and other activities should be organized in schools that tend to eliminate gender-based discrimination and promote gender friendly environment in the school. The teacher should address her own biases like whether she perpetuates traditional behavior in the classroom like calling on boys first and encouraging interruptions, argumentations and other traditionally male behaviours while discouraging girls from the same behaviours.

4. Gender is a concern across all disciplines and should be integrated in all the disciplines of knowledge. Language is a valuable tool for expressing and reinforcing gender stereotypes and a teacher's verbal statements should be gender sensitive. When we speak about important personalities one should explicitly say that important personalities are both men and women. We should speak about female writers, rulers, scientists. When we speak about the house hold chores it should not be presumed that it is only the women's task but it should be emphasized that it is both women and men who can carry them out. If the text books have gender stereotypical language, teachers can motivate the students to modify the text and make it gender sensitive. In language, a lot of stereotype adjectives are used for men and women which portray them as masculine and feminine. Use of sexist language should be avoided and communication should be done using gender sensitive language in the classroom.

In the knowledge construction and concept formation in mathematics the teacher should portray work at the home as important and productive with the help of mathematical problems. Dignity of work in all walks of life should be reflected through exercises projecting computation of time, labor, and energy consumed at each job. Growing participatory role of women/girls in all works of life should be reinforced. Women and girls should be depicted in no-traditional, new occupational roles such as women as managers, traders, executive, businesswomen, driving their own vehicles, pilots, scientists, mathematicians, industrialists etc. Both women and men should be shown in problems/visuals related to money transaction e.g. buying, selling and as owners of property.

Environmental Studies is integration of nature with human beings which makes students to interact with social and physical environment. EVS teaches them to become sensitive towards their life, their rights and duties, caring and sharing and respect for each other. The teacher should emphasize that physical attributes and differences do not reflect superiority or inferiority. There should not be any discrimination between boys and girls because of having different physical attributes. Care should be taken to note individual

differences in capabilities, abilities and aptitudes of children. Basic body structure, functions and requirements are also similar for both boys and girls therefore, no discrimination should be made in providing food, health care and learning experiences. Avoid portraying women and men in stereotypical roles e.g. women fetching water, cooking, looking after children and men working outside homes in offices and fields. In visuals persons should be shown in various economic activities e.g. scientists, as women because women are also contributing in these activities. Information about eminent women who may be scientists, historians, social workers, panchayat members, activists, local leaders etc., can be given which will motivate the girls to continue their education and may help in developing a positive self-concept among them.

5. A teacher through gender sensitive pedagogy can help in changing power equations in the classroom. While teaching she should take care as to whose knowledge is more valued and who can speak. Encouraging a child to speak in class may be important for some children and learning to listen to others may be of priority to others. A teacher's role is to provide a safe space for children to express themselves and at the same time initiate a healthy interaction. An atmosphere of trust would make the classroom a safe space where children can be acknowledged and where resolutions can be mutually worked out. A space where they can practice informal ways to interact with each other and build skills to negotiate with conflicts outside the school. Particularly for girls the classrooms should be spaces to encourage decision making, to question the basis of their decision and to make informed choice.

The teachers can address the power relations in classroom more effectively by understanding the social milieu of the students and making them unlearn any biased form of socialization. While teaching, teachers must be aware of the socio-cultural practices prevalent in the areas from where the students come and even about the locales and surrounding areas near the school. Schools and classrooms should not be closed structures and there is a need to reach out to the community and nearby locality to make knowledge construction gender sensitive.

7.11 REFERENCES AND SUGGESTED READINGS/ RESOURCES

1. Creating Gender Equity Through Your Teaching: <http://wrrc.ucdavis.edu/files/misc/genderequity.pdf>
2. Developing Gender Responsive Learning Environments: An IREX Toolkit for Teachers: https://www.irex-europe.fr/IMG/pdf/Gender_and_EducationToolkit.pdf
3. Levtoy, R. (2014). Addressing Gender Inequalities in Curriculum and Education: Review of Literature and Promising Practices to Inform Education Reform Initiatives in Thailand in Women's Voice and Agency Research Series 2014 No.9, The World Bank.
4. Mlama, P., Dioum, M., Makoye, H., Murage, L., Wagah, M., & Washika, R. (2005). Gender Responsive Pedagogy: A Teacher's Handbook. Nairobi, Kenya: Forum for African Women Educationalists (FAWE).

- Gender and Pedagogic Practices**
5. National Focus Group on Gender Issues in Education, NCERT, New Delhi, 2005
 6. UNGEI. (2012). Gender Analysis in Education: A Conceptual Overview. New York: UNGEI.

VIDEOS

- Gender-Responsive Teacher Education: <http://www.youtube.com/watch?v=eZuUY4Vwh3k>
- Gender Stereotyping in the Classroom: <http://www.youtube.com/watch?v=i3BFwRG0Id4>
- How to Avoid Gender Stereotypes: <http://www.youtube.com/watch?v=9ZFNsJ0-aco>
- UNICEF: To Educate a Girl: <http://teachunicef.org/explore/media/watch/educate-girl-feature-length-film>
- Chuppi Todo, Plan India



UNIT 8 STRATEGIES TO PROMOTE GENDER EQUALITY IN THE CLASSROOM

Structure

- 8.1 Introduction
- 8.2 Objectives
- 8.3 Constitutional Provisions and Laws related to Gender
- 8.4 Policies and Programmes Addressing Gender Equality
- 8.5 Human Rights and Women's Rights
- 8.6 Addressing Sexual Harassment in School
- 8.7 Transcending Gender Stereotypes and Enhancing Optimum Potential
- 8.8 Vision for School Practicing Gender Equality
- 8.9 Let Us Sum Up
- 8.10 Unit End Exercises
- 8.11 Answers to Check Your Progress
- 8.12 References
- 8.13 Suggested Readings

8.1 INTRODUCTION

In the previous Unit you have read about the participatory classroom. By now, you have understood the meaning and importance of participation in the classroom. What are the ways in which the process of classroom participation function and operate at various levels? In this Unit, we will study the debates on constitutional provisions and laws. For instance, laws such as 'Sexual Harassment at Workplace Act, 2013' and so on. What is the relationship between laws and gender equality? How have laws brought equality at the societal level? What are the policies and programmes that are dealing with gender equality? Therefore, we need to understand the major debates raised by such policies, programmes and laws in the larger context of gender and society. However, to promote gender equality, what kind of efforts the schools and institutions should consider breaking the existing gender stereotypes? How can schools be engaged to bring out gender equality in everyday life of school children? We will discuss all these issues at length in this unit.

8.2 OBJECTIVES

After studying this Unit, you should be able to:

- learn constitutional and legal provisions on gender;

- know the policies and programme addressing gender equality;
- engage with the debates on women's and human rights; and
- critically analyze the gender stereotypes in schools.

8.3 CONSTITUTIONAL PROVISIONS AND LAWS RELATED TO GENDER

Gender and laws are the prime topics of discussion in the national and international discourse. Laws are the key instrument of empowerment for women. Thus, it is very important to engage with the legal provisions and its impact on gender. Let us read a few constitutional provisions and laws which talk about gender equality. The Constitution of India is a legal, moral and political document that guarantees equal rights to all citizens in the country. The *Fundamental Rights* ensure the safeguarding of individual liberty, along with them the *Directive Principles* also provide justice to the citizens in every sphere such as the economic, social and political across caste and community.

The Fundamental Rights and the Directive Principles of State Policy are stated to be the central principles in the nation state as given in the Constitution. As Flavia Agnes argues, "The Fundamental Rights are justiciable rights which protect individuals from arbitrary, prejudicial State actions. Equality, non-discrimination, freedom, liberty, and protection to minorities are its primary pillars" (Agnes, p. 84: Constitutional Debates). On the other hand, the Directive Principles are the authentic body in the Constitution of social revolution. According to Agnes "The essence of the Directive Principles lies in Article 38 which echoes the Preamble:

The state shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social economic and political shall inform all the institutions of the national life" (Agnes, p.84: Constitutional Debates)

Let us learn about some of the major interventions done in the Constitution for rights of women for gender equality. (The following details/ citations are taken from the book *Women Rights and Law* by Thomas B.Jeyaseelan S.J.pp.87-90)

Article 14: Equality before Law: The State shall not deny to any person equality before the law or equal protection of the laws within the territory of India.

Article 15: Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.

- (1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them.
- (2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to-
 - (a) access to shops, public restaurants, hotels and places of public entertainment; or

- (b) the use of wells, tank, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the public.
- (3) Nothing in this article shall prevent the State from making any special provision for women and children.
- (4) Nothing in this article or in clause (2) of article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizen or for the Scheduled Caste and the Scheduled Tribe.

Article 16: Equality of opportunity in matters of public employment

Article 17: Abolition of untouchability

Article 19: Protection of certain rights regarding freedom of speech, etc.-

- a) To freedom of speech and expression;
- b) To assemble peacefully and without arms;
- c) To form associations or unions;
- d) To move freely throughout the territory of India;
- e) To reside and settle in any part of the territory of India
- f) (right to property – deleted)
- g) To practice any profession or to carry on any occupation, trade or business.

Article 21: Protection of life and personal liberty

No person shall be deprived of his life or personal liberty except according to the procedure established by law.

Article 23: Prohibition of traffic in human beings and forced labour-

- (1) Human trafficking and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.
- (2) Nothing in this article can prevent the State from imposing compulsory service for public purposes, and in imposing such service State shall not make any discrimination on grounds of religion, race, caste or class or any other form.

Article 24: Prohibition of employment of children in factories, etc.

No child below the age of fourteen years shall be employed to work in any factory or mine or engage in any other hazardous employment.

Article 39(d): The State is directed to provide equal pay for equal work;

Article 42: State is directed to make provisions for ensuring and human conditions

of work and maternity relief; and Article 15(A)(e) of the Indian Constitution says that, a fundamental duty is imposed on every citizen to renounce practices that are derogatory to the dignity of women.

However certain interventions of laws through various judgments are remarkable. The efforts of women’s groups/ women’s movement are also significant towards the question of women’s equality and rights in which the Constitutional provisions are making positive interventions. For instance, The Maternity Benefits Act, 1961, The equal pay for equal work under the enactment of The Equal Remuneration Act, 1976, The Protection of Women from Domestic Violence Act -2005, The Sexual Harassment at Workplace -2013 are some of them. Moreover, the demand for reservation for women in parliament or campaigns against political violence, rape, dowry, sex selection abortion, and surrogacy and so on are also addressed. The Nirbhaya case of 16th December 2012 brought the new discourse about criminal amendment laws with the recommendation of Justice Verma Committee. The committee has also recognized the category of martial rape which can be considered as a landmark intervention for the feminist movement. It also talks about acid attacks, child sexual abuse, Khap panchayats and honor killing etc.

Check Your Progress I

1. Write details about article 15 of the Indian Constitution.

.....

.....

.....

.....

.....

You must know the Labour Laws for empowerment of women.

- The Factories Act, 1948- Several provisions protecting women at workplace are in this Act, for instance, occupational safety, provisions of sanitation and crèche facilities.
- The Mines Act- This Act prohibits the employment of women underground and provides for restricted timings of work for women employed above the ground.
- Maternity Benefit Act, 1961- This Act Provides for maternity leave and benefit to protect the dignity of motherhood and justice.
- The Equal Remuneration Act, 1976- This Act provides equal remuneration to men and women workers for same work or similar work.

(Cited from Saumya Uma, pp. 70-92).

No.	Section	Offence	Nature of the offence	Maximum Punishment
1	294	Doing any obscene act in any public place; singing, reciting or uttering any obscene songs, ballad or words in or near public place	Cognizable Bailable	3 months or fine or both
2	304 B	Dowry Death	Cognizable Non-bailable	Minimum: 7 years Maximum: Life imprisonment
3	313	Causing miscarriage without woman's consent	Cognizable Non-bailable	Life imprisonment or 10years and fine
4	314	Death caused by act done with intent to cause miscarriage; -if done without the consent of the woman	Cognizable Non-bailable	10 years and fine Life imprisonment or 10years and fine
5	315	Act done with intent to prevent a child being born alive, or to cause it to die after its birth	Cognizable Non-bailable	Imprisonment or 10years and fine or both
6	316	Causing death of unborn child by act amounting to culpable homicide	Cognizable Non-bailable	Imprisonment and 10 years and fine
7	317	Exposure and abandonment of child under twelve years, by parent or person having care of it with intention of wholly abandoning	Cognizable Bailable	Imprisonment or 7 years and fine or both
8	318	Concealment of birth by secret disposal of dead body	Cognizable Bailable	2 years or with fine or both
9	323	Simple hurt-wife beating	Non-cognizable Bailable	1 years or with fine up to Rs.1000 or with both
10	324	Simple hurt with dangerous weapons or means	Cognizable Bailable	3 years or with fine or with both
11	325	Grievous hurt-wife beating	Cognizable Bailable	7 years and with fine
12	326	Grievous hurt with dangerous weapons or means	Cognizable Non-bailable	Imprisonment for life or 10 years and with fine

Gender and Pedagogic Practices

13	354	Assault or use of criminal force to a woman with intent to outrage her modesty	Cognizable Bailable	2 years or fine or both
14	363 A	Kidnapping or obtaining the custody of the minor in order to employ such minor for the same reason	Cognizable Non-bailable	10 years and fine Imprisonment for life and fine
15	366	Kidnapping or obtaining or inducing woman to compel her for marriage or cause her defilement, etc.	Cognizable Non-bailable	10 years and fine
16	366 A	Procuration of minor girl	Cognizable Non-bailable	10 years and fine
17	366 B	Importation of girl from foreign country	Cognizable Non-bailable	10 years and fine
18	372	Selling or letting to hire a minor for purpose of prostitution	Cognizable Non-bailable	10 years and fine
19	373	Buying or obtaining possession of a minor for purpose of prostitution	Cognizable Non-bailable	10 years and fine
20	374	Unlawful compulsory labour	Cognizable Bailable	1 years or fine or with both
21	376	Rape	Cognizable Non-bailable	Minimum: 7 years Maximum imp. For life
22	376 A	Intercourse by a man with his wife during separation	Cognizable Bailable	2 years and fine
23	376 B	Intercourse by public servant with woman in his custody	Cognizable Bailable	5 years and fine
24	376 C	Intercourse by superintendent of jail, remand home, etc.	Non-Cognizable Bailable	5 years and fine
25	376 D	Intercourse by any member of the management or staff of a hospital with any woman in that hospital	Cognizable Bailable	5 years and fine
26	377	Unnatural offences	Cognizable Bailable	Imprisonment for life or 10 years and fine
27	493	Cohabitation caused by a man deceitfully inducing a belief of lawful marriage	Cognizable Bailable	10 years and fine

28	494	Bigamy-Marrying again and during lifetime of husband or wife	Cognizable Non-Bailable	7 years and fine
29	495	Some offence with concealment of former marriage from person with whom subsequent marriage is contracted	Non-Cognizable Non-Bailable	10 years and fine
30	496	Marriage ceremony fraudulently gone through without lawful marriage	Non-Cognizable Bailable	7 years and fine
31	497	Adultery	Non-Cognizable Bailable	5 years or fine
32	498	Enticing or taking away or detaining with criminal intent a married woman	Non-cognizable Bailable	2 years and fine
33	498 A	Husband or relative of husband of a woman subjecting her to cruelty	Non-cognizable Bailable	3 years and fine
34	500	Defamation	Non-cognizable Bailable	2 years or fine or both
35	509	Word, gesture or act intended to insult the modesty of a woman	Cognizable Non-Bailable	1 year or fine or both

Source: *Women Rights and Law (2005)* by Thomas B.Jeyaseelan S.J.pp. 110-116., published Indian Social Institute.

All citizens are equal under the Constitution of India. Let us read some case studies on law and equality of gender. Let us also read some case studies on right to equality.

CASE STUDY I

India is witnessing diverse struggles related to the freedom of expression, right to faith, gender equality and so on. Struggle of Trupti Desai for the right to stop the gender bias related to the temple entry is one of the most important and contemporary incidents which has foregrounded multiple dimensions of equality and faith. In other words, Trupti Desai with other activists of an organization called *Bhumata Brigade* decided to challenge the tradition that prevents women to enter *Shani Shingnapur* temple in Maharashtra. They challenged the belief that the vibrations that come from the idols, harm women and therefore women are not allowed to enter the sanctum sanctorum. Her organization was founded in the year 2010 at a village near Pune. Trupti Desai argued that “My organization made the decision... We were affected when the temple was “purified” after a girl entered the sanctum. We would have been thinking of a way that breaks the tradition which discriminates against women” (Trupti, 2016). She further argued that “I am a devotee of *Lord Shani* and I want the Temple Trust to respect the women” (Trupti, 2016).

Source: Economic Times, Samrat Phadnis, *I'm not doing anything for publicity: Bhumata Brigade's Trupti Desai.*

<http://economictimes.indiatimes.com/news/politics-and-nation/Im-not-doing-anything-for-publicity-Bhumata-Brigades-Trupti-Desai/articleshow/50782511.cms>

CASE STUDY –II

Religion and individual freedom is always discussed in the context of the ethical core of the religion versus the individual's approach/standpoint related to her/his religion or any form of faith or religion. Patriarchy has penetrated the core of religion across the globe. Gendered nature of faith thus leads to marginalization of women who follow that religion. *Bharatiya Muslim Mahila Andolan* has 50,000 members in fifteen states. Activists of *Bharatiya Muslim Mahila Andolan*, an independent, secular Muslim women's organization raised the issue related to Muslim women's discrimination related to *Haji Ali Dargah*. They could enter the sanctum sanctorum via separate entry. Women had to offer prayers and had a different entry location.

One of the activists saw the steel barricade that prevents women from entering the sanctum sanctorum. Activists thus visited the members of the Trust and enquired the reasons for the prevention of the entry. The president of the *Haji Ali Dargah* Trust said that women who wear certain forms of dresses expose the parts of their body. It also said that it is done for the "safety and security of women". It is also argued that earlier, they were not aware of the provisions of "shariat and made a mistake and therefore had taken steps to rectify the same". The petitioners sought the help of diverse, state authorities to find out a solution to the problem. Based on the Article 14, 15, and 16 women should be allowed to enter the sanctum sanctorum like men. Bombay high court's verdict ruled in favour of the petitioners in this case has raised several debates related to the nuances of faith, gender and so on. This judgment created emphasis on the fundamental rights that are enshrined in the constitution. Religious law and gender equality are viewed as contradictory and conflictual in nature. It is questioning, the patriarchal appropriation of religion. Struggles of these sorts that address the larger questions of gender equality and religion have provoked social movements in India to rethink about the contemporary debates related to religions and their positions on gender equality. Thus, women's assertions for human rights have expanded the question of social justice. One of the debates that emerged was whether a custom must be justified or one needs to follow the Constitution. Right to equal access in the context of religion has widened the societal struggles related to democratization of entry to sacred realms.

Source: The Hindu, Newspaper. Richa Khare and Shivam Patel, *Haji Ali entry ruling a victory for women say petitioners.*

<http://www.thehindu.com/news/cities/mumbai/womens-entry-into-haji-ali-sanctum-a-victory-for-women-say-petitioners/article9037096.ece>

Check Your Progress II

2. Write about the struggle of Trupti Desai for the equal rights of women?

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

8.4 POLICIES AND PROGRAMME ADDRESSING GENDER EQUALITY

Several policies and programmes were introduced since India's independence. We shall review the important policies here.

Colonial modernity and its impact on education in India have raised new questions related to social mobility, equality and education. Post-colonial education has witnessed innovative ways of educational thinking and satisfactory results in society. Gender was central to those concerns related to education. For instance, National Committee on Women's education was one of the pioneering committees that emerged in Postcolonial/post-independent India. Durgabai Deshmukh played a significant role and it got constituted in the year 1958. The Committee pointed out that lack of education of girls and boys determines the social backwardness. National Council for Women's Education (1959) was formed as a part of the Committee's recommendations to design policies to widen practices related to the education of girls. It broadened the public discourse by initiating new educational programs that accelerate the consciousness and social mobility of women from diverse sections.

It is important to revisit history to understand the background of several programs and policies that were created to end the social disparity related to education. For instance, Kothari Commission on Educational Reforms (1964-1966) that was formed to develop the educational scenario in India played a vital role in the thoughts and practices related to education. It led to the foundation of State Boards of Education and School Education Commission. These institutions were created to ensure equality in the field of education. One of the important committees that considered the larger questions of education and gender equality was the Committee on the Status of Women in India (1975). It analyzed the diverse aspects of law, Constitution and administration in the context of the lives of women. It also argued that women's education is underdeveloped. Thus; it suggested co-education as a viable alternative that can link education and gender equality. It also suggested common educational program for girls and boys up to tenth class. It also allowed boys and girls to select all courses on equal basis. Thus, it tried to minimize the gender stereotyping related with the identities of students, nature of courses/subjects and so on. It also recommended that boys and girls at the primary level should be taught dance, music and work. Some of the chapters in the policy documents exemplify the higher level of consciousness related to gender equality. For example, chapter named "Education for Women's equality" in The National Policy on Education (1986) argued that education can operate as an "agent of basic change in the status of women". It aimed to correct the earlier, gendered inequalities and move towards a bright world of gender equality. It imagined national education should play a key role in the development of women. Thus; it addressed the concerns related with the empowerment of women. It analyzed illiteracy as an obstacle to the overall growth of women.

Policy makers realized that elementary education also faces gender disparity. Efforts were initiated through District Primary Education Programme (DPEP) in the year 1994. It attempted to address the inclusion and opportunities of girls related to education. It also emphasized on the marginalized sections' access to education. It discussed the measures that can tackle the questions related

to access, quality and retention of girl students. Broadly, it focused on the perspectives that reflected on the educational -upward mobility of girl students.

Literacy is one of the key aspects that determine gender equality. Female illiteracy from the underdeveloped states created problem for the educational opportunities and status of women in those states in particular and national level in particular. Therefore, National Literacy Mission was created to address the larger questions of female illiteracy. In addition to National Literacy Mission, Total Literacy Mission was also started to reduce the illiteracy and gender related educational contraries. Elementary education of girls from marginalized sections is addressed through the National Programme for Education of Girls at Elementary Level (2003). It focuses on remedial forms of teaching, helpful courses, provision of stationery and so on. It also focuses on Girls from scheduled castes, scheduled tribes, below poverty line sections, minorities, other backward classes and their diverse aspects such as residential facilities, programmes related to personality development and so on. For instance, it provided residential programmes related with upper level-primary education for girls from marginalized sections and provided opportunities for girls from rural areas in different, fundamental levels of education. It also focused on the significance of communication skills. It addressed the need of consciousness related to health. Central Social Welfare Board has introduced condensed course of education to address the educational needs of the women from the most marginalized communities/regions. It is initiated in the context of stark gendered divisions that lurk in the vestiges of secondary/higher education. State based policies have impacted the educational mobility of the women. For instance, women from the developed states have achieved higher level of educational mobility than the women from the underdeveloped states. This hiatus of educational underdevelopment accelerates the inequality among the women from the diverse caste-class, social compositions. Eleventh Five Year Plan (2007-2012) has contributed to the gender equality in education through the increase in representation of girls and boys at the elementary level. Universalization of secondary education which is a part of the Eleventh Five Year Plan will lead the Indian education realm in a positive direction. Gender equality will thus democratize the ethnocentric and patriarchal dimensions of educational thought/practice.

8.5 HUMAN RIGHTS AND WOMEN'S RIGHTS

Questions of human rights are transforming according to the global and national political environments. At the same time, the question of citizenship is also becoming complex across the globe. New social movements have redefined the understanding of rights through their paradigm shifts from the grand ideologies and traditional, political parties. However, these old as well as new political praxis coexist and certain consensus persists among them like the larger social and political conundrums related to the rights of the women.

Patriarchy is the social order that legitimized the domination of men over the women. Family, by the radical feminists, is considered as a central, social institution that legitimizes patriarchy (Millet, cited in Pilcher and Imelda, 2005:95). One of the central contraries that haunt the Indian society is that of the contradiction between the political and social dimensions of democracy. Constitutional privileges empower the diverse sections in society. However, majority of the society still follows certain stereotypes and taboos related to

the marginalized sections in the society. Therefore, the complexities of empowerment and marginalization of women have to be explored in that context. One of the vexing questions before Indian society is whether it has addressed the challenges that exist before the social mobility of Indian women. What are the antecedents of the rights of women in India? To explain this question, one needs to know the vestiges of agency that lurk in the larger terrain of women's articulations for their rights. For instance, one needs to revisit the broader debates that revealed the notion of agency of women in the global/national human rights context.

It is argued that contemporary Indian women's movement have "two moments-the moment of making liberatory demands based on essential identities, and the complementary moment of deconstructing these identities-right from its beginning in the mid-1970s" (Desai,1997 :111). It further leads to diverse, political articulations. It attempted to explore the larger questions related to law and in turn expanded the meaning of human rights in India. It is further argued that the autonomous women's movement has to be seen in the background of the political change that happened in India during "late 1960s" and "early 1970s" through the assertions of employees in the public sector, pupils, workers, adviasis and peasants (Kothari,cited in Desai,1997:121) . It is analyzed that women activists who were alienated from the male activists who considered the oppression of women as "secondary to class oppression" made women activists to rethink about their "gendered division of labour" within the protest movements" (Desai,1997,111-.12). It is asserted that western feminist approaches such as socialist and Marxist feminist interventions influenced the Indian feminist thought/practice and it led to new forms of rethinking/rereading praxis. "The Report of the National Committee on the status of the women" (1975) created a difference in the feminist understanding in India.

It addressed the marginalized location of women in Indian society. It also accelerated the activities of independent feminist groups. It addressed the issues related with women and development. Broadly, women's groups forged alliances with another human rights activist across India. For instance, the Mathura rape case based activism condemned the brutal rape of a fourteen-year-old tribal girl and it sparked new perspectives on the linkages between the status of most oppressed women and social/political inequality. Legal activism and women's activism thus provided new dimension to the law and social change. For instance, four law professors from the University of Delhi who fought a legal battle during 1978 encouraged the women's movement to engage with deployment of law for social transformation. Women's groups also addressed issues such as sex-selective abortion, sexual violence and communalism, dowry based violence and so on (Gandhi, Shah, Kumar, cited in Desai, 1997:113). Women's groups diversified the ideological content and modes of resistance across different regions in India. For instance, they exposed the perpetrators of crime to the public through 'public shaming'. Protest marches created major awareness among the educated and illiterate sections in the society. Poster exhibitions, street theatres and poster protests created new awareness about the rights, law and justice among the women who face multiple forms of gendered oppression. Women's groups intervened in the field of criminal law to convert the law for large scale, societal transition (Desai, 1007:113).

Women's self-groups, for Manisha Desai, that supported women at distinct phases of their life were motivated by the "protest groups". However, it is

observed that “autonomous women’s groups” realized the politics of cooption and depoliticization by the status quo. Activists indulged in serious rethinking about the nature of patriarchy understood that patriarchy is very much present in the family of husband as well as natal families. Thus, they contributed innovative ideas to understand the oppressed location of women. They emphasized the universal nature of violence. For instance, autonomous women’s organizations considered rape as a “violation of human right of a woman to have control over her body. It is not just a sexual offence; it is an exhibition and confirmation of power” (Abraham, cited in Desai, 1997:115). Class based feminism of women’s groups created dissolution among the women activists who argued that caste reproduces patriarchy. They also argued that social composition of women group leaders is from privileged-class/caste locations and whether such elite leaders have the epistemic priority to speak about the rights of the lower class-caste women. The shift from class to caste is contested. At the same time, women’s groups have started recognizing the change in such theoretical/practical shifts. Women’s groups argued for the equal rights related to religion and challenged gendered/politicized religion. They have adopted very careful approaches to the issues related to politicization of religion, communal violence and so on.

8.6 ADDRESSING SEXUAL HARASSMENT IN SCHOOLS

Discussion about sexual harassment is considered as a taboo in a society that is sexually repressed in all respects. Norms and regulations across the globe, thus, condition discourse on the diverse aspects of sexuality. However, these conditioned discourses about sexuality do not allow any critical scrutiny of the exploitation related to sexual behaviour. Sexual exploitation of children thus is not much debated due to the patrimonial order and its ambiguous silence on the role of the elders. Silence thus defends traumatic impact on the children. However, international political discourse and human rights paradigms have recognized the catastrophe created by sexual harassment in the day to day lives of children and how it subjects children to certain, psychological states of mind.

However, sexual harassment in schools has become an area of discussion in the ramified, post-globalized Indian media. The issues and diverse aspects of sexual exploitation of children are discussed as a part of the debates that deepen democracy. Those debates thus help to think about the rights and self-dignity of children. Those discussions thus raise larger questions related to the limits of the educational thinking and practices. It enquired whether our educational thoughts are fallacious and incompetent to address such forms of exploitation. Sexual harassment of children thus is rampant within the families to that of public spaces. Sex education and moral education are discussed within the spheres of education. However, the increase in the sexual harassment of children shows that it has not impacted much on the public conscience. However, Indian legal discourse has produced cogent understanding related to sexual harassment and it has provided valuable suggestions and legal remedies in this context.

Ministry of women and Child Development introduced “The Protection of Children from Sexual Offences or POSCO Act in the year 2012. According to this act, child is defined as a person below eighteen years of age. It addresses the “wellbeing” of the child and addresses the overall development of the child. It is concerned with the social and emotional aspects related with the lives of

children. Definition of diverse categories of sexual abuse is very much central to this act. It deals with penetrative and non-penetrative assault, pornography, sexual assault and “deems sexual assault to be “aggravated” under certain circumstances, such as when the abused child is mentally ill or when the abuse is committed by a person in a position of trust or authority vis-a-vis the child, like a family member, police officer, teacher or doctor. People who engage in trafficking children for sexual purposes are also punishable under the provisions relating to abetment in the Act. The Act prescribes stringent punishment graded as per the gravity of the offence, with a maximum term of rigorous “imprisonment for life and fine”

<http://www.ncpcr.gov.in/readhttp://www.ncpcr.gov.in/index1.php?lang=1&level=1&&sublinkid=14&lid=607>

National Commission of Protection of Child Rights under Section 44 of the Protection of Children from Sexual Offences (POSCO) Act and Rule 6 of POSCO Rules (2012) also looks into the following aspects;

1. To monitor in the implementation of Protection of Children from Sexual Offences (POSCO) Act, 2012.
2. To monitor the designation of Special Courts by State Governments
3. To monitor the appointment of Public Prosecutors by State Governments;
4. To monitor the formulation of the guidelines described in section 39 of the Act by the State Governments, for the use of non-governmental organizations, professionals and experts or persons having knowledge of psychology, social work, physical health, mental health and child development to be associated with the pre-trial and trial stage to assist the child, and to monitor the application of these guidelines;
5. To monitor the designing and implementation of modules for training police personnel and other concerned persons, including officers of the Central and State Governments, for the effective discharge of their functions under the Act;
6. To monitor and support the Central Government and State Governments for the dissemination of information relating to the provisions of the Act through media including the television, radio and print media at regular intervals, so as to make the general public, children as well as their parents and guardians aware of the provisions of the Act;
7. To call for a report on any specific case of child sexual abuse falling within the jurisdiction of a CWC;
8. To collect information and data on its own or from the relevant agencies regarding reported cases of sexual abuse and their disposal under the processes established under the Act, including information on the following:

Number and details of offences reported under the Act;

Whether the procedures prescribed under the Act and rules were followed, including those regarding timeframes;

Details of arrangements for care and protection of victims of offences under this Act, including arrangements for emergency medical care and medical examination; and

Details regarding assessment of the need for care and protection of a child by the concerned CWC in any specific case.

9. To assess the implementation of the provisions of the Act and to include a report in a separate chapter in its Annual Report to the Parliament.

(Cited from website of <http://www.ncpcr.gov.in/index1.php?lang=1&level=1&&sublinkid=14&lid=607>)

Therefore, it is important to introduce such debates of sexual harassment in the teaching curriculum regarding the rights and laws of children. It should be mandatory in all public and private schools. At the same time, moral education should be simultaneously taught as a compulsory subject which would cultivate values and ethics in the mindset of children for creating a healthy society.

Check Your Progress III

3. How can we promote gender equality in schools? Write a note about it.

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

8.7 TRANSCENDING GENDER STEREOTYPES AND ENHANCING OPTIMUM POTENTIAL

Gendered understanding of schools is a shift from the sexist perceptions within the school. In other words, sexual division of categorizing pupils to that of social construction of a girl / a boy / a transgender will be a novel and positive change for education, development and democracy. Such an approach attempts to understand the multiple identities within the class room and tries to ensure the right to education of diverse students. Therefore, the division of the students based on biological markers is reactionary in every respect. To democratize the education, one needs to attempt to address the diverse identities of students. In addition to the new reading of the students on gender lines, the teaching community should generate intersectionist understanding of multiple identities based on gender, class, caste, race, and ethnicity and so on. For instance, texts books can be sites of such inclusive reading of the pluralism of the society and such an understanding of the equality of diverse voices within the educational sphere thus leads to a broadened definition of educational justice. Male socialization thus is subjected to critical analysis and teachers should introduce students to the ways in which their social locations/identities are framed to deconstruct such closed/ethnocentric educational milieu. In turn, students will be introduced to an open space of critical pedagogy which accommodates the diverse, gendered locations. Educationists should map the ideologies that

strengthen the patriarchal as well as other dominant ideologies which strengthen the oppression of women, girls and so on.

The dominant culture that legitimizes patriarchy can be subverted through introducing alternative cultural forms such as gender sensitive text books, music, performances etc among the students to inculcate a new sense of empowering education. Leadership of students needs to be free from gender stereotyping and students need to be introduced to the history of the social movements that addressed gender equality at the global and national levels. They should be made sensitive to deploy civilized language that defines gender stereotyping in the day to day school life of pupils. Construction of knowledge is usually looked at with the patriarchal eye of the society. Reading of knowledge based on male centered point of view marginalizes the location of women in the production of knowledge. Girls and their contribution to knowledge production thus is undermined in a society which positions the boy as the harbinger of fortune, knowledge and so on. Teachers need to be critical to such reactionary ideologies which highlight boys as the carriers of knowledge and do not count the immense competence and contribution of girls to diverse forms of knowledge in any society. Teachers and students need to be introduced to the larger debates on knowledge production and its linkages with patriarchy. Social locations of the knower girls have to be understood to recognize their contribution to diverse fields of society.

8.8 VISION FOR SCHOOL PRACTICING GENDER EQUALITY

A school that practices gender equality combines healthy educational theory and practice. Democracy that is key to education can only be implemented through gender equality. The social and political dimension of democracy is expanded through the recognition of gender equality. In other words, social and political inclusion of girls within the larger national/global paradigms of human rights contribute certain right and correct actions within the broad sphere of education. Educational intuitions should revisit the questions related to formal and substantive equality to have balanced, educational space. Policy regime in educational studies can bring out sensible programs to diversify the curriculum. Gender equality can be introduced through the very text/practice of the educational institutions. The space of education generally is gendered in any society that is plagued by the dominant ideology of patriarchy. For instance, boys and girls are differentiated in the allocation of space in the class room. Educational experts argue that such organizational stereotyping is patriarchal and it should be undone. In addition to that scholars have analyzed the politics of assignment culture. Scholars have analyzed that assignments are given usually in patriarchal manner. For instance, boys are taken for granted as those who can move outside the school and tackle the problems. Thus; boys are equated with certain forms of ability. On the contrary, girls are stereotyped as those who cannot cope up with the harsh realities of society. Policy makers have analyzed this understanding of the teaching community as limited and negative in understanding the capabilities of girl students. For instance, the traditional, educational sphere which is not exposed to the vibrant idea of gender equality, assigns girl students with certain stereotypical acts such as cleaning and sweeping class rooms, cooking meals in schools and so on. Progressive schools should

discard the gendered and societal stereotyping of girls and have to treat girls in an equal fashion.

8.9 LET US SUM UP

Thus, this Unit broadly discusses the gender equation in schooling. It also encourages us to think seriously about gender equality, the safety and sexual harassment of children in the school as well as educating the teachers about the rights of children such as National Commission of Protection of Child Rights under Section 44 of the Protection of Children from Sexual Offences (POSCO) Act and Rule 6 of POSCO Rules (2012) and so on. Moreover, it reflects upon the role of the teacher which can bring radical changes to break the stereotypes among students based on gender such as girls and boys, their roles in everyday life and so on. Hence, it is the responsibility of the society to assure a safe, healthy atmosphere with values and ethics in which the students can grow and live and respect each other with democratic values. This unit also talks about legal interventions and measures through Constitution for gender equality. How to promote gender equality in the classroom and teaching is one of the important aspects covered in this unit.

8.10 UNIT END QUESTIONS

1. What are the measures the school should take up to promote gender equality? Discuss with the help of a case study.
2. Discuss the various laws related to gender equality through legal process. Give an example which demonstrates gender equality.
3. Discuss the policies and programmes of Government of India to bring about gender equality after Independence.
4. Do you think teachers have a key role to play in breaking gender stereotypes? Analyze.

8.11 ANSWERS TO CHECK YOUR PROGRESS

1. Article 15: Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth. It says that
 - (1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.
 - (2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to-
 - (a) access to shops, public restaurants, hotels and places of public entertainment; or
 - (b) the use of wells, tank, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the public.
 - (3) Nothing in this article shall prevent the State from making any special provision for women and children.

- (4) Nothing in this article or in clause (2) of article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizen or for the Scheduled Caste and the Scheduled Tribe.
2. Struggle of Trupti Desai for the right to stop the gender bias related to the temple entry is one of the most important and contemporary incidents which has foregrounded multiple dimensions of equality and faith. In other words, Trupti Desai with other activists of an organization called Bhumata Brigade decided to challenge the tradition that prevents women to enter Shani Shingnapur temple at Maharashtra. They challenged the belief that the vibrations that come from the idols, harm women and therefore women are not allowed to enter the sanctum sanctorum. Her organization was founded in the year 2010 at a village near Pune. Her organization made the decision to enter the temple by emphasizing that women and girls are not impure and therefore they will enter sanctum. Women also are the devotees of Shani and have an equal right to enter the temple.
3. Social and political dimension of democracy is expanded through the recognition of gender equality. Social and political inclusion of girls within the larger national/global paradigms of human rights contribute certain rights and correct actions within the broad sphere of education. Educational intuitions should revisit the questions related to formal and substantive equality to have balanced, educational space. Policy regime in educational studies can bring about sensible programs to diversify the curriculum. Gender equality can be introduced through the very text/practice of the educational institutions. Space of education generally is gendered in any society that is plagued by dominant ideology of patriarchy. For instance, boys and girls are differentiated via the allocation of space in the class room. Educational experts argue that such organizational stereotyping is patriarchal and it should be undone. In addition to that scholars have analyzed the politics of assignment culture. Scholars have analyzed that assignments are given usually in patriarchal manner. For instance, boys are taken for granted as those who can move outside the school and tackle the problems. Thus; boys are equated with certain form of ability. On the contrary, girls are stereotyped as those who cannot cope up with the harsh realities of society. Policy makers have analyzed this understanding of teaching community as limited and negative in understanding the capabilities of girl students. For instance, traditional, educational sphere which is not exposed to the vibrant idea of gender equality, for instance, assigns girl students with certain stereotypical acts such as cleaning and sweeping class rooms, cooking meals in schools and so on. Progressive schools must discard the gendered and societal stereotyping of girls and have to treat girls in an equal fashion.

8.12 REFERENCES AND SUGGESTED READINGS

1. Abraham, Ammu (1983) 'Violence against women', Unpublished paper, Women's Centre, Bombay
2. Agnes, Flavia (2004) Women and Law in India, Oxford University Press.
3. Agnes, Flavia (2011) Family Law Volume 1 and 2, Family Laws and Constitutional Claims, Oxford University Press.

- Gender and Pedagogic Practices
4. Agnes (2015) Constitutional Debates, pp.80-98. MWG-010, Women and Political Process, SOGDS, IGNOU material.
 5. Austin, G. (2001) *The Indian Constitution Cornerstone of a Nation*, New Delhi: Oxford University Press.
 6. Basu, D.D (2013), (21st edition) *Introduction to the Constitution of India*, LexisNexis.
 7. Desai, Manisha (1997) "Reflections from Contemporary Women's Movements in India", In, Jodi Dean(ed) (1997) *Feminism and the New Democracy*, New Delhi: Sage.
 8. Gandhi, Nandita and Nandita Shah (1991) *The Issues at Stake: Theory and Practice in the Contemporary Women's Movement in India*, New Delhi: Kali for Women Press.
 9. Justice Verma Committee Report, <http://www.prsindia.org/uploads/media/Justice%20verma%20committee/js%20verma%20committe%20report.pdf> access on 3rd March, 2016.
 10. Khare, Richa and Shivam Patel (2016) "Haji Ali entry ruling a victory for women say petitioners"
<http://www.thehindu.com/news/cities/mumbai/womens-entry-into-haji-ali-sanctum-a-victory-for-women-say-petitioners/article9037096.ece>
 11. Kumar, Radha (1993) *The History of Doing: An Illustrated Account of Movements for Women's Rights and Feminisms in India 1800-1990*, New Delhi: Kali for Women Press
 12. Mazumdar Vina (edit) (2012), *Education, Equality and Development*, CWDS, Person, Delhi.
 13. Millet, Kate (1977) *Sexual Politics*, London: Virago.
 14. National Commission for the Protection of Child Rights, <http://www.ncpcr.gov.in/> read <http://www.ncpcr.gov.in/index1.php?lang=1&level=1&&sublinkid=14&lid=607>, accessed on 3rd March, 2016, Government of India.
 15. National Curriculum Framework (2005) 3.2, Position Paper, National Focus Group on Gender Issues in Education.
 16. Phadnis, Samrat (2016) "I'm not doing anything for publicity: Bhumata Brigade's Trupti Desai".
<http://economictimes.indiatimes.com/news/politics-and-nation/Im-not-doing-anything-for-publicity-Bhumata-Brigades-Trupti-Desai/articleshow/50782511.cms>
 17. Pilcher, Jane and Imelda Whelehan (2005) *Fifty Key Concepts in Gender Studies*, New Delhi: Sage.
 18. Poornima, (2016, reprint) *Education, Development Goals and Upgradation of Skills*, pp. 23 -41., Unit -2, MGS-002, Gender, Development Goals and Praxis, SOGDS, IGNOU material.

19. Roy, Anupama (2005) *Gendered Citizenship: Historical and Conceptual Explorations*, New Delhi: Orient Longman.
20. Thomas B.Jeyaseelan S.J.(2005) *Women Rights and Law*, Indian Social Institute.
21. Uma, Saumya (2016 reprint) *Law as Instrument of Empowerment and Disempowerment*, pp. 70-92. Unit, 19, MGS-002, Gender, Development Goals and Praxis, SOGDS, IGNOU.

8.13 SUGGESTED READINGS

1. Agnes, Flavia (2004) *Women and Law in India*, Oxford University Press.
2. Agnes, Flavia (2011) *Family Law Volume 1 and 2, Family Laws and Constitutional Claims*, Oxford University Press.
3. Austin, G. (2001) *The Indian Constitution Cornerstone of a Nation*, New Delhi: Oxford University Press.
4. Basu, D.D (2013, (21st edition) *Introduction to the Constitution of India*, LexisNexis.
5. Justice Verma Committee Report, <http://www.prsindia.org/uploads/media/Justice%20verma%20committee/js%20verma%20committe%20report.pdf> access on 3rd March, 2016.
6. Mazumdar Vina (edit) (2012), *Education, Equality and Development*, CWDS, Person, Delhi.
7. National Curriculum Framework (2005) 3.2, Position Paper, National Focus Group on Gender Issues in Education.
8. Srivastava Gouri (2012) *Equity and Equality in Schooling Processes*, Seminar, http://www.india-seminar.com/2012/638/638_gouri_srivastava.htm.
9. The National Commission for the Protection of Child Rights, <http://www.ncpcr.gov.in/> read <http://www.ncpcr.gov.in/index1.php?lang=1&level=1&&sublinkid=14&lid=607>, accessed on 3rd March, 2016