

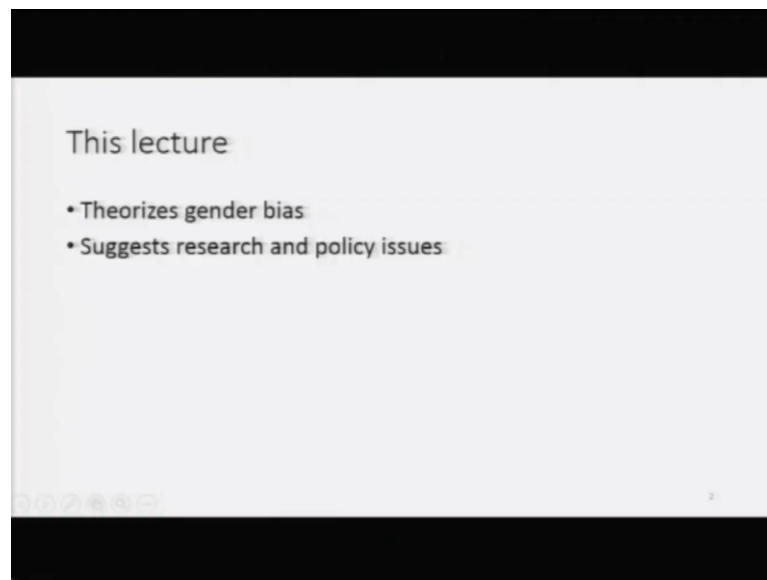
Population Studies
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Lecture - 18
Population Growth and Women-II

Friends, I said that I will be giving two lectures on the relationship between population processes and status of women. In the last lecture, I showed the connection between the two and said that the relationship is symmetrical.

Symmetrical in the sense that demographic transition or population processes affect status of women and status of women in turn affects population processes. I referred to three important articles on this; one by Shekar, another by Ravindhar Khor; Shekar teaches in IIPS, Ravindhar Khor in IIT and Nathan Keyfits, who is a world famous demographer known more for its mathematical modeling in population studies but he has also written articles on substantive issues and this article on status of women and fertility is an important article in that series.

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Now friends, this lecture theorizes gender bias; what is gender bias and suggest certain research and policy issues in the field of population and gender bias. Gender bias means bias macro levels, societal, structural bias against a particular gender which happens to be women in our society.

So, gender bias means bias against women; no matter what indicator of development or no matter what social indicators you take; bias is immediately reflected, bias is psychological, bias is social, bias is economic, bias is political. This morning I was reading that on legislative assemblies and parliament in the country; less than 10 percent of our representatives are women; this is political bias.

There is a bias in education, in enrolment rates, in dropout rates, at post primary level, secondary level, tertiary level and there are problems of high maternal mortality rate and so on. So, why this gender bias; you must have often thought of and one answer which I gave in the last lecture using Karl Marx's theory and Morgan; Morgan who was an anthropologist his theory on which Marxist theory is based is the emergence of private property.

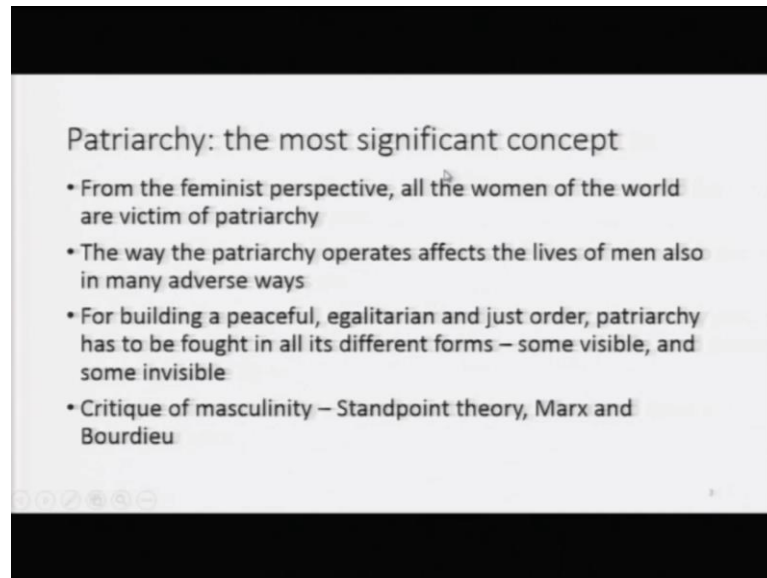
Before emergence of private property for millennia status of women was better than status of men or it was equal. But with the emergence of private property which happened in feudal society a few centuries ago the role reverse and gender bias against women started and the modern society, industrial society is also seen to be feudal with respect to women's condition all though it gives liberty, freedom, equality, opportunities to be creative, enterprising and to make progress to men. But against women it practices certain biases because the nature of family itself changes from joint to nuclear and women are more and more confined to reproductive roles.

According to Simon Kusnierz curve of inequality perhaps as time passes and society becomes more developed and more women educated; more women in labour force, more in parliament in cultural activities condition will change and status of women may improve.

But then status of women also leads to a new kind of demographic problem and that is the problem of below replacement fertility. So, Nathan Keyfits said that society's power to survive depends heavily on to what extend society controls its women. Those caste, communities, religions, regions, cultural groups which exercise greater control on their women; they produce more number of children and those who make their women more free they fail to reproduce; he gives examples from European countries, but that is happening today in India also.

And those who are more worried about non implementation of effective family planning program must also look at the data and find that one of the future problems that Indian society is going to face is that of total fertility rate going below 2.1. Already more than 10 states in India have below replacement fertility and more and more are going to join the club.

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The patriarchy is the most significant concept in any study of gender; from the feminist perspective all the women of the world are victim of patriarchy, all world religions are patriarchal.

Capitalism interacts with patriarchy, racism interacts with patriarchy, caste and community also interacts with patriarchy. Of course, as the concept of intersectionality shows the problems of women or the biases they suffer from varies from one group to another. The way the patriarchy operates affects the lives of men also in many adverse ways. So, it is not that patriarchy affects the lives of men only; it is also going to affect lives of women.

And as sociologist Ravinder Kaur of IIT, Delhi shows that in Punjab ah; first they started with limiting number of children or daughters but due to fragmentation of land, now they have also started limiting number of male children. And all the importance is attached with the eldest son ah; the second order, third order sons are as ignored as girls and they are called becharas.

For and their condition is really pathetic; it is like the, it is worse than the condition of say dalith or shudras or children not yet born; children not recognizes born in China or slaves; they become becharas; helpless. For building a peaceful egalitarian and just order; patriarchy has to be fought collective by all collectively by all of us men and women in all its different forms; some are visible some are invisible.

Masculinity has been critiqued from different perspectives; stand point theory and from Marxist writers and from Bourdieu and recently we have argued in one of our papers in a journal devoted to sociology and social policy that; neither Marx's theory nor stand point theory alone will be sufficient to explain patriarchy or masculinities, we need a combination of Marxist theory and Bourdieu's theory of social capital cultural capital and habitus to explain why the condition of women is so low.

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In the past also sociologist and anthropologist and others have been explaining condition of women Emile Durkheim, Tiger, Robin Fox; they gave a functionalist explanation of differences between men and women roles. But this was more in terms of differentials, role differentials not in the sense of stratification.

For functionalists differences between men and women arise from the need of society that some members of societies some specific gender must pay attention to family, reproduction, raising of children, socialization, safety, security, care, care of old people, care of sick people, care of children and that role goes to women.

Now, Marx and Engels as I said in the last lecture, attribute emergence of differences between men and women to private property and that emergence of private property and desire on the part of males to transfer their property to their own biological to sons whom they can call their own sons leads to control on women's freedom.

Ann Oakley and Ulrich Beck, they focus on freedom of men and bondage of women in industrial society. I think I have also explained this concept then therefore, there are feminist movements all over the world and let women define gender, doing of gender and the future of human society. According to these kinds of theories; gender is not only part of socially structure, gender also part of our action system because we play gender, so gender becomes structured.

And then intersectionist theory I have explained and there are various paradigms using which all over the world women are revolting against patriarchy. Liberal, liberal means equality before the law and equal participation in social, economic, educational, cultural, political dimensions of society.

There are socialist, feminist who believe in Marx's theory of society and that it is by socialist transformation of the capital that that all kinds of equalities including gender equality can be conceptualized. There are radical women and there are Islamic feminist ah. You may not have heard about Islamic feminism one of my PhD student is working on Islamic feminism and according to this concept there is a typical problem in the minority groups like Islam and that is ah; that if you take a liberal, socialist or religion independent view of women's condition, you cannot be effective; you will become Taslima Nasrin and you will not be able to make any change in the Muslim society.

What these Islamic feminist are saying and this feminist tendency arose first time in middle east countries and from there it is spread to developed countries. And in India also there are activist; in Lucknow, in Hyderabad, in Chennai and they are saying that as far as the holy book Quran is concerned that grants complete equality to men and women, it is only the male or patriarchal clergy which has restricted women's rights and which is a supporter of So, called Islamic personal law.

So, they are asking for changes in Islamic personal law in the light of the holy Quran and they think that a more liberal, a more egalitarian, a more feminist interpretation of Quran is not only possible, but it has to be made and women must made literated educated and

Quran must be translated into different native languages of India; Hindi, Tamil, Telugu, Bengali so that women can become aware of their rights and assert their rights.

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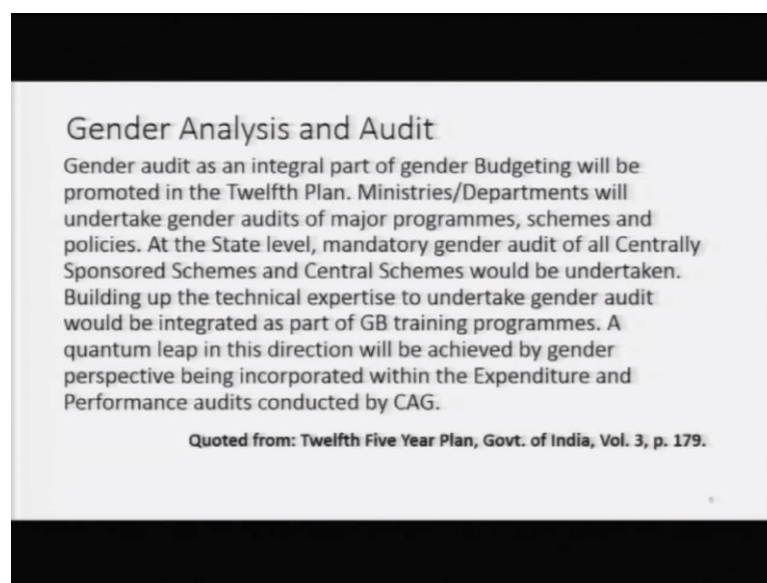


There are six dimensions of patriarchy; the exploitation of women's labour by their husbands, gender relations within paid labour, the role of male violence, patriarchal relations in the state; in law in police in judiciary state combines all of them. State means police state means judiciary state means governance everywhere you find inequality on the basis of gender.

Then patriarchal relations in sexuality and so the movements of lesbians, gays, homo sexual; in short QS are questioning the supremacy of state or one form of sexuality. You must have heard about great athletes who changed their sex despite painful surgery towards the end of their career and now the more accepted view is that the gender or sexual orientation should be a matter of choice, it should not be ascribed; it is not fixed, it should be a matter of choice and all orientations of sexuality must be given equal importance for the growth in their personal life and in society.

There are also patriarchal relations in culture and cultural institutions women are the symbol of super sacrifice.

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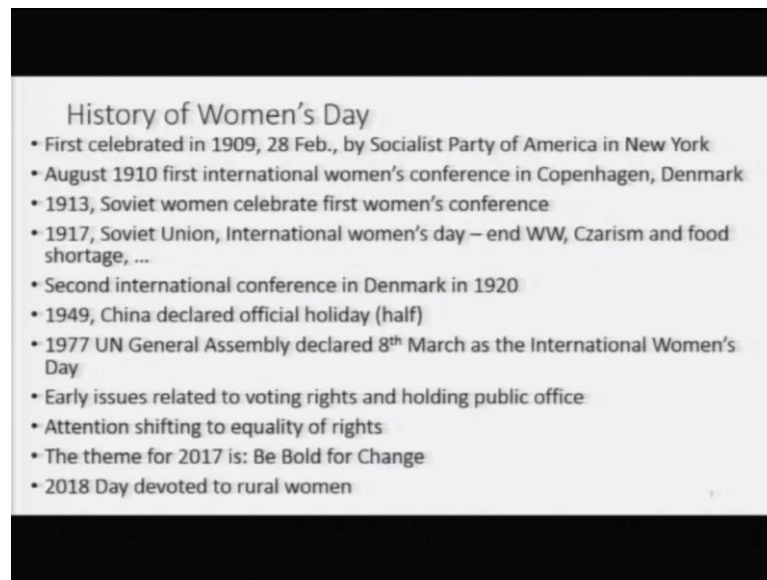
And therefore, Government of India is forced to recognize the gender bias; not only in gender in society, but also in implementing government schemes. Let me give you an example of gender audit, this is a quote from twelfth Five Year Plan; now you know five year plans have been replaced by Niti Aayog.

Gender audit as an integral part of gender budgeting will be promoted in the twelfth plan. What is the need for this; because there is a gender bias, so gender discrimination because men are the major beneficiaries of all kinds of rural development programs as compared to women. Ministries, departments will undertake gender audits or major programs, schemes and policies; at the state level mandatory gender audit of all centrally sponsored schemes and central schemes.

Anyway Five Year Plans or Planning Commission are more concerned with the central rather than states. So, at the state level mandatory gender audit of all Centrally Sponsored Schemes and Central Schemes would be undertaken. Building up the technical expertise to undertake gender audit would be integrated as part of gender budgeting training programs. It requires a special training to make gender audit, a quantum leap in this direction will be achieved by gender perspective being incorporated within the expenditure and performance audits conducted by CAG ok.

So, this shows that the government of India is aware of and is trying to implement gender audit for the benefit of women.

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You must have heard about Women's day; recently we celebrated Women's day. It was first celebrated in 1909; just some idea regarding how are women fighting, why are women fighting, what are the issues?

So, Women's day was celebrated first time in 1909; nearly 100 years back on 28th February by Socialist Party of America in New York. Then in August 1910, first International Women's Conference was held in Denmark. In 1913 Soviet Women celebrated first women's conference.

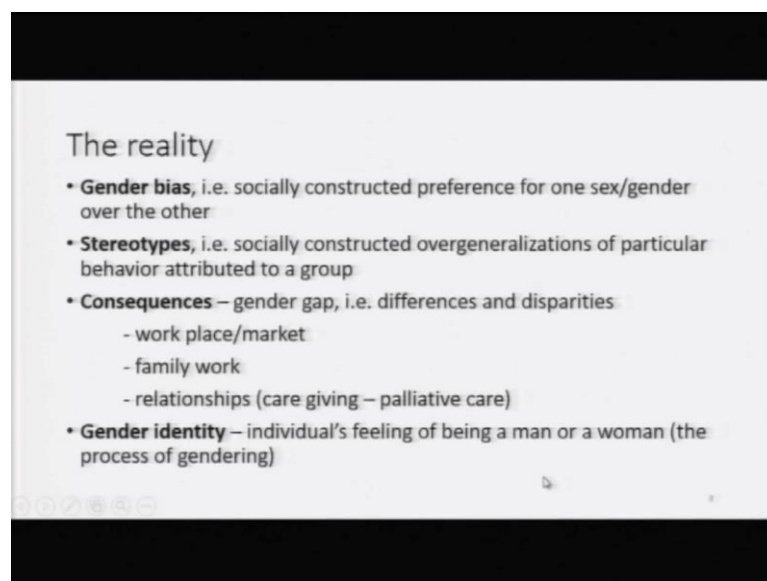
In 1917, soviet women International Women's Day was celebrated by them; and inequality, czarism, food shortage etcetera etcetera. Then second international conference was held in Denmark in 1920. So that means, socialist ideas have influenced women for a long time and have been responsible for feminist movements or struggle.

1949, China declared official holiday of half day, 1977 UN General Assembly declared 8th March as the International Women's Day and we continue with this; on every 8th March, we celebrate Women's Day. Early issues related to early issues of women were related to voting rights and holding public office. This may be a surprise to you, you may not have expected that there was a time and long not in distant past only about 200 years ago that women did not have the right to vote in developed countries and they did not have the right to hold public offices.

And in the first phase of women's struggle they were fighting for voting rights and holding public office. Now, India a post colonial condition of India permits women to have voting rights and hold to hold public office. But even here you must have heard that by and large women vote for the party to which their male members, their husbands, father in law and others decide to vote and in public offices there is a term Rural Development Program Pradhan Pati; so, women under reservation policy of Government of India many women have become gram pradhans village head, but actual power is exercised by their husband who are called pradhan pati.

Now, attention is shifting to equality of rights the theme for 2017 was Be Bold for Change and recently we celebrated 2018 day and this year 2019 to women in rural and urban areas.

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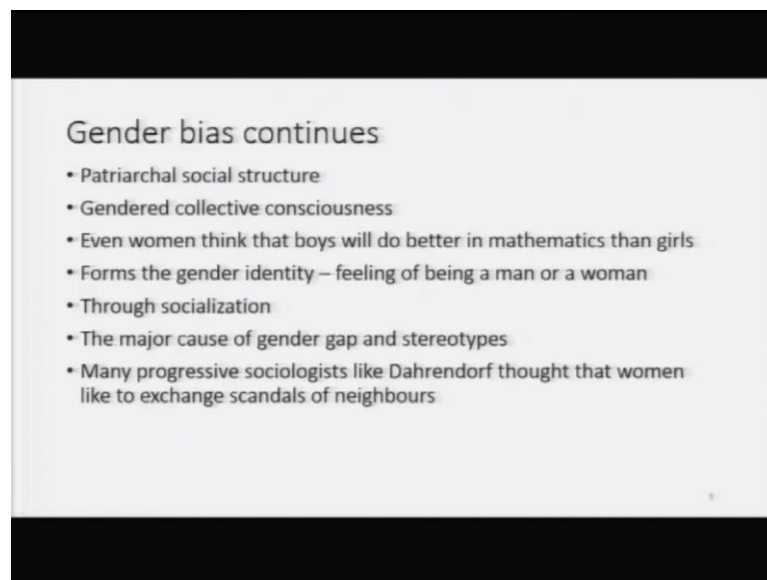
The reality; the reality is that we still have gender bias which means socially constructed preference for one sex. Stereotypes socially constructed over generalizations of a particular behavior attributed to a group that women are not good at mathematics, women are not good at analytical skills, women are good for arts, crafts.

Now these are the stereotypes the reality that both men and women can take up all kinds of activities and excel in everything; it all depends on the opportunities and conditions however, consequences there is a gender gap differences and disparities. There are more women in colleges in arts subjects and there are less women in engineering and

mathematics kind of subjects. Of course, in those states and those colleges were certain percentages of seats have been reserved, now you find that lot of women candidates are also there.

So, and they do as well as men may be sometimes better than men. There; there is inequality at work place in family work in relationships, in care giving palliative care. Women are assigned greater importance for palliative care and care giving in general old people, sick people, small children and there is a gender identity therefore, which develops from the very beginning; individuals feeling of being a man or a woman and at what they are good at what they cannot be good.

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Gender bias continues due to patriarchal structure gendered; collective consciousness that is equally important. Even women think that boys will do better in mathematics than girls; one property of social stratification in general is that the members of the lowest class or cast or community or category also believe in the ideology of the upper classes.

So, if social structure gender; even woman will think that boys will do better in mathematics than girls. Gender form the identity feeling of being a man or a woman and this feeling is cultivated through gendered socialization, when norms and values of society become internalized and that is the major cause of gender gap and stereotypes.

Many progressive sociologists like Dahrendorf; Ralf Dahrendorf thought that women like to exchange scandals of neighbours. When I was reading Dahrendorf's article on social stratification he is very liberal but he also gave the example of how among women, there is a norm to exchange scandals of others and for this invite other women from neighborhood; I did not feel good.

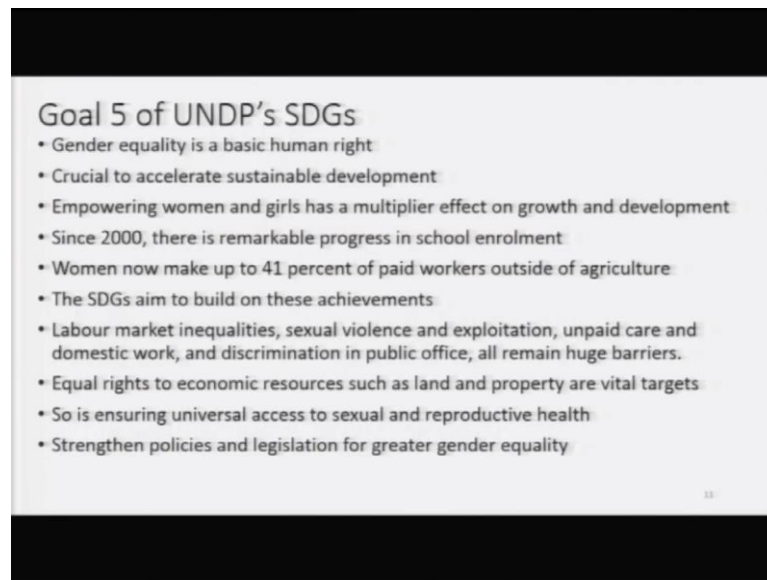
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Now, according to International Women's Day; there are certain values which can lead to improvement of women justice, tenacity, dignity, appreciation, hope, respect, equality, empathy, collaboration and forgiveness. You can learn more about values and about programs and strategies and indicators by going to this internet site; international womens day dot com.

Let me repeat international womens day dot com these values are taken from Women's day 2017. Now, we have just celebrated 2019 and women's issues and achievements are discussed on this website.

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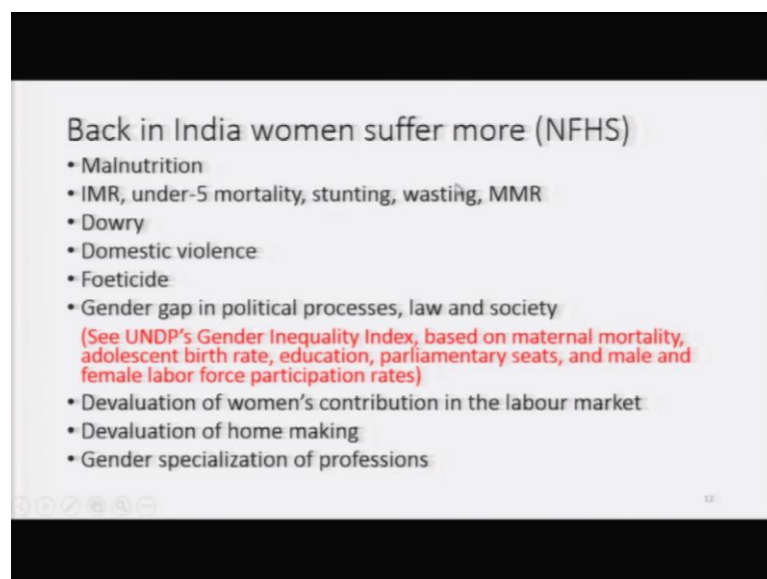
Goal 5 of UNDP's SDGs

- Gender equality is a basic human right
- Crucial to accelerate sustainable development
- Empowering women and girls has a multiplier effect on growth and development
- Since 2000, there is remarkable progress in school enrolment
- Women now make up to 41 percent of paid workers outside of agriculture
- The SDGs aim to build on these achievements
- Labour market inequalities, sexual violence and exploitation, unpaid care and domestic work, and discrimination in public office, all remain huge barriers.
- Equal rights to economic resources such as land and property are vital targets
- So is ensuring universal access to sexual and reproductive health
- Strengthen policies and legislation for greater gender equality

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Now, most countries are talking about sustainable development goals; according to which gender equality is a basic human right. Crucial to accelerate sustainable development and there are some statistics that women now make up to 41 percent of paid workers, outside of agriculture. The SDGs aim to build on these achievements ah. There are equal rights to economic resources and strengthen policies and legislation for greater gender equality.

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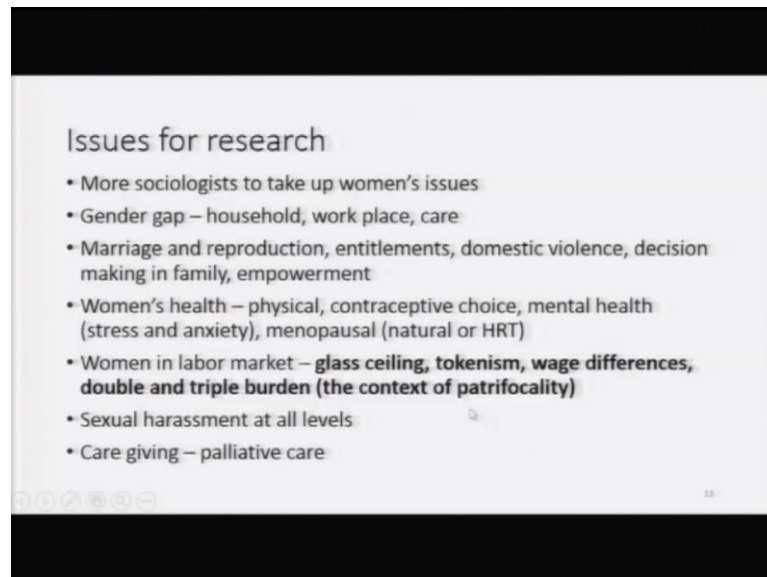
Back in India women suffer more (NFHS)

- Malnutrition
- IMR, under-5 mortality, stunting, wasting, MMR
- Dowry
- Domestic violence
- Foeticide
- Gender gap in political processes, law and society
- (See UNDP's Gender Inequality Index, based on maternal mortality, adolescent birth rate, education, parliamentary seats, and male and female labor force participation rates)
- Devaluation of women's contribution in the labour market
- Devaluation of home making
- Gender specialization of professions

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I have been saying in these lectures based on NFHS data that women are suffering from malnutrition, under 5 mortality is still quite high, stunting, wasting, MMR, dowry, domestic violence, foeticide, gender gap, devaluation of women's contribution in the labour market, devaluation of home making and gender specialization of professions.

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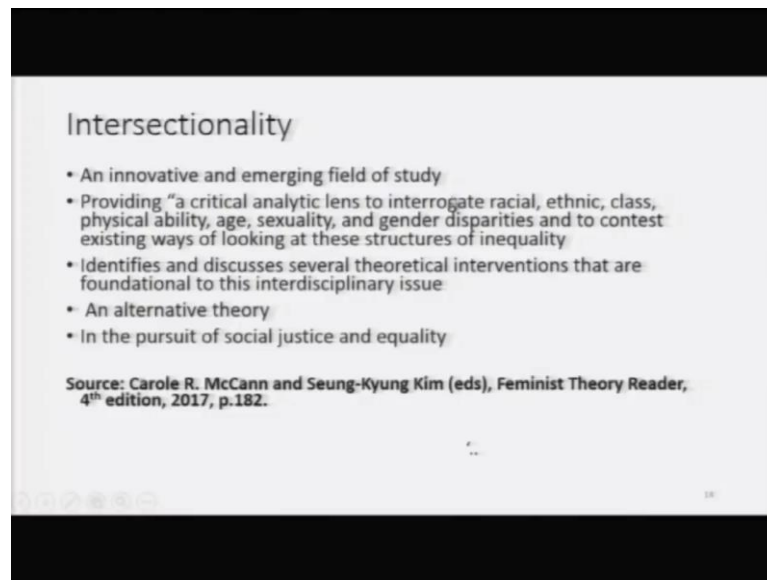


So, these are the issues for research among sociologists of population; sociologists, economists, anthropologists those interested in population issues can work on these things and feminist movement. Gender gap, marriage and reproduction entitlements, women's health, women in labor market, sexual harassment at all levels.

I learn recently that some of my economics professors who are building experimental economics or behavioral economics are working on issues related to sexual harassment on experimental ways on by using control random control and experimental group design Solomon's group design and so on they are using; they are interested in learning more about women's issues.

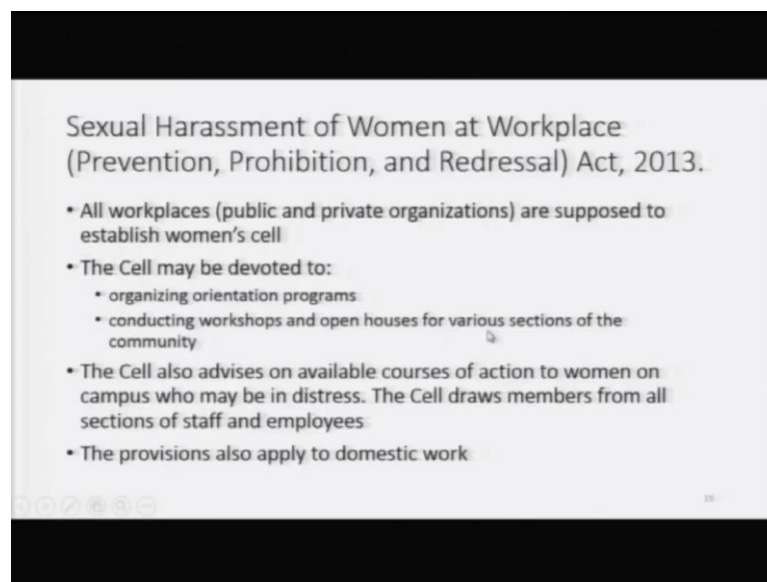
One of student is working on gender in environmental movements on eco tourism; community based eco tourism. Even in things like community based eco tourism, you find that the policies of government affect men and women differently; it may affect men positively and women adversely.

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I have already talked about the concept of intersectionality; a critical analytical lens to interrogate racial ethnic class, physical ability, age, sexuality and gender disparities and to contest existing ways of looking at these structures of inequality.

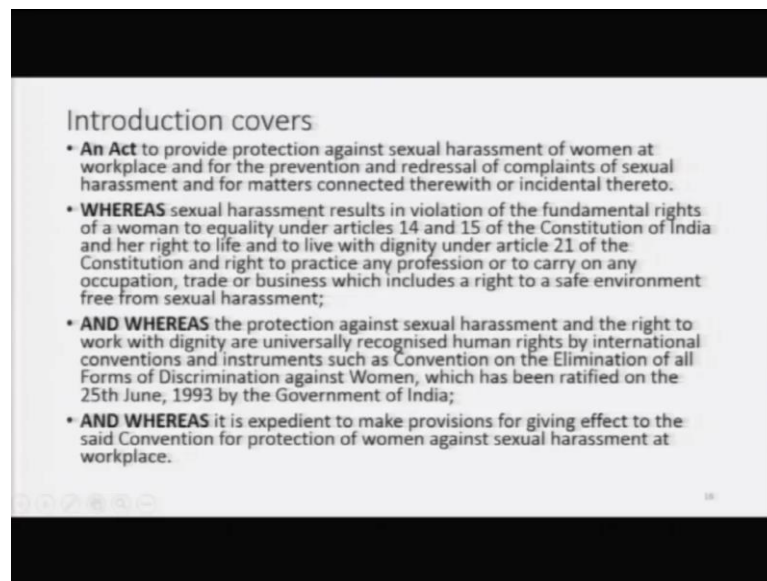
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Ah If you are working in a office you must know about Sexual Harassment of Women at Workplace Act which was passed in 2013. It defines what is sexual harassment, it suggests what action must be taken by women or the institute or the organization in case there is harassment.

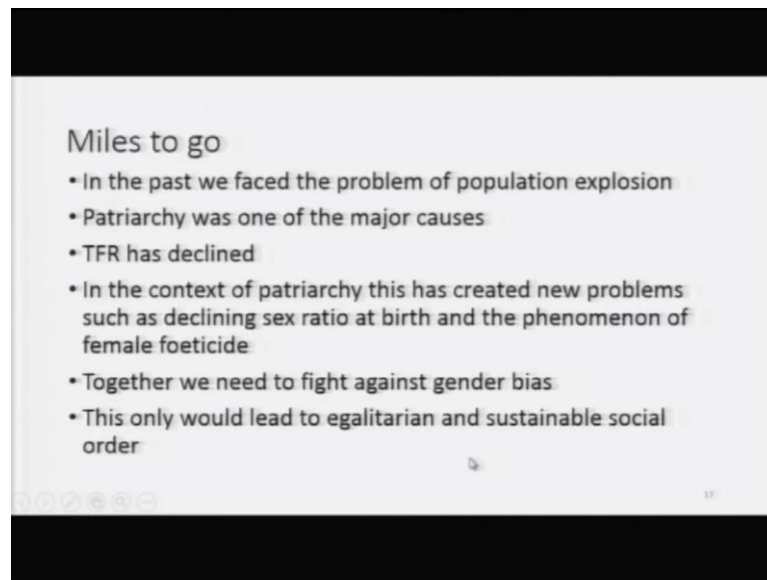
The cell also advises on available courses of action to women on campus who may be in distress, the cell draws members from all the act also tells about the composition of committee internal ethics committee your internal assessment committee usually they are called Internal Complaints Committee; ICC by they may be called by different names, but according to act all organizations institutions universities must have ICC; Internal Complaints Committee and women if they ever perceive a case of sexual harassment must report there.

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This is the preface of the act; the act what act covers it defines, it suggests action and it is expedient to make provisions for giving effect to the said convention for protection of women against sexual harassment at work place.

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We have miles to go in the past we faced the problem of population explosion, patriarchy was the reason. Now total fertility rate has declined this has created new problems. So, the purpose of these two lectures was to show that this has created new problem and we have to fight together; males and females that only would lead to an egalitarian society and sustainable social order.

Thank you.