

UNIT-I
HUMAN VALUES

Self- Exploration As The Process Of Value Education

Self-Exploration:

It is the process of finding out what is valuable to me by investigating within myself.

Exploration = Observing Outside

Self-Exploration = Observing Inside

Purpose of Self-Exploration:

- It is a process of dialogue between ‘what you are’ and ‘what you really want to be’.
- It is a process of self evolution through self-investigation.
- It is a process of knowing oneself and through that, knowing the entire existence.
- It is a process of recognizing one’s relationship with every unit in existence and fulfilling it.
- It is a process of knowing human conduct, human character and living accordingly.
- It is a process of being in harmony with oneself and in harmony with entire existence.
- It is a process of identifying our innateness(Svatva) and moving towards Self-Organization(Swantantrata) and Self-Expression(Swarajya)

Content of Self-Exploration:

It involves finding answers for the following –

- My Desire (Aspiration)
- My Program (Process to fulfill my aspirations)

Process of Self-Exploration:

The following points are to be kept in mind regarding the process of Self-Exploration:

- Whatever is stated is a proposal
- Don’t start by assuming it to be true or false
- Verify it on your own right
- Don’t just accept or reject it on the basis of scriptures, instruments or on the basis of others.
- The following two steps are involved in the process of Self-Exploration:

- Firstly, verify the proposal on the basis of your natural acceptance

- Secondly, live according to the proposal to validate it experientially.

Natural Acceptance: It is the process of seeing and observing attentively and then using your inner conscience to get the answer from within. It is a way to bring out the goodness in everything naturally.

- It does not change with time/age
- It doesn't depend on place
- It does not depend on our beliefs or past conditioning
- It is always there within us
- It is the same for all of us.

Realization and Understanding:

The process of Self-Exploration results in 'Realization' and 'Understanding' in us. This realization and understanding leads to the following answers –

- Assuring
- Satisfying
- Universal with respect to Time, Space and Individual.

Continuous Happiness and Prosperity

All human beings basically aspire for/ want the following in their life:

- i. Continuous Happiness
- ii. Prosperity
 - If all of us happen to prepare a list of our aspirations, we will find that all our aspirations have an underlying basic desire – the basic aspiration to be happy. Through his life, every human being is continuously trying to do things that make him/her happy. In other words, we always look for continuous happiness in our life.
 - In addition to happiness, we also aspire for adequate fulfillment of our bodily needs i.e. the need for physical facilities. These Physical Facilities are the material things we use in order to fulfill the needs of our body. Having enough physical facilities gives us a feeling of prosperity. We want to have a continuity of this feeling too. Hence prosperity is another basic aspiration of every human being.

Exploring Happiness and Prosperity:

Happiness: Happiness may be defined as being in harmony/ synergy in the states/ situations that we live in. Happiness is being in a state of liking. Unhappiness is a lack of this synergy or harmony. To be in a state of disliking is unhappiness.

Happy situations comprise of feelings such as trust, respect, confidence etc. All these feelings carry an element of harmony in them. Hence they make us feel relaxed and happy.

On the other hand, feelings like failure, disrespect, lack of confidence, doubt etc. lack the element of harmony and hence make us unhappy.

Prosperity: It is the feeling of having more physical facilities than required. Prosperity creates a desire to share what one possesses. However, since the need for physical facilities is limitless, the feeling of prosperity cannot be assured.

Wealth: Wealth is a physical thing. It means having money, or having a lot of physical facilities, or having both.

Prosperity Vs Wealth: Wealth means possessing more number of physical things while Prosperity is a feeling of possessing more than required physical facilities.

Following are the possibilities:

- A person may not possess required physical facilities, so he may not feel prosperous.
- A person may accumulate more and more wealth but still he may be deprived of the feeling of prosperity.
- A person may have required wealth and feel prosperous.

Prevailing notions of Happiness and Prosperity: In the modern world, the desire for physical facilities has become unlimited. The physical facilities are no longer seen as objects fulfilling bodily needs but as a means of maximizing happiness. This unlimited desire for physical facilities has become anti-ecological and anti-people endangering human survival itself.

The false notions of happiness and Prosperity have affected human living at all four levels:

At the level of Individual: Problems of depression, psychological disorders, suicides, stress, insecurity, psycho-somatic diseases, loneliness etc.

At the level of family: Breaking of Joint families, mistrust, conflict between older and younger generations, insecurity in relationships, divorce, dowry tortures, family feuds, wasteful expenditures in family functions etc.

At the level of Society: Terrorism, naxalism, communism, casteism, racial, ethnic struggles, wars between nations, genocide, nuclear genetic warfare.

At the level of Nature: Global Warming, pollution, depletion of mineral resources, deforestation, loss of soil fertility.

Right Understanding: Right Understanding helps us to maintain proper relationships with other human beings and also helps us to make a proper choice of physical facilities. Hence the needs of all human beings consist of the need for – Right Understanding, Relationships and Physical Facilities in the right order.

Following is a set of three Proposals based on the need for Physical Facilities:

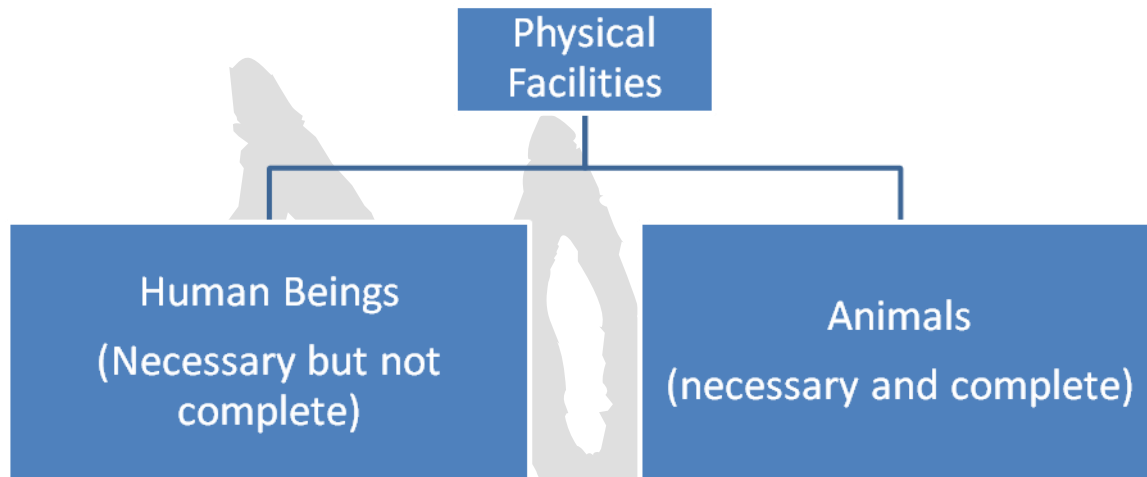
- Physical Facilities are necessary for human beings
- Physical Facilities are necessary for human beings and they are necessary for animals

For e.g. : Human Beings need food, water, TV, bike, MBA degree, Relationships with family and society etc.

For e.g.: Animals need food, water, shelter from extreme climatic conditions etc.

- Physical Facilities are necessary and complete for animals, while they are necessary but not complete for human beings

For e.g.: Animals need food to survive. Once an animal receives the necessary grass or fodder, its need is complete. But for human beings, the needs are incomplete. If they are hungry they want food, but they look for something tasty. Once their hunger is satisfied, they need some recreation/ physical facilities, followed by the need for relationships etc. This list of human needs is almost endless and mostly incomplete.



Solution to Our Present State – The Need for Right Understanding:

The three basic requirements to ensure happiness and prosperity for human beings are –

- i.** Right Understanding
- ii.** Relationships
- iii.** Physical Facilities

(Living only with Physical Facilities is Animal Consciousness and living with all these three is Human Consciousness)

In the modern times, we are mostly not paying attention to(i) and (ii) and are focusing largely on (iii) most of the time. As human beings, all the three are needed for us.

Importance/ Need for Right Understanding:

Right Understanding helps to create harmony at all four levels of human living. Right Understanding enables us to –

- Resolve the issues in human relationships
- Be prosperous
- Enrich Nature

- Work out our requirements for physical facilities
- Correctly distinguish between wealth and prosperity
- Understand the harmony in Nature

Right Understanding forms the basis on which we can work for relationships and also acquire Physical Facilities.

Two kinds of people in the world today:

1. **SVDD** – Sadhan Viheen Dukhi Daridra
(Materially deficient, unhappy and deprived)
2. **SSDD** – Sadhan Sampann Dukhi Daridra
(Materially affluent, but unhappy and deprived)

These two states are unwanted by all human beings. With the help of Right Understanding, human beings can move to a third category:

3. **SSSS** – Sadhan Sampann Sukhi Samridh
(Materially affluent, happy and prosperous)

Priority Order:

Hence for a continuous happy living, we need to work for all the three in the given order:

- i. Right Understanding
- ii. Relationships
- iii. Physical Facilities

Right Understanding + Relationship = Mutual Fulfillment

(gives a feeling of satisfaction and happiness)

Right Understanding + Physical Facilities = Mutual Prosperity

(leads to enrichment of our lives as well as enrichment of Nature)

Living in Harmony at all levels of living with the help of Right Understanding:

1. **At the level of Myself:** Self-Exploration with the help of Natural Acceptance and Experiential Validation helps to develop a sense of Right Understanding. This right understanding helps me to understand myself clearly, and helps me to develop a feeling of Satisfaction , Prosperity and Happiness(Harmony) in Myself.
2. **At the level of Family:** Right understanding helps me to understand others feelings and expectations in a better way. This ensures harmony in family.

3. **At the level of Society:** Our family is a part of a large group of people called the Society. As we understand our relationships with others in our family, we also start understanding others in the society and can maintain fulfilling relations with everyone.
4. **At the level of Nature/ Existence:** We live in a large eco-system called Nature. Existence refers to all the things that exist in Nature. Once we learn to maintain harmony with the society, we also develop a feeling of concern towards the plants, trees, animals etc. in Nature. Hence right understanding leads to mutual fulfillment with Nature.

Role of Natural Acceptance for developing Harmony at all Levels of our Living

Harmony In The Family – Understanding Values In Human Relationships

Family is the Basic Unit of all Interaction: Each of us is born into a family which includes a number of relationships. These relationships are the reality of our life. We recognize and identify these individuals. We share our feelings, tastes, interests and understanding with these people and have an affinity for them.

Beginning with our family as the basic unit of interaction, we extend our interactions to the immediate neighbourhood such as the shopkeepers, servants, classmates, teachers, colleagues etc. Thus we extend our interactions from beginning from our family to a bigger social order and then move further to a still bigger web of interdependency.

Set of proposals to verify Harmony in the Family:

1. **Relationship IS and it exists between the Self ('I') and the other Self ('I'):** In a family, we do not create relationships. Instead we are embedded into relationships that are already there and all that we need to do is to recognize them and understand them.
2. **The Self ('I') has feelings in a relationship. These feelings are between ('I') and ('I'):** In any relationship, it is the person's Self (I) that is related to the other person's Self (I). The body is only a means to express our relationship. For example, in a mother and a child, it is the Self of the mother and the Self of the child who feel connected. Their bodies are incapable of understanding or having feelings.
3. **These feelings in the ('I') are definite. i.e. they can be identified with definiteness:** The feelings in a relationship between "I" and "I" such as Trust, Respect, Affection etc., can be identified with clarity. These feelings are the values which characterize any relationship.
4. **Recognizing and Fulfilling these feelings lead to Mutual Happiness in a relationship:** Once we recognize the values essential for any relationship, we start working and behaving

according to these feelings. We begin evaluating ours' and others' feelings in the relationship. Thus living with these values leads to mutual fulfillment and happiness in all our relationships.

Justice (Nyaya): Justice is the recognition of values (the definite feelings) in relationship, their fulfillment, the right evaluation of the fulfillment resulting in mutual happiness. Justice concerns itself with the proper ordering of things and people within a society. There are four elements: Recognition of values, fulfillment, evaluation and mutual happiness ensured. When all the four are ensured, justice is ensured. Mutual fulfillment is the hallmark of justice. And justice is essential in all relationships. Justice starts from family and slowly expands to the world family. The child gets the understanding of justice in the family. With this understanding, he goes out in the society and interacts with people.

If the understanding of justice is ensured in the family, there will be justice in all the interactions we have in the world at large. If we do not understand the values in relationships, we are governed by our petty prejudices and conditionings. We may treat people as high or low based on their body (particular caste, or sex or race or tribe), on the basis of wealth one possesses or the belief systems that one follows. All this is source of injustice and leads to fragmented society while our natural acceptance is for an undivided society and universal human order. Having explored the harmony in the human beings, we are able to explore the harmony in the family. This enables us to understand the harmony at the level of society and nature/existence. And this is the way, the harmony in our living grows. We slowly get the competence to live in harmony with all human beings.

Present Scenario: Differentiation (Disrespect) in relationships on the basis of body, physical facilities, or beliefs –

Respect means accepting individuality and doing right evaluation (to be evaluated as I am). Our basis for respect today is largely quite contrary to our discussion above. Instead of respect being a basis of similarity or one of right evaluation, we have made it into something on the basis of which we differentiate i.e. by respecting you mean you are doing something special, because you are special or have something special or are in some special position. Thus, all of us are running around seeking respect from one another by trying to become something special.

Today, we are differentiating in the name of respect. We either differentiate people on the basis of their body, on the basis of their wealth and possessions or on the basis of their beliefs. There is

no notion of respect in terms of right evaluation. Thus, there is no real feeling of relationship, only one of differentiation.

On the basis of body

- **Sex/gender:** We ignore the fact that being male or female is an attribute of the body, and not an attribute at the level of 'I'. And differentiate in giving respect on the basis of gender called male and females. In many countries, people even prefer a male child to a female child, and in some other societies, the other way round.
- **Race:** If the person is of the same race as oneself, then we treat them differently. For example, we differentiate on the basis of skin colour – white, brown, black etc. or on the basis of whether the person is of Aryan race, Mongolian race etc. or on the basis of caste. Again here, we don't do the evaluation on the basis of 'I', but on the basis of the body
- **Age:** We have notions such as 'one must respect elders'. There is no such notion as respect youngsters. Here, we see that we are again evaluating at the level of the body – age is related to the body, and not to 'I'.
- **Physical strength:** If someone is stronger, we again treat him/her differently. This is again at the level of the body. In fact, we think that we are respecting the other while it is fear; the fear that if we do not treat them like this, we will be harmed.

On the basis of physical facilities

- **Wealth:** We differentiate people because some have wealth than others. What we term as a "rich person" gets idolized. We don't even bother to find out whether such people are feeling prosperous, or if they just have wealth. This way, we are over-evaluating physical facilities first, which are just meant to fulfil the needs of the body, and then on this basis, we are wrongly identifying our relationship.
- **Post:** We try to respect on the basis of a person's position. The post is wrongly evaluated as the mark of a person's excellence and differentiation sets in. The post is considered important either on the basis that it gives more physical facilities or on the basis that certain positions are assumed to be important. In our education, we are trained directly or indirectly to earn posts for us to fetch respect.

On the basis of beliefs

- **'Isms':** 'Ism' means any belief in terms of a 'thought-system' that we have, or that we have adopted. There are also many modern 'isms' such as capitalism, socialism, communism, etc. The people following these sets of beliefs are called capitalists, socialists, communists, and so on. The people that have adopted them or are following them have been exposed to them since childhood. Believing theirs to be the right belief. However, all beliefs, as we have seen are at the level of desires, thoughts and expectations (selections) in 'I'. There is no definiteness at this level, and hence, this becomes a cause for differentiation.
- **Sects:** People of one sect only consider those with a similar belief system to be their 'own' and worthy of respect. Following a particular tradition, or what we call as religion, becomes the basis of respect and disrespect in relationship.

The Problems Faced Due To Differentiation In Relationships:

Differentiation based on sex/gender: Issue of women's rights, and women protesting and demanding for equality in education, in jobs, and in peoples' representation. People are insecure and afraid of one another based on their gender.

Differentiation based on race: there are many movements and protect against racial discrimination and demands for equality, racial attacks, movements against cast discrimination has people living in fear of such racism, racist attacks, casticism and discrimination.

Differentiation based on age: Protests and movements demanding for equal rights for children on the one hand and for rights for elderly people on the other, generation gap

Differentiation based on wealth: Class struggle and movements to do away with class-differentiation. Many people suffering from a lack of self-esteem and some even committing suicide,

Differentiation based on post: Protests against high handed government officials. At the level of the individual, leads to depression, etc.

Differentiation based on 'isms: Fights, turmoil, terrorism and war, people converting from one Ism to another in order to be able to get more respect.

Differentiation based on sects: Countless religions and sects and each sect has its own movement to ensure that there is no discrimination against people of their belief and demands for special provisions in jobs and in education.

Foundation Value and Complete Value in Human Relationship:

There are certain basic and important values in maintaining relationship. These values, we all know, are the backbone of health and happy family relations. The feelings, emotions, sentiments and respect all are of real importance. These values lead to elimination of friction and establishment of total harmony in relationship on long term basis. Values that are important in any relationship are:

Feelings / Values in Relationships	
S.No.	Feeling
1	Trust / Visvasa
2	Respect / Sammana
3	Affection / Sneha
4	Care / Mamata
5	Guidance / Vatsalya
6	Reverence / Shraddha
7	Glory / Gaurava
8	Gratitude / Kritagyata
9	Love / Prema

1. Trust: Trust or vishwas is the foundational value in relationship. **“To be assured that each human being inherently wants oneself and the other to be happy and prosperous.”** If we have trust in the other, we are able to see the other as a relative and not as an adversary.

There are two aspects in trust:

- i. Intention (wanting to – our natural acceptance)
- ii. Competence (being able to do)

Both intention and competence are the aspects of trust. Intention is what one aspires for (our natural acceptance) and competence is the ability to fulfil the aspiration. In intention every human being wants to do what is right, only the competence may be lacking which needs to be developed through proper understanding and practice. But what we are doing today is that when we are judging ourself we are judging on the basis of our intention, whereas, when we are judging the other we are judging him on the basis of his competence.

“ If you trust everybody, people will take undue advantage of you”. What is the basic error in this statement?

The basic error is that if we trust everybody people will not take undue advantage of me. On the contrary, it gives us inner strength and we become far more effective in interacting with and “dealing with different people”. This is simply because, we already are sitting with the knowledge of what the person truly wants, truly intends, even though the person may not know this himself/herself! Hence, our ability to interact with people becomes far more effective and in the process, we don’t get hurt, we don’t get disturbed, we end up becoming an aid to the other. In other words, becoming aware, having the right understanding, living with the assurance in relationship does not mean becoming “stupid”! It only makes us, more competent. Further, what is being said here is that we have trust on the intention of everyone, but, when it comes to making a program with someone, I evaluate my competence, I evaluate his competence and make the program accordingly. This makes me more effective.

2. Respect: Respect means individuality. The sense of individuality is prime object. This is the first basic step towards respect (sammana). Once we realized that we are individual then only we can see our self different from others. In other words, **respect means right evaluation, to be evaluated as I am.**

Difference between Respect and Differentiation / Disrespect:

Respect	Differentiation
1. Respect is right evaluation.	1. Differentiation is lack of understanding of respect.
2. Respect for others is generated by the right evaluation and understanding which leads to fulfilment in relationships. This further creates a sense of respect among people	2. This differentiation can take the form of: <ul style="list-style-type: none">o Gender biaso Generation gapo Caste struggleo Power play and dominationo Communal violenceo Clash of race, religion, etc.o class struggle,
	3. This leads to the escalation in the problems of

	society which further lowers the respect shown to others in society.
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3. Affection: Affection is the feeling of being related to the other. Affection comes when I recognize that we both want to make each other happy and both of us are similar.

4. Care: The feeling of care is the feeling to nurture and protect the body of our relative. Or in other words a state of mind in which one is troubled; worry, anxiety, or concern is called care.

5. Guidance: The feeling of ensuring right understanding and feelings in the other (my relative) is called guidance. We understand the need of self ('I') for right understanding and feelings. We also understand that the other is similar to me in his/her faculty of natural acceptance, desire of wanting continuous happiness and the program of living in harmony at all the four levels.

6. Reverence: The feeling of acceptance of excellence in the other is called reverence. When we see that the other has achieved this excellence- which means to understand and to live in harmony at all the levels of living ensuring continuity of happiness, we have a feeling of reverence for him/her.

7. Glory: Each one of us wants to live with continuous happiness and prosperity. Each one of us has the similar faculty of natural acceptance, has the same goal and program and we have the same potential to realize this. **Glory is the feeling for someone who has made efforts for excellence.**

8. Gratitude: Gratitude is the feeling of acceptance for those who have made efforts for my excellence. Gratitude is an emotion that occurs after people receive help, depending on how they interpret the situation.

9. Love: Love is the emotion of strong affection and personal attachment. In other words, love is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. This feeling or value is also called the complete value since this is the feeling of relatedness to all human beings. It starts with identifying that one is related to the other human

being (the feeling of affection) and it slowly expands to the feeling of being related to all human beings.

The word *love* can refer to a variety of different feelings, states, and attitudes, ranging from generic pleasure ("I loved that meal") to intense interpersonal attraction ("I love my wife"). "Love" can also refer specifically to the passionate desire and intimacy of romantic love, to the sexual love of Eros (cf. Greek words for love), to the emotional closeness of familial love, or to the platonic love that defines friendship, to the profound oneness or devotion of religious love. This diversity of uses and meanings, combined with the complexity of the feelings involved, makes love unusually difficult to consistently define, even compared to other emotional states.

The above mentioned values are the core of all relations. One has to follow all to gain on the day to day problems. These values are intrinsic and available in every person. We need to find out in ourselves and implement. Without implementation, one cannot think of a strong family relation.

The Basis of Undivided Society (Akhand Samaja) – The World Family:

The feelings of being related to every human being leads to our participation in an undivided society. By living in relationship in the family, we get the occasion to gain the assurance that the other person is an aid to me and not a hindrance. The family is a laboratory of sorts, in which we live our understanding and relationship. With the understanding of values in human relationship, we are able to recognize the connectedness with every individual correctly and fulfil it. On getting assured, it becomes easy to see that society is an extension of family and that it is possible to live in harmony with every human being- thus laying the foundation for an undivided society- from family to world family.

UNIT-II
GENDER IMBALANCE

Root Causes for gender discrimination

Attaining gender justice is not an easy task in India. From time immemorial, a girl child has been considered as an unwanted entity and a burden whom the parents would not mind doing away with. Discrimination against women begins even before her birth. The gruesome evils of female feticide and infanticide prove how brutal the world could be to women.

Though the Indian constitution provides equal rights and privileges for men and women and makes equal provision to improve the status of women in society, majority of women are still unable to enjoy the rights and opportunities guaranteed to them.

Traditional value system, low level of literacy, more house hold responsibilities lack of awareness, non-availability of proper guidance, low mobility, lack of self confidence family discouragement and advanced science and technology are some of the factors responsible to create gender disparity in our society.

The most important causes of gender disparity such as poverty, illiteracy, unemployment, social customs, belief and anti-female attitude are discussed here.

1. Poverty:

In India of the total 30 percent people who are below poverty line, 70 percent are women. Women's poverty in India is directly related to the absence of economic opportunities and autonomy, lack of access to economic resources including credit , land ownership and inheritance, lack of access to education and support services and their minimal participation in the decision making process. The situation of women on economic front is no better and men still enjoy a larger share of the cake. Thus poverty stands at the root of gender discrimination in our patriarchal society and this economic dependence on the male counterpart is itself a cause of gender disparity.

2. Illiteracy:

Despite the notable efforts by the countries around the globe that have expanded for the basic education , there are approximately 960 million illiterate adults of whom two thirds are women .Educational backwardness of the girls has been the resultant cause of gender discrimination.

The disparities become more visible between male and female literacy rate, during 2001. The literacy rates for males increased from 56% in 1981 to nearly 76% in 2001. The corresponding

change in female literacy rate from 30 to 54%. On the whole the decline on gender gap peaked in 1981 at 26.6% and was 21.7% in 2001 is less impressive. The interstate variation in literacy rate for males was much lower in comparison to females. At the state level female literacy rate varies from 35% in Bihar to 88% in Kerala In states like Arunachal Pradesh, Assam, Bihar, Jammu and Kashmir and Rajasthan, the female literacy rate is below 50%.

The progress towards education by girls is very slow and gender disparities persist at primary, upper primary and secondary stage of education. Girl's account for only 43.7% of enrolment at primary level, 40.9 % at upper primary level, 38.6% at secondary level and 36.9% at degree and above level. More over girl's participation in education is still below 50% Gender differences in enrolment are prevalent in all the state at all levels. They are not able to realize full identity and power in all spheres of life only due to illiteracy.

3. Lack of Employment Facilities:

Women are not able to resolve the conflict between new economic and old domestic roles. In both rural and urban India, women spend a large proportion of time on unpaid home sustaining work. Women are not able to respond to new opportunities and shift to new occupations because their mobility tends to be low due to intra-house hold allocation of responsibilities.

Rights and obligations within a house hold are not distributed evenly. Male ownership of assets and conventional division of labour reduce incentives for women to undertake new activities. In addition child bearing has clear implications for labour force participation by women. Time spent in bearing and rearing of children often results in de-Skilling, termination of long term labour contacts. Thus women are not being able to be economically self sufficient due to unemployment and their economic dependence on the male counterpart is itself a cause of gender disparity.

4. Social Customs, Beliefs and Practices:

Women are not free from social customs, beliefs and practices. The traditional patrilineal joint family system confines women's roles mostly to the domestic sphere, allocating them to a subordinate status, authority and power compared to men. Men are perceived as the major providers and protectors of a family while women are perceived as playing only a supportive role, attending to the hearth. Boys and girls are accordingly drained for different adult roles, status and authority. In Indian culture since very early periods, men have dominated women as a group and their status has been low in the family and society.

The preference for sons and disfavoured towards daughter is a complex phenomenon that still persists in many places. Sons especially in the business communities are considered to be economic, political and ritual assets whereas daughters are considered to be liabilities. Thus anti-female social bias is the main cause of gender disparity in our society.

The boy receives a ceremonial welcome on his birth whereas everyone is sad at the birth of a girl child. The preference for male child is due to lower female labour participation, prevalence of social evils like dowry and many other causes. The typical orthodox mentality is present even in this modern era leading to sex determination tests and abortion in an illegal way.

Parents often think that teaching a girl child to manage the kitchen is more important than sending her to school. Many feel that it is an unnecessary financial burden to send a girl child to school as subsequently she will be married off and shifted to some other family. This orthodox belief of parents is responsible for gender disparity.

5. Social Attitude:

Though many social activists and reformers carried their crusade against all social odds to restore honour and dignity to women, attitudinal disparities still hunt our rural masses. Despite pronounced social development and technological advancement, women in our society still continue to be victims of exploitation, superstition, illiteracy and social atrocities.

The social stigma that women are housekeepers and should be confined to the four walls of the house is perhaps a viable cause of gender disparity. They should not raise their voice regarding their fortune for the sake of the prestige of the family. In patriarchal society a lot of weightage is given to men.

In the health and nutritional field, male members of family are supposed to take fresh and nutritious food in comparison to women because either they are earning members or head of the family or they are supposed to be more important than female members. This type of social attitude is conducive to create the problem of gender discrimination.

6. Lack of Awareness of Women:

Most of the women are unaware of their basic rights and capabilities. They even do not have the understanding as to how the socio-economic and political forces affect them. They accept all types of discriminatory practices that persist in our family and society largely due to their ignorance and unawareness.

Article 15 of the Indian constitution states that the state shall not discriminate any citizen on the grounds of only sex. The irony is that there still is widespread discrimination which is a form of injustice to women. Hence at the onset of the new millennium let this generation be a historic example by putting an end to the gender – based discriminations by unfurling the flag of gender justice in all our action and dealings.

What is a stereotype?

A stereotype is a fixed general image or set of characteristics that a lot of people believe represent a particular type of person or thing.

What are gender stereotypes?

A gender stereotype is a widely held belief or generalisation about the behaviours, characteristics and roles performed by women and men. Female stereotypical roles include being emotional, caring and in need of protection. Male stereotypical roles include being rational, career driven and strong. These assumptions can be negative (eg women are irrational, men are insensitive) or seemingly benign (eg women are nurturing, men are leaders). However, all stereotyping can be limiting.

Where do gender stereotypes come from?

Gender stereotypes originate from local culture and traditions. Children learn what constitutes female and male behaviour from their family and friends, the media, and institutions including schools and religious bodies. The prevalence of gender stereotypes in our culture can have an adverse effect on both girls and boys, who are constantly bombarded with messages about how they should look, behave and play according to their gender. These socially accepted and often unconscious ideas start to form in infancy.

What are the negative impacts of gender stereotypes?

Gender stereotypes shape self-perception, affect wellbeing, attitudes to relationships and influence participation in the world of work. In a school environment they affect a young person's classroom experience, academic performance or subject choice. The assumptions we make about boys and girls may be conscious or unconscious and can result in different treatment of one group compared to another.

What is the difference between sex and gender?

Sex and gender are different concepts.

Sex is determined at birth, is based on physiological differences, and is usually fixed: a person is born as a man, woman or intersex.

Gender refers to sets of learned behaviours. These are socially defined characteristics and expectations attributed to being male or female. Gender is fluid and can change.

The challenge comes if we confuse sex and gender and start to view gender as innate. Gender is not fixed and should not prevent girls or boys from participating in an activity or making a life choice. In reality there are very few activities or choices that are not open to both boys and girls.

Dangerous models of masculinity

Masculinity to refer to certain cultural norms that are associated with harm to society and to men themselves.

Traditional stereotypes of men as socially dominant, along with related traits such as misogyny and homophobia, can be considered "toxic" due in part to their promotion of violence, including sexual assault and domestic violence. The socialization of boys often normalizes violence, such as in the saying "boys will be boys" with regard to bullying and aggression.

Self-reliance and emotional repression are correlated with increased psychological problems in men such as depression, increased stress, and substance abuse. Toxic masculine traits are characteristic of the unspoken code of behavior among men in American prisons, where they exist in part as a response to the harsh conditions of prison life.

Other traditionally masculine traits such as devotion to work, pride in excelling at sports, and providing for one's family, are not considered to be "toxic". The concept was originally used by authors associated with the mythopoetic men's movement such as Shepherd Bliss to contrast stereotypical notions of masculinity with a "real" or "deep" masculinity that they say men have lost touch with in modern society.

Toxic masculinity is thus defined by adherence to traditional male gender roles that restrict the kinds of emotions allowable for boys and men to express, including social expectations that men seek to be dominant (the "alpha male") and limit their emotional range primarily to expressions of anger. Some traditionally prescribed masculine behaviors can produce such harmful effects as violence (including sexual assault and domestic violence), promiscuity, risky and/or socially irresponsible behaviors including substance abuse, and dysfunction in relationships.

Gender binary

Gender binary (also known as gender binarism, binarism, or genderism) is the classification of gender into two distinct, opposite, and disconnected forms of masculine and feminine, whether by social system or cultural belief.

In this binary model, *sex*, *gender*, and *sexuality* may be assumed by default to align, with aspects of one's gender inherently linked to one's genetic or gamete-based sex, or with one's sex assigned at birth. For example, when a male is born, gender binarism may assume the male will be masculine in appearance, character traits, and behavior, including having a heterosexual attraction to females. These aspects may include expectations of dressing, behavior, sexual orientation, names or pronouns, preferred restroom, or other qualities.

These expectations may reinforce negative attitudes, bias, and discrimination towards people who display expressions of gender variance or nonconformity or whose gender identity is incongruent with their birth sex.

The Pre-Natal Diagnostic Techniques (PNDT) Act & Rules 1994

- The Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994, was enacted and brought into operation from 1 st January, 1996, in order to check female foeticide. Rules have also been framed under the Act.
- The Act prohibits determination and disclosure of the sex of foetus . It also prohibits any advertisements relating to pre-natal determination of sex and prescribes punishment for its contravention.
- The person who contravenes the provisions of this Act is punishable with imprisonment and fine.

Offences and penalties.-

- (1) Any medical geneticist, gynaecologist, registered medical practitioner or any person who owns a Genetic Counselling Centre, a Genetic Laboratory or a Genetic Clinic or is employed in such a Centre, Laboratory or Clinic and renders his professional or technical services to or at such a Centre, Laboratory or Clinic, whether on an honorary basis or otherwise, and who contravenes any of the provisions of this Act or rules made thereunder shall be punishable with imprisonment for a term which may extend to three years and with fine which may extend to ten thousand rupees and on any subsequent

conviction, with imprisonment which may extend to five years and with fine which may extend to fifty thousand rupees.

- (2) The name of the registered medical practitioner who has been convicted by the court under subsection (1), shall be reported by the Appropriate Authority to the respective State Medical Council for taking necessary action including the removal of his name from the register of the Council for a period of two years for the first offence and permanently for the subsequent offence.
- (3) Any person who seeks the aid of a Genetic Counselling Centre, Genetic Laboratory or Genetic Clinic or of a medical geneticist, gynaecologist or registered medical practitioner for conducting prenatal diagnostic techniques on any pregnant woman (including such woman unless she was compelled to undergo such diagnostic techniques) for purposes other than those specified in clause (2) of section 4, shall, be punishable with imprisonment for a term which may extend to three years and with fine which may extend to ten thousand rupees and on any subsequent conviction with imprisonment which may extend to five years and with fine which may extend to fifty thousand rupees.

Cross references

clause (2) of section 4: no pre-natal diagnostic techniques shall be conducted except for the purposes of detection of any of the following abnormalities, namely:-- (i) chromosomal abnormalities; (ii) genetic metabolic diseases; (iii) haemoglobinopathies; (iv) sex-linked genetic diseases; (v) congenital anomalies; (vi) any other abnormalities or diseases as may be specified by the Central Supervisory Board;

Beti Bachao Beti Padhao

- Beti Bachao Beti Padhao (BBBP) Scheme was launched in January, 2015. The scheme is aimed at promoting gender equality and the significance of educating girls.
- **The Scheme is targeted at improving the Child Sex Ratio** through multi sectoral interventions including prevention of gender biased sex selection and promoting girls' education and her holistic empowerment.
- **It is a tri-ministerial effort** of Ministries of Women and Child Development, Health & Family Welfare and Human Resource Development.



Significance and the need for scheme:

The trend of decline in the Child Sex Ratio (CSR) has been unabated since 1961. The decline from 945 in 1991 to 927 in 2001 and further to 918 in 2011 is alarming. The social construct discrimination against girls on one hand, easy availability, affordability and subsequent misuse of diagnostic tools on the other hand, have been critical in increasing Sex Selective Elimination of girls leading to low Child Sex Ratio.

Child Sex Ratio is defined as number of girls per 1000 of boys between 0-6 years of age. Hence, a decline in the CSR is a major indicator of women disempowerment. The ratio reflects both, pre-birth discrimination manifested through gender biased sex selection and post birth discrimination against girls.

The government has formed a National Executive Committee to promote Beti Bachao Beti Padhao (BBBP) across the country. The committee is organising a number of programs to promote "**Save Girl Child**" and "**to Educate Girl Child**" since January 2015. Dr. Rajendra Phadke is the National Convener of BBBP Abhiyan.

Strategies employed to successfully carry out the scheme are:

- Implement a sustained social mobilization and communication campaign to create equal value for the girl child and promote her education.
- Place the issue of decline in child sex ratio/sex ratio at birth in public discourse, improvement of which would be an indicator for good governance.
- Focus on gender critical districts and cities.

UNIT-III

Gender discrimination and violence

EVE TEASING

- Eve teasing is a euphemism used throughout South Asia, which includes (but is not limited to) India, Pakistan, Bangladesh and Nepal, for public sexual harassment or sexual assault of women by men.
- The name "Eve" alludes to the Bible's creation story concerning Adam and Eve. Considered a problem related to delinquency in youth, it is a form of sexual aggression that ranges in severity from sexually suggestive remarks, brushing in public places and catcalls, to groping.
- Eve teasing usually occurs in public spaces and streets and on public transport.

Remedial measures

Efforts were made to

- Sensitize the police about the issue, and police started to round up Eve teasers.
- The deployment of plain-clothed female police officers for the purpose has been particularly effective.
- Other measures taken in various states by the police
 - setting up of dedicated women's helplines in various cities,
 - police stations staffed by women
 - special police cells.

Legal redress

Although Indian law doesn't use the term *Eve teasing*, victims earlier usually seek recourse through

- Section 294 of the Indian Penal Code, which sentences a man found guilty of making a girl or woman the target of obscene gestures, remarks, songs or recitation to a maximum jail sentence of three months.
- Section 292 of the IPC clearly spells out that showing pornographic or obscene pictures, books or papers to a woman or girl results in a fine of ₹2,000 (US\$29) with two years' imprisonment for first offenders. In the case of a repeated offense, the offender may have a fine of ₹5,000 (US\$72) with five years' imprisonment imposed.
- Under Section 509 of the IPC, obscene gestures, indecent body language and negative comments directed at any woman or girl or exhibiting any object which intrudes upon the privacy of a woman, carries a penalty of imprisonment for one year or a fine or both.
- The Criminal Law (Amendment) Act, 2013 introduced changes to the Indian Penal Code, making sexual harassment an expressed offence under Section 354 A, which is punishable up to three years of imprisonment and or with fine. The Amendment also introduced new sections making acts like disrobing a woman without consent, stalking and sexual acts by person in authority an offense. It also made acid attacks a specific offence with a punishment of imprisonment not less than 10 years and which could extend to life imprisonment and with fine.

- The National Commission for Women (NCW) also proposed No 9. Eve Teasing (New Legislation) 1988. The Indian Parliament has passed the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013, which adds protections for female workers in most workplaces. The Act came into force from 9 December 2013.

Stalking is defined as harassing or threatening behavior that is engaged in repeatedly. Such harassment can be either physical stalking or cyber stalking.

Physical Stalking is committed when a person intentionally and for no legitimate purpose, engages in a course of conduct directed at a specific person, and knows or reasonably should know that such conduct is likely to cause fear of material harm to the physical, mental, or emotional health, safety or property of such person, a member of such person's immediate family or a third party with whom he or she is acquainted. This could include creating reasonable fear that such person's employment, business or career is being threatened. This is typically accomplished by following someone or appearing at their home, school or place of business, making harassing phone calls, leaving messages or objects, or vandalizing the person's property.

Cyber Stalking is similar behavior through the use of the internet or other electronic means to accomplish the same end. The fact that cyber stalking doesn't involve physical contact doesn't mean that it is less dangerous than physical stalking. An experienced Internet user can easily find the victim's personal information such as phone number, address or place of business to locate their whereabouts. This can then lead to more physical behavior. Stalking is defined as a crime

Nirbhaya Act

The Criminal Law (Amendment) Act, 2013 (Nirbhaya Act) is an Indian legislation passed by the Lok Sabha on 19 March 2013, and by the Rajya Sabha on 21 March 2013, which provides for amendment of Indian Penal Code, Indian Evidence Act, and Code of Criminal Procedure, 1973 on laws related to sexual offences.

This new Act has expressly recognised certain acts as offences which were dealt under related laws. These new offences like, acid attack, sexual harassment, voyeurism, stalking have been incorporated into the Indian Penal Code:

Section	Offence	Punishment	Notes
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354A	Sexual harassment	<p>Rigorous imprisonment up to three years, or with fine, or with both in case of offence described in clauses (i), (ii) or (iii)</p> <p>Imprisonment up to one year, or with fine, or with both in other cases</p>	<p>Only protects women. Provisions are:</p> <ol style="list-style-type: none"> i. physical contact and advances involving unwelcome and explicit sexual overtures; or ii. a demand or request for sexual favours; or iii. forcibly showing pornographys; or iv. making sexually coloured remark; or v. any other unwelcome physical, verbal or non-verbal conduct of sexual nature.
354B	Act with intent to disrobe a woman	<p>Imprisonment not less than three years but which may extend to seven years and with fine.</p>	<p>Only protects women against anyone who "Assaults or uses criminal force to any woman or abets such act with the intention of disrobing or compelling her to be naked."</p>
354C	Voyeurism	<p>In case of first conviction, imprisonment not less than one year, but which may extend to three years, and shall also be liable to fine, and be punished on a second or subsequent conviction, with imprisonment of either description for a term which shall not be less than three years, but which may extend to seven years, and shall</p>	<p>Only protects women. The prohibited action is defines thus: "Watching or capturing a woman in "private act", which includes an act of watching carried out in a place which, in the circumstances, would reasonably be expected to provide privacy, and where the victim's genitals, buttocks or breasts are exposed or covered only in underwear; or the victim is using a lavatory; or the person is</p>

		also be liable to fine.	doing a sexual act that is not of a kind ordinarily done in public."
354D	Stalking	Imprisonment not less than one year but which may extend to three years, and shall also be liable to fine	Only protects women from being stalked by men. The prohibited action is defined thus: "To follow a woman and contact, or attempt to contact such woman to foster personal interaction repeatedly despite a clear indication of disinterest by such woman; or monitor the use by a woman of the internet, email or any other form of electronic communication. There are exceptions to this section which include such act being in course of preventing or detecting a crime authorised by State or in compliance of certain law or was reasonable and justified."

Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 is a legislative act in India that seeks to protect women from sexual harassment at their place of work. It was passed by the Lok Sabha (the lower house of the Indian Parliament) on 3 September 2012. It was passed by the Rajya Sabha (the upper house of the Indian Parliament) on 26 February 2013.

The Act will ensure that women are protected against sexual harassment at all the work places, be it in public or private. This will contribute to realization of their right to gender equality, life and liberty and equality in working conditions everywhere. The sense of security at the

workplace will improve women's participation in work, resulting in their economic empowerment and inclusive growth.

Major features

- The Act **defines sexual harassment** at the work place and creates a mechanism for redressal of complaints. It also provides safeguards against false or malicious charges.
- The Act also **covers concepts of 'quid pro quo harassment' and 'hostile work environment'** as forms of sexual harassment if it occurs in connection with an act or behaviour of sexual harassment.
- The definition of "**aggrieved woman**", who will get protection under the Act is extremely wide to cover all women, irrespective of her age or employment status, whether in the organised or unorganised sectors, public or private and covers clients, customers and domestic workers as well.
- An employer has been defined as any person who is responsible for management, supervision, and control of the workplace and includes persons who formulate and administer policies of such an organisation under Section 2(g).
- While the "workplace" in the Vishaka Guidelines is confined to the traditional office set-up where there is a clear employer-employee relationship, the Act goes much further to include organisations, department, office, branch unit etc. in the public and private sector, organized and unorganized, hospitals, nursing homes, educational institutions, sports institutes, stadiums, sports complex and any place visited by the employee during the course of employment including the transportation. Even non-traditional workplaces which involve tele-commuting will get covered under this law.
- The Committee is required to complete the inquiry within a time period of 90 days. On completion of the inquiry, the report will be sent to the employer or the District Officer, as the case may be, they are mandated to take action on the report within 60 days.
- Every employer is required to constitute an Internal Complaints Committee at each office or branch with 10 or more employees. The District Officer is required to constitute a Local Complaints Committee at each district, and if required at the block level.
- The Complaints Committees have the powers of civil courts for gathering evidence.
- The Complaints Committees are required to provide for conciliation before initiating an inquiry, if requested by the complainant.

- The inquiry process under the Act should be confidential and the Act lays down a penalty of Rs 5000 on the person who has breached confidentiality.
- The Act requires employers to conduct education and sensitisation programmes and develop policies against sexual harassment, among other obligations.
- Penalties have been prescribed for employers. Non-compliance with the provisions of the Act shall be punishable with a fine of up to ₹ 50,000. Repeated violations may lead to higher penalties and cancellation of licence or deregistration to conduct business.
- Government can order an officer to inspect workplace and records related to sexual harassment in any organisation.
- Under the Act, which also covers students in schools and colleges as well as patients in hospitals, employers and local authorities will have to set up grievance committees to investigate all complaints. Employers who fail to comply will be punished with a fine of up to 50,000 rupees.

The Protection of Women from Domestic Violence Act, 2005

The Protection of Women from Domestic Violence Act 2005 is an Act of the Parliament of India enacted to protect women from domestic violence. It was brought into force by the Indian government from 26 October 2006. The Act provides for the first time in Indian law a definition of "domestic violence", with this definition being broad and including not only physical violence, but also other forms of violence such as emotional/verbal, sexual, and economic abuse. It is a civil law meant primarily for protection orders and not for meant to be enforced criminally. Definition of domestic violence.—For the purposes of this Act, any act, omission or commission or conduct of the respondent shall constitute domestic violence in case it—

- a) **Harms or injures or endangers the health, safety, life, limb or well-being**, whether mental or physical, of the aggrieved person or tends to do so and includes causing physical abuse, sexual abuse, verbal and emotional abuse and economic abuse; or
- b) **Harasses, harms, injures or endangers the aggrieved person** with a view to coerce her or any other person related to her to meet any unlawful demand for any dowry or other property or valuable security; or
- c) Has the effect of **threatening** the aggrieved person or any person related to her by any conduct mentioned in clause (a) or clause (b); or

d) Otherwise injures or causes harm, whether physical or mental, to the aggrieved person.

Explanation I.—For the purposes of this section,—

(i) **“Physical abuse”** means any act or conduct which is of such a nature as to cause bodily pain, harm, or danger to life, limb, or health or impair the health or development of the aggrieved person and includes assault, criminal intimidation and criminal force;

(ii) **“Sexual abuse”** includes any conduct of a sexual nature that abuses, humiliates, degrades or otherwise violates the dignity of woman;

(iii) **“Verbal and emotional abuse”** includes—

(a) Insults, ridicule, humiliation, name calling and insults or ridicule specially with regard to not having a child or a male child; and

(b) Repeated threats to cause physical pain to any person in whom the aggrieved person is interested.

(iv) **“Economic abuse”** includes—

a) ***Deprivation of all or any economic or financial resources*** to which the aggrieved person is entitled under any law or custom whether payable under an order of a court or otherwise or which the aggrieved person requires out of necessity including, but not limited to, household necessities for the aggrieved person and her children, if any, stridhan, property, jointly or separately owned by the aggrieved person, payment of rental related to the shared household and maintenance;

b) ***Disposal of household effects, any alienation of assets*** whether movable or immovable, valuables, shares, securities, bonds and the like or other property in which the aggrieved person has an interest or is entitled to use by virtue of the domestic relationship or which may be reasonably required by the aggrieved person or her children or her stridhan or any other property jointly or separately held by the aggrieved person; and

c) ***Prohibition or restriction to continued access to resources or facilities*** which the aggrieved person is entitled to use or enjoy by virtue of the domestic relationship including access to the shared household. Explanation II.—For the purpose of determining whether any act, omission, commission or conduct of the respondent constitutes “domestic violence” under this section, the overall facts and circumstances of the case shall be taken into consideration.

