

# **CHAPTER –II**

## **REVIEW OF RELATED LITERATURE**

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#### **2.0.0 INTRODUCTION**

The background of the study along with the rationale, objectives, hypotheses and the delimitations of the present investigation were presented in Chapter – I. The review of the related literature and its summary including the various components of the Gender Sensitiveness are presented under different captions in this chapter.

The more we know about our topic, the more effectively we can tackle our own research problem and it all starts with the literature review. Each research starts with some fundamental base and it comes from review of related literature. It helps us to know about the existing field of knowledge in the problem area. We need a good literature review because it helps the researcher to understand the rationale and concepts of the study and gives us a bird's eye view of quality of works we have done in support of our study.

A literature review creates a "landscape" for the reader, giving her or him a full understanding of the developments in the field. This landscape informs the reader that the author has indeed assimilated all (or the vast majority of) previous, significant works in the field into her or his research.

### **2.1.0 CHANGING OF ROLE PATTERN OF WOMEN**

In the study on the 'status of Muslim women in North India' Roy (1990) depicted the changing role pattern of Muslim women. According to her, "Many women" are confidential with the difficult choice between personal liberty and the continuance of the comforting dependency, the promise of security and protection in the house.

According to Lerner (1986) women's status is not merely limited to income but by socially determined norms over which she has little control. These 'social norms' which support inequality between men and women is one of the major causes of the backwards status of women socially, economically educationally, politically and health wise institutions like religion, family, school, media, marriage etc. Work to propagate and conform these pre-determined gender ideas and stereotype values in the upcoming generations (Mathu, 2008)

### **2.2.0 WOMEN AND THE RELATION IN THE EMPLOYMENT**

Sylvia (2007) demonstrated the significance patriarchal relation in employment for the explorations of the position of women are contemporary society. The author challenged the conventional decision of labour and according to him; not be understood without an understanding of the gender division of labour.

Rao (2004) studied on Employment of the wife and Husband's participation in house-work. The study attempted to understand the areas of house work in which the husbands of the working women participated. The study also aimed at exploring the relationship between certain socio-economic, demographic, family structural and attitudinal variables and the husband's participation in house work. The sample consisted of 186 women working in white color jobs

in Tirupati. The findings of the study have questioned the contention that employment of women compels their husbands to extend help in shouldering domestic duties.

Sunnari (1997) found that the education of female teachers was linked to women's duties to work at home and to raise children. Women's special task in their role of bringing up children was to inculcate basic values needed for the societal orientation, and to give the children a strong and healthy start for their future. Gender bias in educational setting may have its origin in the family. It is an insidious problem as many victims of gender bias remain silent and passive and unwilling to talk about or stand up against it. This is because of how such issues have been handled in the families where they come from.

### **2.3.0 WOMEN AND AWARENESS ABOUT THEIR RIGHTS**

Basu (1987) assesses the impact of literacy among married women on their awareness about their rights; examines the attitudes of the family members towards awareness among illiterates, semi-literates and literate married women regarding their rights. While majority of the illiterates were not aware about the right of equality, one-half of the semi-literates and 70% of the literates showed their awareness about this right. Status of women and their educational background and economic viability were related positively. About 81% of the illiterates and 75% of the semi-literates were not allowed to participate in decision making in the family affairs. Whereas 79% of literate women were allowed to participate in the process of decision making.

### **2.4.0 WOMEN AND ATTITUDE TOWARDS THE ROLE AND THE STATUS**

Shukla (1995) explored the effect of gender, religion, family type and age on people's attitude towards the role and the status of women in India. It was observed that attitude of women are changing faster than men. Men are more

traditional and continue to think, feel and act in traditional ways. In the context of age, the younger cohorts were found to have moral modern views and were less religious than older cohorts.

Catherine, Ngina Musau, Tecla C. Kirwa, have revealed that school education level between male and female in Kenya has improved due to the introduced free primary education and affordable secondary tuition in 2003 and 2008 respectively. With these developments, there was increased enrolment both at the primary and secondary school level. There has never been a notable gender disparity at the primary school level, however at the secondary school level the number of boys enrolled was more than that of girls (54.17 percent and 45.83 percent respectively). At the higher educational levels, the disparity in enrolment is even higher in favour of men. In the choice of subjects, it was realized that fewer women are admitted in science and technology based courses as compared to that of men. In some courses such as medical engineering, the gender disparity is so glaring such that for every woman enrolled, there are 32 men. This paper therefore discusses the reasons for disparity in enrolment of women in higher education in the Kenyan situation, in spite of interventions by the government and the higher educational institutions to reduce the disparity (Catherine, 2012).

#### **2.5.0 EDUCATION AND WOMEN EXPLORATION IN GENDER IDENTITY**

Chanana and Karuna (1994) Studied on socialization, education and women exploration in gender identity and stated that clothing of the victim is an issue from which gender stereotypical interpretations emerge. Types of clothing degrees of fit and particular factions can be thought of as "texts" which may be "read" in gender. Males are likely to judge some clothing as indicative of sexual interest, while their female counterparts do not make a parallel inference. According to Subrahmaniam (2003) ideologies that shapes female and male identities in India's society are mutually reinforcing across

institutions, such as the family, work-place and community leading to vicious cycles of under-investment in females.

Sen and Kumar (2001) found that girls in India are discriminated against in several ways-fewer months of breast feeding less of nurturing and play, less care or medical treatment, if they fall ill less of "special" food, less of parental attention. As a result, girls are far more susceptible than boys to disease and infections, leading to poor health and a shorter lifespan. It is this lifelong discrimination in nurturing and care that is the real killer of girls-less visible and dramatic, but as unequivocally lethal as female feticide and infanticide.

Leach (2003) in her book, practicing gender analysis in education, explores how to carry out gender analysis in the context of education setting with in the developing world. In this, leach makes a key contribution to ongoing efforts at gender mainstreaming in education by providing accessible tools for carrying out gender-sensitive analysis.

#### **2.6.0 WOMEN AND GENDER SENSITIVITY**

Ozunba (2005) conducted a study on "Gender-Sensitivity in Igbo culture: A philosophical re-appraisal." In this study he tried to examine the levels of gender sensitivity in the traditional Igbo society and in the contemporary Igbo society. He found that we had a higher level of sensitivity in the traditional setting than we now have in this contemporary period. The reason is that the irrational approach to the gender question is fast obliterating the differentiation that should exist between the male and the female.

Another study conducted by SCERT (2011) on 'Gender Sensitization with in school system in Chhattisgarh' found that 22.5% of the professionals' responded high gender discrimination is found in the school practices. Similarly 23.85% of girls responded the same from which it can be inferred

that both the professional and the girls have been the victims of higher gender discrimination. This indicates that school system has not been able to address the gender issue properly. Moderate gender discrimination was shown by 50.85% of the girls and by 45.2% of professional respectively, from which it is revealed that awareness on gender sensitization is found but need to be attended more effectively.

#### **2.7.0 EDUCATIONAL POLICIES AND GENDER ISSUES**

Educational policies in post-independent India were supposed to be linked to the values of equality, secularism and so on as mooted in the constitution. But, as shown by the report of the committee on the status of women in India, Towards equality report (1974), these values have not been addressed by the contemporary educational system, rather than promoting the development and change, it has perpetuated sexist and in-egalitarian values (Karlekar M in Rekha Wazir, 2000). The third five year plan laid emphasis to the growth of science and technology, but while devising strategies to translate the plan into action, it did not address question of the inclusion of various categories of people including women in the process of knowledge creation. The reasons for such things could be attributed to the lack of clarity on the purpose of women's education in educational planning (Kolhatkar, 2005). According to the Indian Education Commission Report (1964-1966), "For full development of human resources, the improvement of homes and for molding the character of children during the impressionable years of infancy, the education of women is of greater importance than that of man". Although the Indian Education commission had stressed on the importance of women education, but mean while it had limited the scope and role of education for preparing girls and women for households and other domestic purposes (Chanana, 2006). Besides looking towards women's education as a means of social transformation and not as an intrinsic value or right, the policy focused on the need to rapidly expand the science and technology education in the country. Addressing this need the policy called for a comprehensive programme to

promote scientific temper, research potential and excellence in education. In seeking the prescribed goal, the policy did not examine the need for including the various marginalized groups in the process. This disjuncture between the various goals of education that the goal of realizing excellence in science and technology was not seen as associated with the constitutional goals of equality (Kolhatkar, 2005).

### **2.8.0 GENDER AND EQUALITY**

Bhog (2002) critically examines the NCF-2000 and despite NCF-2000 reiterations regarding equality, fundamental rights and quality education for all, it points to move towards ensuring that women learn to play out their traditional social roles as good mothers, wives and daughters within the family and the nation. The role models that textbooks place before the girl child and her exclusion becomes evident from the way boys dominate other narratives. Boys are shown as striving for the higher virtues, morality and character and limitless intellectual inquiry and girls are shown in a different way (Bhog, 2002). The exclusion of girls from elementary education will continue as long as schools are sites of maintenance of gender identity and equality with active support of educational policies and programmes. Schools being sites for enacting gender, the way in which formal education system is shaped by gender, the resistance of all sub-ordinate groups including women to hegemonic knowledge and power and educational policies analysis from gender perspective. Schooling of girls is essentially embedded in the social context and ensures that women remain passive actors in the process of schooling do not question the patriarchal ideology and do not transgress the social boundaries and work with in the accepted system of values (Chanana, 2006).

### **2.9.0 GENDER BIASNESS AND EDUCATION**

Pant, S.K has discussed that 'Gender Bias in Girl Child Education'. The author argued that the gender bias and the related lower development exists because



of inequality in providing educations for girls and boys. The further explained that the enrolment level of girls was marginally lower than the boys. However, according to author on the issue of why the girl child discontinued schooling after or before primary level, the prominent factors emerging were prevalence of traditional values. Deteriorations in the general enrolment, is due to lack of schooling facility near the locality, poverty and other economic handicaps as argued by author.

Junxia Zeng, et.al has discussed gender inequality in education by using a meta-analysis approach which provides a new quantitative review of a relatively large volume of empirical literature on gender educational differentials. This article analyzes differences across both time and space and also across different grade levels and ethnicities. These results indicate that gender inequality in educational attainment still exists, but it has been narrowing over time. Moreover, it varies by area (rural versus urban) and grade level. There is nearly no significant gender inequality in the case of girls in urban areas or in the case of the nine years of compulsory education (primary school and junior high school). Girls, however, still face inequality in rural areas (although inequality is falling over time) when they reach high school or beyond (Junxia, 2013).

Denise, L. Spitzer has revealed that health disparity can be defined as a marked difference or inequality between two or more population groups defined on the basis of race or ethnicity, gender, education and other criteria's. Socio-economic status, power and inequitable access to health determinations such as income, social support, clean environment influence issues related health disparities. Engendered by these factors health disparities do a gradients in socioeconomic events. He observes that the relationship between health outcomes and social hierarchy appears to be more linear in predicting men's health, while the association to women's health appears to be more complex. The relationship between gender inequities and health is seldom static and

intersects with factors such as ethnicity, sexuality, age and disability in a dynamic and complex ways (Spitzer, 2000)

Hilary Graham's has emphasised the consequences of fast economic and social change on inequalities in health among men and women. Using the data of UK, she describes socio economic inequalities in health, the factors which contribute to these health differences, and the ways in which they cluster together and accumulate through the life course. She goes on to describe changing patterns of inequalities in wealth. She argues that little is known about the ways in which gender mediate the underlying inequalities in health. Yet, she argues, social class 'expresses itself in a gendered form' and is 'written on the body' (Grahams, 2000). Amartya Sen in the article entitled 'Many Faces of Gender Inequality' discusses many dimensions of gender disparities. The gender differences vary from one period to another and from one context to another. A detailed empirical research on gender disparity can be done, the results of which can be used improve the life of males and females. At the same time gender differences curtail the interests not only of girls and women but also boys and men (Sen, A. , 2001). Thanh-dam Truong, has demonstrates that there are different modes of understanding the terms 'human' and 'development,' and unless these differences are clearly laid out, an integration of these two terms can lead to confusion. The nature of patriarchal power in the human development discourse rests in its ability to maintain the social meanings attached to biological sex differences derived from male-cantered conventions and an androcentric approach to polity, which restricts the discussions to freedom and justice at the expense of care. Traces of such conventions may be found in the conception of social power and in the conception of the economy. In this regard, a feminist engagement with the human development debate and its rhetoric on gender equality must move beyond the level of norms and institutions and tackle the figurative structure underlying them (Thanh-dam, 2011).

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#### **2.10.0 TO SUM-UP**

From the above discussions it can be concluded that researches have been conducted on various Gender related concepts in India and abroad. Every study was unique in its findings. Very few researches have been conducted in the area of Awareness on Gender Sensitisation. The findings of these studies, as quoted here, are relevant. But, no researches in the area of Awareness of Gender Sensitisation among the Secondary Level School Teachers of Bhopal have not been conducted. Therefore, this study was undertaken.