

MAR GREGORIOS COLLEGE OF ARTS & SCIENCE

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PG DEPARTMENT OF SOCIAL WORK

SUBJECT NAME: GENDER AND DEVELOPMENT

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PREPARED BY: PROF. FR. JOHN PETER

Gender and Development

Unit 1

Gender Concepts: Sex and gender, gender identity; gender relations, men and masculinity; gender division of labour, gender roles and responsibilities, gender stereotyping, productive work, reproductive work, equity and equality; gender mainstreaming; gender sensitization, feminization of poverty; empowerment- types, gender development indicators - sex ratio, GER, GDI, GEM

Unit 2

Feminism: Concept, meaning and definition; types of feminism women's movements: pre and post-independence perspectives in India, landmarks in women's movement in India; Feminist Social Work: Meaning, Concept and Definition, Feminist Perspectives in Social Work Practice; Women's Agenda for Social Work; Principles in Women Centred Practice

Unit 3

Protective Measures for Women in India; Constitutional and Legal Provisions for women; Rights with reference to entitlements, political participation, education, employment, health, inheritance, marriage, adoption, divorce, maintenance, Protective Laws ; Hindu Succession Act- 1956 with Amendment in 2005; Prohibition of Child Marriage Act- 2006, Protection of Women From Domestic Violence Act – 2005; Sexual Harassment of women at Workplace Act-2013,

Unit 4

Global Perspectives in Women's Development

Convention on Elimination of All Forms of Discrimination against Women; and Girls (CEDAW) 1982 – Implementation in India; Global Impact of CEDAW; Role of UN-WOMEN; UN Timeline in Women's Progress; INGOs and NGOs in Women's Development, Policy Approaches for Women; UN Agenda on Post Development and Sustainable Development Goals; Women as Agents of Peace and Security

Unit 5


Special Initiatives and Programmes: Status of women in India, problems specific to Indian women; discrimination against the girl child; National and State Commissions for Women; Ministry for Woman and Child Development; the National Plan of Action for the Girl Child (1991-2000); National Policy for the Empowerment of Women-2001; Reservation for Women in Local Self Government; Five Year Plans, Gender Budgeting

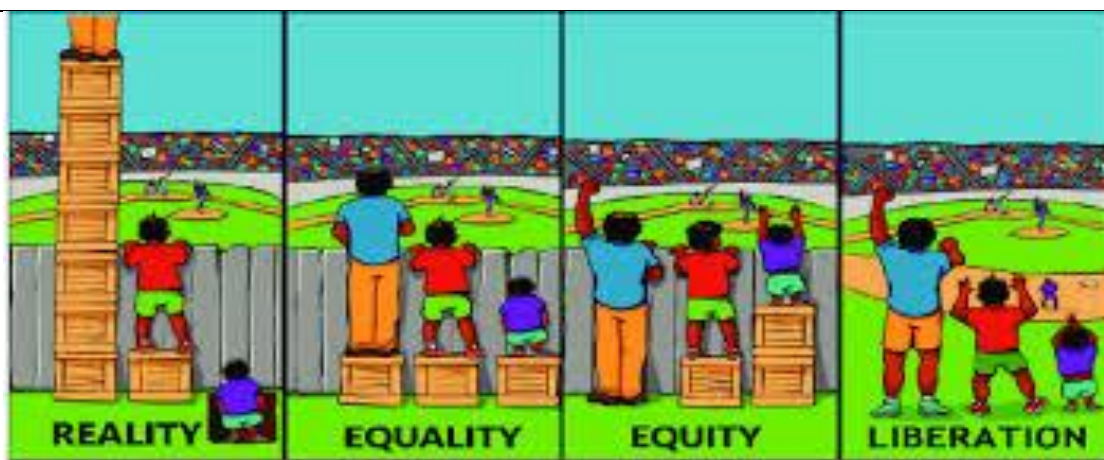
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GENDER DEVELOPMENT

S.No	Topics
1	<p><u>Sex and gender</u> Gender is an important consideration in development. It is a way of looking at how social norms and power structures impact on the lives and opportunities available to different groups of men and women. Globally, more women than men live in poverty. Women are also less likely than men to receive basic education and to be appointed to a political position nationally and internationally. Understanding that men and women, boys and girls experience poverty differently and face different barriers in accessing services, economic resources and political opportunities help to target interventions.</p>
1a	<p><u>Sex</u> Sex refers to a set of biological attributes in humans and animals. It is primarily associated with physical and physiological features including chromosomes, gene expression, hormone levels and function, and reproductive/sexual anatomy. Sex is usually categorized as female or male but there is variation in the biological attributes that comprise sex and how those attributes are expressed.</p>
1b	<p><u>Gender</u> Gender refers to the socially constructed roles, behaviors, expressions and identities of girls, women, boys, men, and gender diverse people. It influences how people perceive themselves and each other, how they act and interact, and the distribution of power and resources in society. Gender identity is not confined to a binary (girl/woman, boy/man) nor is it static; it exists along a continuum and can change over time. There is considerable diversity in how individuals and groups understand, experience and express gender through the roles they take on, the expectations placed on them, relations with others and the complex ways that gender is institutionalized in society.</p>
1.2	<p><u>Gender identity</u> Gender identity is a personal, internal perception of oneself and so the gender category someone identifies with may not match the sex they were assigned at birth where an individual may see themselves as a man, a woman, as having no gender, or as having a non-binary gender – where people identify as somewhere on a spectrum between man and woman</p>
1.3	<p><u>Gender relations</u> Gender relations are the ways in which a culture or society defines rights, responsibilities, and the identities of men and women in relation to one another (Bravo-Baumann, 2000). Gender relations define how people should interact with others and how others relate to them, depending on their attributed gender, and they should be analyzed within the cultural context in which they develop. The Psychology of Gender and Health, 2017</p>
1.4	<p><u>Men and masculinity</u> Masculinity (also called manhood or manliness) is a set of attributes, behaviors, and roles associated with boys and men. Although masculinity is socially constructed, research indicates that some behaviors considered masculine are biologically influenced. To what extent masculinity is biologically or socially influenced is subject to debate. It is distinct from the definition of the biological male sex, as both males and females can exhibit masculine traits.</p>
1.5	<p><u>Gender division of labour</u> The way work is divided between men and women according to their gender roles is</p>

	usually referred to as the ‘gender division of labour’. This does not necessarily concern only paid employment, but more generally the work, tasks and responsibilities that are assigned to women and men in their daily lives, and which may, on their turn, also determine certain patterns in the labour market.
1.6	<p><u>Gender roles and responsibilities</u></p> <p>The concept of ‘gender roles,’ refers to the activities ascribed to women and men on the basis of their perceived differences. Gender roles are socially determined, change over time and space and are influenced by social, cultural and environmental factors characterizing a certain society, community or historical period. Gender roles aim at setting boundaries between what is perceived as appropriate for women and for men in the society with regards both to the public and private domains. Such roles are accepted as ‘natural’ and internalized by girls and boys from a very early age, through the gender models they learn through their social environment.</p>
1.7	<p><u>Gender stereotyping</u></p> <p>A gender stereotype is a generalized view or preconception about attributes or characteristics, or the roles that are or ought to be possessed by, or performed by women and men. A gender stereotype is harmful when it limits women’s and men’s capacity to develop their personal abilities, pursue their professional careers and make choices about their lives.</p> <p>Gender stereotyping refers to the practice of ascribing to an individual woman or man specific attributes, characteristics, or roles by reason only of her or his membership in the social group of women or men. Gender stereotyping is wrongful when it results in a violation or violations of human rights and fundamental freedoms.</p>
1.8	<p><u>Productive work</u></p> <p>Productivity is simply getting some kind of task done efficiently to achieve some kind of rewarding end result. Being productive can apply to all aspects of your life; not just in the workplace. This could mean doing physical activity to improve your health and physique, learning new things to increase your knowledge and skills, or streamlining aspects of your personal life to create more time for other things</p> <p>Productivity is an economic measurement of the process of creating goods and services. Productivity is the amount of output created by an individual, team, or organization related to the amount of input that went into it. The basic formula used to measure productivity is the output divided by the input.</p> <p>Different Types of Productivity</p> <ul style="list-style-type: none"> • Labor Productivity: the ratio of output per person. • Capital Productivity: the ratio of output of goods or services to the input of physical capital. • Material Productivity: the ratio of physical output to the input of materials, or natural resources. • Total Factor Productivity: captures everything not included in labor, capital, or material productivity ratio formulas.
1.9	<p><u>Reproductive work</u></p> <p>The concept of reproductive labor is highly gendered and central to an analysis of gender</p>

	<p>inequality. It includes all those aspects of labor which constitutes unpaid. This encompasses child birth, child care, cleaning, cooking and other areas typically designated as household and ‘women’s labor’</p> <p>These interpretations argue that while both forms of labor are necessary, people have different access to these forms of labor based on certain aspects of their identity.</p> <p>Feminist argue that domestic work must be shared between women and men, child-care services must become available, and both patriarchal relations and gender stereotyping in the socialization process must be eliminated to realize women's true potential in market economy.</p>
1.10	<p><u>Equity and equality</u></p> <p>“Gender equality, equality between men and women...does not mean that women and men have to become the same, but that their rights, responsibilities and opportunities will not depend on whether they were born male or female. Gender equity means fairness of treatment for men and women according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations, and opportunities.” –United Nations Educational, Scientific and Cultural Organization (UNESDOC)</p>  <p style="text-align: center;">© 2014, Saskatoon Health Region</p> <div style="display: flex; justify-content: space-around;"> <div data-bbox="308 1381 803 1543"> <p style="text-align: center;">Equality = Sameness</p> <p>GIVING EVERYONE THE SAME THING → It only works if everyone starts from the same place</p> </div> <div data-bbox="901 1381 1404 1543"> <p style="text-align: center;">Equity = Fairness</p> <p>ACCESS TO THE SAME OPPORTUNITIES → We must first ensure equity before we can enjoy equality</p> </div> </div> <p>Equality focuses on creating the same starting line for everyone. Equity has the goal of providing everyone with the full range of opportunities and benefits – the same finish line.</p>



1.11

Gender mainstreaming

"Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area and at all levels. It is a strategy for making the concerns and experiences of women as well as of men an integral part of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres, so that women and men benefit equally, and inequality is not perpetuated. The ultimate goal of mainstreaming is to achieve gender equality." **United Nations Economic and Social Council (ECOSOC)**

Gender mainstreaming means integrating a gender equality perspective at all stages and levels of policies, programmes and projects. Women and men have different needs and living conditions and circumstances, including unequal access to and control over power, resources, human rights and institutions, including the justice system. The situations of women and men also differ according to country, region, age, ethnic or social origin, or other factors. The aim of gender mainstreaming is to take into account these differences when designing, implementing and evaluating policies, programmes and projects, so that they benefit both women and men and do not increase inequality but enhance gender equality. Gender mainstreaming aims to solve –sometimes hidden– gender inequalities. It is therefore a tool for achieving gender equality.

Various schemes/programmes of the Government of India

- i. Beti Bacho Beti Padhao (BBBP) to improve the Child Sex Ratio and enabling education for the girl children,
- ii. Swadhar Greh Scheme to provide relief and rehabilitation to destitute women and women in distress,
- iii. Ujjawala a Comprehensive Scheme for prevention of trafficking and rescue, rehabilitation and re-integration of victims of trafficking and commercial sexual exploitation,
- iv. Rashtriya Mahila Kosh (RMK) to provide loan to poor women through Intermediary Microfinancing Organisations (IMOs), Non-Governmental Organisations (NGOs) to promote their socio-economic development,

	v. Working Women Hostels (WWH) for ensuring safe accommodation for women working away from their place of residence.
1.12	<p><u>Gender sensitization</u></p> <p>Gender sensitization presides over gender sensitivity, the modification of behavior by raising awareness of gender equality concerns. This can be achieved by conducting various sensitization campaigns, training centres, workshop, programs etc. Sensitization in the domain of Humanities and Social Sciences is seen as awareness informed propensity or disposition which aims at changing behavior so that it is sensitive to certain issues. Gender sensitization may be seen as "the awareness informed propensity to behave in a manner which is sensitive to gender justice and gender equality issues."</p>
1.13	<p><u>Feminization of poverty</u></p> <p>The feminization of poverty is a change in the levels of poverty biased against women or female headed households. More specifically, it is an increase in the difference in the levels of poverty among women and men or among female versus male and couple headed households. It can also mean an increase of the role that gender inequalities have as a determinant of poverty, which would characterize a feminization of the causes of poverty.</p>
1.14	<p><u>Gender Empowerment</u></p> <p>Gender empowerment is the empowerment of people of any gender. While conventionally the aspect of it is mentioned for empowerment of women, the concept stresses the distinction between biological sex and gender as a role, also referring to other marginalized genders in a particular political or social context.</p> <p>Gender empowerment has become a significant topic of discussion in regard to development and economics. Entire nations, businesses, communities, and groups can benefit from the implementation of programs and policies that adopt the notion of women empowerment. Empowerment is one of the main procedural concerns when addressing human rights and development. The Human Development and Capabilities Approach, The Millennium Development Goals, and other credible approaches/goals point to empowerment and participation as a necessary step if a country is to overcome the obstacles associated with poverty and development.</p>
1.15	<p><u>Empowerment types</u></p> <p><u>Components of women empowerment;</u></p> <ul style="list-style-type: none"> i) Women's sense of self-worth; ii) Their right to have and determine choices; iii) Their right to have access to opportunities and resources; iv) Their right to have the power to control their own lives, both within and outside the home; and v) Their ability to influence the direction of social change to create a more just social and economic order, nationally and internationally. <p><u>Types of women empowerment;</u></p>

	<p>1. Social Social empowerment might be one of the most prominent forms of empowerment shown in the mainstream media. It strengthens women’s social relations and their positions in social structures, giving them more of a purpose outside of the home. Their contributions to society are recognized and valued as opposed to looked down upon simply because it was a woman’s creation. Social empowerment also fights back against discrimination, no longer letting people of different disabilities, races, ethnicities, religions, or genders be walked over by what’s considered ‘normal’.</p> <p>2. Educational Education is a crucial part of growing and developing, but there are still places in the world that deny education to girls. This takes away a fundamental skill everyone has the right to: knowledge. Without a proper education for all, gender empowerment isn’t possible. Education puts everyone on equal footing, and lets young girls have access to what their rights and duties are. Not only that, obtaining knowledge can boost self-confidence, self-esteem, and make girls self-sufficient. It also gives them access to the development of social, political, intellectual, and religious consciousness, and can discourage the growth of bigotry, narrow-mindedness, superstition, intolerance, and so on.</p> <p>3. Economic People say money can’t buy happiness, but being at an economic disadvantage can take away access to becoming empowered. Being poor, landless, deprived, or oppressed doesn’t allow access to resources that those in good financial standings do. Closing this gap would allow everyone to have equal footing, and women, in particular, would gain a more significant share of control over the material, human, intellectual, and financial resources.</p> <p>4. Political Having a voice in politics can be substantial in letting a group’s view be pushed into the light of mainstream media, and that’s no different for advocating women’s rights. The political involvement of women “implies the decentralization of power and authority in the deprived, oppressed, and powerless people who have not been able to participate in the decision-making process and the implementation of policies and programs of both government and organizations as well as familial and societal matters”. In other words, having political influence would not only give a voice to those who haven’t had a voice in how things are governed, but it would also allow the possibility of policies and programs being put into place that would work with these discriminated groups.</p> <p>5. Psychological Psychological empowerment aligns with social empowerment—it transgresses the “traditional and patriarchal taboos and social obligations” and lets women go beyond what’s expected of them in society. This can build self-confidence, help women recognize their self-worth, and gives them the chance to take control of their income and body. All five of these categories intertwine with one another, but it’s equally important to consider them separately as well. Each group has different main goals they’re aiming for, so trying to focus on them as a whole would be unbeneficial ultimately. Knowing what work has to be put into these five categories can provide a boost in the right direction, and allow empowerment not just for women, but eventually for all.</p>
1.16	<p><u>Gender development indicators</u></p> <p>1. Millennium Development Goals (MDGs).</p>

	<ol style="list-style-type: none"> a. Eradicate extreme poverty and hunger. b. Achieve universal primary education. c. Promote gender equality and empower women. d. Reduce child mortality. e. Improve maternal health. f. Combat HIV/AIDS, malaria, and other diseases. g. Ensure environmental sustainability. <p>2. <u>The Gender-related Development Index (GDI)</u> adjusts the Human Development Index (HDI) for gender inequalities in the three dimensions covered by the Human Development Index (HDI), i.e. life expectancy, education, and income. It is important to note that the GDI is not specifically a measure of gender inequality.</p> <p>3. <u>The Gender Empowerment Measure (GEM)</u> seeks to measure relative female representation in economic and political power. It considers gender gaps in political representation, in professional and management positions in the economy, as well as gender gaps in incomes (Klasen, 2006).</p> <p>4. <u>Gender Equity Index (GEI)</u></p> <ol style="list-style-type: none"> a. <u>Education:</u> measured by the literacy gap between men and women and by male and female enrolment rates in primary, secondary and tertiary education. b. <u>Participation in the economy:</u> measured by the percentage of women and men in paid jobs, excluding agriculture, and by the income ratio of men to women. c. <u>Empowerment:</u> measured by the percentage of women in professional, technical, managerial and administrative jobs, and by the number of seats women have in parliament and in decision-making ministerial posts. <p>5. <u>Gender Gap Index (GGI)</u></p> <ol style="list-style-type: none"> a. <u>Economic participation:</u> male and female unemployment levels, levels of economic activity, and remuneration for equal work. b. <u>Economic opportunity:</u> duration of maternity leave, number of women in managerial positions, availability of government-provided childcare, wage inequalities between men and women. c. <u>Political empowerment:</u> number of female ministers, share of seats in parliament, women holding senior legislative and managerial positions, number of years a female has been head of state. d. <u>Educational attainment:</u> literacy rates, enrolment rates for primary, secondary and tertiary education, 6 average years of schooling. e. <u>Health and wellbeing:</u> effectiveness of governments' efforts to reduce poverty and inequality, adolescent <p>6. <u>The Gender Status Index (GSI)</u></p> <ol style="list-style-type: none"> a. <u>The social power component (capabilities) consists of two sub-components: -</u> Education: measured by levels of school enrolment and dropout, and literacy levels of girls and women. - Health: measured by levels of child health, new HIV infection and time spent out of work through illness. b. <u>The economic power component (opportunities) consists of three sub-components: -</u> Income: measured by women's income from agriculture, from work
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	<p>in the formal and informal sectors and from cash transfers. - Time use or employment: measured by time spent in economic activities, and in employment. - Access to resources: measured by access to means of production and to management positions.</p> <p>c. <u>The political power component (agency) consists of two sub-components:</u> - - Representation in key decision-making positions in the public sector. - Representation in key decision-making positions in civil society.</p>
1.17	<p><u>Sex ratio</u></p> <p>In anthropology and demography, the human sex ratio is the ratio of males to females in a population. More data are available for humans than for any other species, and the human sex ratio is more studied than that of any other species, but interpreting these statistics can be difficult. The sex ratio for the entire world population is 101 males to 100 females (2018 est.).</p> <p>Human sex ratios, either at birth or in the population as a whole, are reported in any of four ways:</p> <ol style="list-style-type: none"> 1. The ratio of males to females 2. The ratio of females to males 3. The proportion of males 4. The proportion of females.
1.18	<p><u>GER</u></p> <p>Gross Enrolment Ratio (GER) or Gross Enrolment Index (GEI) is a statistical measure used in the education sector, and formerly by the UN in its Education Index, to determine the number of students enrolled in school at several different grade levels (like elementary, middle school and high school), and use it to show the ratio of the number of students who live in that country to those who qualify for the particular grade level. The United Nations Educational, Scientific and Cultural Organization (UNESCO), describes "Gross Enrolment Ratio" as the total enrolment within a country "in a specific level of education, regardless of age, expressed as a percentage of the population in the official age group corresponding to this level of education".</p>
1.19	<p><u>GDI</u></p> <p>Gender Development Index (GDI) together with the Gender Empowerment Measure (GEM) was introduced in 1995 in the Human Development Report written by the United Nations Development Program. The aim of these measurements was to add a gender-sensitive dimension to the Human Development Index (HDI). The first measurement that they created as a result was the Gender-related Development Index (GDI). The GDI is defined as a "distribution-sensitive measure that accounts for the human development impact of existing gender gaps in the three components of the HDI" (Klasen 243). Distribution sensitive means that the GDI takes into account not only the averaged or general level of well-being and wealth within a given country, but focuses also on how this wealth and well-being is distributed between different groups within society. The HDI and the GDI (as well as the GEM) were created to rival the more traditional general income-based measures of development such as gross domestic product (GDP) and gross national product (GNP).</p>

	<p>The GDI is often considered a "gender-sensitive extension of the HDI" (Klasen 245). It addresses gender-gaps in life expectancy, education, and incomes. It uses an "inequality aversion" penalty, which creates a development score penalty for gender gaps in any of the categories of the Human Development Index which include life expectancy, adult literacy, school enrollment, and logarithmic transformations of per-capita income. In terms of life expectancy, the GDI assumes that women will live an average of five years longer than men. Additionally, in terms of income, the GDI considers income-gaps in terms of actual earned income. The GDI cannot be used independently from the Human Development Index (HDI) score and so, it cannot be used on its own as an indicator of gender-gaps. Only the gap between the HDI and the GDI can actually be accurately considered; the GDI on its own is not an independent measure of gender-gaps.</p>
1.20	<p><u>GEM</u></p> <p>The Gender Empowerment Measure (GEM) is an index designed to measure gender equality. GEM is the United Nations Development Programme's attempt to measure the extent of gender inequality across the globe's countries, based on estimates of women's relative economic income, participation in high-paying positions with economic power, and access to professional and parliamentary positions. It was introduced at the same time as the Gender-related Development Index (GDI) but measures topics like empowerment that are not covered by that index.</p> <p>The GEM was designed to measure "whether women and men are able to actively participate in economic and political life and take part in decision-making" (UNDP, 1995, p. 73)(Klasen 257). The GEM tends to be more agency focused (what people are actually able to do) than well-being focused (how people feel or fare in the grand scheme of things). The GEM is determined using three basic indicators: Proportion of seats held by women in national parliaments, percentage of women in economic decision making positions (incl. administrative, managerial, professional and technical occupations) and female share of income (earned incomes of males vs. females). The GEM is thought to be a valuable policy instrument because it allows certain dimensions that were previously difficult to compare between countries to come into international comparison.</p>
2	<p><u>Feminism</u></p>
2.1	<p><u>Concept</u></p> <p>Feminism is a range of social movements, political movements, and ideologies that aim to define and establish the political, economic, personal, and social equality of the sexes. Feminism incorporates the position that societies prioritize the male point of view, and that women are treated unjustly within those societies. Efforts to change that include fighting against gender stereotypes and establishing educational, professional, and interpersonal opportunities and outcomes for women that are equal to those for men.</p> <p><u>Wikipedia</u></p> <p><u>Important terms of Feminism</u></p> <ol style="list-style-type: none"> 1. Feminism: Belief in and desire for equality between the sexes. 2. Patriarchy: A hierarchical-structured society in which men hold more power. 3. Sexism: The idea that women are inferior to men.

4. **Misogyny:** Hatred of women.
5. **Misandry:** Hatred of men.
6. **Hostile sexism:** The one most people think about. Openly insulting, objectifying and degrading women.
7. **Benevolent sexism:** Less obvious. Kind of seems like a compliment, even though it's rooted in men's feelings of superiority. It's when men say women are worthy of their protection (off the sinking boat first) or that they're more nurturing than men (therefore should raise children). It's restrictive.
8. **Internalized sexism:** When the belief in women's inferiority becomes part of one's own worldview and self-concept.
9. **Misogynoir:** Misogyny directed toward black women.
10. **LGBTQ:** The acronym for "lesbian, gay, bisexual, transgender and queer." Some people also use the Q to stand for "questioning," meaning people who are figuring out their sexual or gender identity. You may also see LGBTQIA. I stands for intersex and A for asexual/aromantic/agender.
11. **Cisgender:** A term used to describe a person whose gender identity aligns with the sex assigned to them at birth.
12. **Transgender:** A person whose gender identity differs from the cultural expectations of the sex they were assigned at birth.
13. **Transphobia:** Prejudice toward trans people.
14. **Transmisogyny:** A blend of transphobia and misogyny, which manifests as discrimination against "trans women and trans and gender non-conforming people on the feminine end of the gender spectrum."
15. **TERF:** The acronym for "trans exclusionary radical feminists," referring to feminists who are transphobic.
16. **SWERF:** Stands for "sex worker exclusionary radical feminists," referring to feminists who say prostitution oppresses women.
17. **Gender fluidity:** Not identifying with a single, fixed gender.
18. **Non-binary:** An umbrella term for people who don't identify as female/male or woman/man.
19. **Women of color:** A political term to unite women from marginalized communities of color who have experienced oppression. It could include women of African, Asian, Latin or Native American descent.
20. **Victim-blaming:** When the victim of a crime or harmful act is held fully or partially responsible for it. If you hear someone questioning what a victim could have done to prevent a crime, that's victim-blaming, and it makes it harder for people to come forward and report abuse. Groups working to eradicate abuse and sexual assault are clear: No woman is guilty for violence committed by a man.
21. **Trigger:** Something that forces you to relive a trauma.
22. **Trigger warning:** A statement that someone is about to experience challenging material that could potentially be disturbing (graphic, racially-insensitive, sexually explicit, etc.). The practice is controversial on college campuses.
23. **Yes means yes:** A paradigm shift in the way we look at rape, moving beyond "no means no" toward the idea that consent must be explicit.
24. **Male gaze:** A way of looking at the world through a masculine lens that views women as sexual objects.
25. **Privilege:** The idea that some people in society are advantaged over others.

	<p>26. Sex positive: An attitude that views sexual expression and sexual pleasure, if it's healthy and consensual, as a good thing.</p> <p>27. Bropropriating: Stealing an idea from a woman and putting it into the world as your own.</p> <p>28. Mansplain (verb) mansplainy (adjective): When a man explains something to a woman in a condescending way when he either 1) doesn't know anything about it or 2) knows far less than the woman he is talking to. Sorry, if you already knew that.</p> <p>29. Maninterrupting: When a man interrupts a woman, especially excessively.</p> <p>30. Manspreading: When men take up excess space by sitting with their legs far apart.</p> <p>31. Woke: Rooted in black activist culture, it means you're educated and aware, especially about injustice. .</p> <p>32. Feminazi: A derogatory term for a radical feminist.</p>
2.2	<p><u>Meaning and definition</u></p> <p>Feminism is a belief in and advocacy of the political, economic, and social equality of the sexes expressed especially through organized activity on behalf of women's rights and interests. <u>Merriam Webster</u></p> <p>It's about respecting diverse women's experiences, identities, knowledge and strengths, and striving to empower all women to realize their full rights. It's about levelling the playing field between genders, and ensuring that diverse women and girls have the same opportunities in life available to boys and men. <u>IWDA</u></p> <p>Feminism is the belief that women should be allowed the same rights, power, and opportunities as men and be treated in the same way, or the set of activities intended to achieve this state. <u>Cambridge Dictionary</u></p>
2.3	<p><u>Types of feminism</u></p> <ol style="list-style-type: none"> 1. Liberal Feminism: Liberal feminism posits that men and women are actually pretty similar, and thus, should be treated equally under the law and should have equal opportunities. Liberal feminists contributed a lot towards the representation of women in different public spheres and securing abortion and reproductive rights. 2. Radical Feminism: One of the most controversial and spoken about branches of feminism. Radical feminists argue that the patriarchy is extremely difficult to destroy due to patriarchal thinking being deeply rooted in our cultures and thinking. They advocate for resisting it through forming women-only spaces and creating separate knowledge, culture, etc. from a female perspective. It critiques heterosexuality and conventionally masculine qualities and rather encourages feminine characteristics such as nurturing, sharing, warmth, etc. Radfems, as they are known, gained prominence for fighting against pornography, prostitution, sexual harassment, and domestic violence. 3. Marxist and Socialist Feminism: Marxist and socialist feminisms locate the position and role of women, such as housewives in the capitalist system and economy, showing how the family acts as an oppressive force for women, exploiting their labour. They argued that the answer to this was to provide women with full-time work, combined with state-provided paid maternity leave and childcare.

4. **Cultural Feminism:** Cultural feminism emphasizes essential differences between men and women in terms of biology, personality and behavior. Women are seen to have different and superior virtues that provide the foundation for a shared identity, solidarity and sisterhood. Since by nature women are viewed as kinder and gentler than men, it follows that if women were in power, the world would be a better place. In the 1960s and 70s, some women supported the idea of forming separate women-only cultures.
5. **Psychoanalytic Feminism:** is based on feminist readings interpretations of the theories of Freud and engagement with the theories of Derrida, Lacan, and Foucault. Developed by French feminists, it looks at the different ways in which art, media, literature, etc. are informed by the male gaze and represent “the masculine unconscious” and are filled with phallic imagery. Therefore, French feminists encouraged women to resist this culture by writing about their bodies and female experiences, such as menstruation and childbirth.
6. **Standpoint Feminism:** brings together gender resistant feminisms and critiques the male hegemony that is present when it comes to knowledge production and research in both the sciences and social sciences. It argues that women have unique perspectives stemming from their experiences, which are more rooted in the material world and that thus knowledge produced by them would be closer to everyday lives.
7. **Multi-ethnic feminism:** outlines how various factors such as gender, religion, class, race/ethnicity, sexuality, etc are structurally intertwined and act as various vectors of oppression or privilege in society. Further developing on standpoint feminism, it states that it is not just about representing the perspective of women but that the perspectives of both men and women from different classes, religions, races, and communities must be represented.
8. **Gender Resistant Feminisms:** These theories were developed in the 1970s and rose from women who were part of civil rights, left, and anti-war movements noticing that they were not being treated equally even in those progressive spaces. Gender resistant feminisms have also been critiqued for the essentialism and homogenization of women’s experiences found in their writings.
9. **Men’s Feminism:** It is based upon studying masculinity and men through the lens of feminist theories. It looks at masculinities – breaking down the idea that there is only one kind of masculinity, and analyses the differences between men of various backgrounds and identities. Men’s feminism has developed a concept termed hegemonic masculinity, referring to those men from dominant groups who hold the most power. It critiques traditionally masculine institutions such as the military, college fraternities, etc for glorifying misogyny and violence, and also critiques the societal pressure on men to not be vulnerable.
10. **Social construction Feminism:** states that the social structure of gender is all-

pervasive and affects everything in our society from individual behaviours and selves to collective conditions. It looks into how a lot of what we perceive as natural or natural processes are social constructs and learned behaviours. It posits that methods such as enforcing gender norms and creating rigid binaries are ways to maintain control and that our sexuality too is molded by social norms and cultural standards. These constructs are upheld by all our social institutions that teach and encourage conformity within individuals and punish any kind of deviance from these patterns.

11. **Postmodern Feminism and Queer Theory:** Their basis lies in critiquing the categories of gender and sexuality that for so long were assumed to be fixed, rigid binaries; and rather stating that gender and sexuality are fluid, and are present in various forms. They also look into how beliefs and ideas about gender are made acceptable to us by inserting into cultural texts, whether it be films, literature, music, advertising media, etc. The prevailing atmosphere and socio-political conditions of that time also affect the discourse, or discussions surrounding the text. How the text has been made and funded also shapes audience opinions.
12. **Eco-Feminism:** This branch of feminism is much more spiritual than political or theoretical in nature. It may or may not be wrapped up with Goddess worship and vegetarianism. Its basic tenet is that a patriarchal society will exploit its resources without regard to long term consequences as a direct result of the attitudes fostered in a patriarchal/hierarchical society. Parallels are often drawn between society's treatment of the environment, animals, or resources and its treatment of women. In resisting patriarchal culture, eco-feminists feel that they are also resisting plundering and destroying the Earth.
13. **Black Feminism:** School of thought which argues that sexism, class oppression, gender identity and racism are inextricably bound together. The way these concepts relate to each other is called intersectionality. The term intersectionality theory was first coined by legal scholar Kimberlé Crenshaw in 1989. In her work, Crenshaw discussed Black feminism, which argues that the experience of being a black woman cannot be understood in terms of being black or of being a woman. Each concept is considered independently, but must include the interactions, which frequently reinforce each other. The Combahee River Collective argued in 1974 that the liberation of black women entails freedom for all people, since it would require the end of racism, sexism, and class oppression.
14. **Transnational or Global Feminism:** This approach to feminism is concerned mainly about how globalization and capitalism affect people across nationalities, races, ethnicities, genders, classes, and sexualities and has reinforced a range of global movements. It recognizes inequalities across different groups of women and the importance of intersectionality as a way to understand and engage difference. While global issues do not affect women in the same way because of these differences, the impact of these issues and power dynamics are seen to be crucial to feminist social justice agendas. This vision understands the need for comprehensive approaches that integrate multiple issues and movements to find common cause across agendas to ensure long-term social transformation.

	<p>15. Visionary feminism: The notion of visionary feminism, as seen in the many writings of the African-American feminist, bell hooks, combines the need to challenge patriarchy, class, race and other forms of oppression such as imperialism and corporate control. She also focuses on love and the role of men. “Visionary feminism is a wise and loving politics. It is rooted in the love of male and female being. . . The soul of feminist politics is the commitment to ending patriarchal domination of women and men, girls and boys. Love cannot exist in any relationship that is based on domination and coercion. Males cannot love themselves in patriarchal culture if their very self-definition relies on submission to patriarchal rules. When men embrace feminist thinking and practice, which emphasizes the value of mutual growth and self-actualization in all relationships, their emotional well-being will be enhanced. A genuine feminist politics always brings us from bondage to freedom, from lovelessness to loving.”</p> <p>16. Intersectional feminism: If feminism is advocating for women's rights and equality between the sexes, intersectional feminism is the understanding of how women's overlapping identities — including race, class, ethnicity, religion, sexual orientation and disability status — impact the way they experience oppression and discrimination.</p> <p>17. Transfeminism: Defined as "a movement by and for trans women who view their liberation to be intrinsically linked to the liberation of all women and beyond." It's a form of feminism that includes all self-identified women, regardless of assigned sex, and challenges cisgender privilege. A central tenet is that individuals have the right to define who they are.</p> <p>18. Women of color feminism: A form of feminism that seeks to clarify and combat the unique struggles women of color face. It's a feminism that struggles against intersecting forms of oppression.</p> <p>19. Womanism: A social and ecological change perspective that emerged out of African women's culture and women of color around the world.</p> <p>20. Empowerment feminism: Empowerment feminism puts the emphasis on "feeling," though some feminists would argue feeling amazing is not a great gauge of how society is actually supporting your self-expression and flourishing.</p> <p>21. Commodity feminism: A variety of feminism that co-opts the movement's ideals for profit.</p> <p>22. Equity feminism (conservative feminism): is focused on legal equality between men and women, while "gender feminism" focuses on disempowering women by portraying them as perpetual victims of the patriarchy.</p> <p>23. Ecofeminism: Ecofeminists see men's control of land as responsible for the oppression of women and destruction of the natural environment; ecofeminism has been criticized for focusing too much on a mystical connection between women and nature</p>
2.4	Women's movements

The **feminist movement** (also known as the women's liberation movement, the women's movement, or simply feminism) refers to a series of political campaigns for reforms on issues such as reproductive rights, domestic violence, maternity leave, equal pay, women's suffrage, sexual harassment, and sexual violence, all of which fall under the label of feminism and the feminist movement.

1. **First-wave feminism** was a period of feminist activity and thought that occurred within the time period of the 19th and early 20th century throughout the world. It focused on legal issues, primarily on gaining women's suffrage (the right to vote). During the First Wave, there was a notable connection between the slavery abolition movement and the women's rights movement. Frederick Douglass was heavily involved in both movements and believed that it was essential for both to work together in order to attain true equality in regards to race and sex.
2. **Second-wave feminism** is a period of feminist activity and thought that first began in the early 1960s in the United States, and eventually spread throughout the Western world and beyond. In the United States the movement lasted through the early 1980s. Second-wave feminism broadened the debate to a wide range of issues: sexuality, family, the workplace, reproductive rights, de facto inequalities, and official legal inequalities. Second-wave feminism also drew attention to domestic violence and marital rape issues, establishment of rape crisis and battered women's shelters, and changes in custody and divorce law. Its major effort was the attempted passage of the Equal Rights Amendment (ERA) to the United States Constitution, in which they were defeated by anti-feminists.
3. **Third-wave feminism** refers to several diverse strains of feminist activity and study, whose exact boundaries in the history of feminism are a subject of debate, but are generally marked as beginning in the early 1990s and continuing to the present. The movement arose partially as a response to the perceived failures of and backlash against initiatives and movements created by second-wave feminism during the 1960s, '70s, and '80s, and the perception that women are of "many colors, ethnicities, nationalities, religions, and cultural backgrounds". This wave of feminism expands the topic of feminism to include a diverse group of women with a diverse set of identities.

Women's Movements in India

The women's movements provided a platform for women to come together to raise their voices as one big force to reckon with. These united protests created a strong bond among women, a sisterhood that formed a strong front against the evils that they were fighting against. It showed that women were no less when it came to fighting to get their rights, and in many movements, they showed that they can fare better than their male counterparts, giving confidence to young women and girls that with the right leadership and guidance, they can also make staggering changes for the betterment of the lives of the oppressed.

1. The #MeToo Movement

In 1997, Tarana Burke wished she had said “me too” to a girl named Heaven after hearing about her sexual abuse. That’s how the Me Too Movement began in 2006, to raise awareness of the pervasiveness of sexual abuse in the society.

It wasn’t until October 2017 since the phrase “Me Too” became a viral movement in the form of the hashtag #MeToo, mainly in the US and became viral in India in October 2018, when celebrities starting calling out their abusers on social media, creating a huge uproar and more women coming with their stories on sexual abuse.

The movement has gained momentum with support from politicians, lawyers, judges and members from various public institutions. It has given a platform for the victims to have their voice heard, and mainly, has bared the faces of assaulters of various backgrounds for the world to shame. We can expect that this movement will bring positive changes in country to a light on the horrors that many of the women who had kept it in the dark till now.

2. PinjraTod

Imposing oppressive rules in the name of protecting women gave rise to PinjraTod. Hostels in the country were sexist, and discriminatory towards women, right from setting early curfew, that sometimes included reduced time at the library, so women can be protected from the evil outside the protection of hostels at night (according to the college/hostel administrations). These curfews were off limits for men as for the administrations, it’s easier to control women and curb their freedom than addressing the predatory behavior of men towards women.

3. No Conditions Apply

If there’s any dehumanizing practice that persists in India despite the abolition of sati (self-immolation after husband’s death) and the passing of widow remarriage act, scraping of IPC 377, it’s the way widows, trans-gender/sexual, lesbians and sex workers are shunned from many rituals and celebrations in the society, citing the long standing superstition that they bring bad luck.

Sindhur Khela is one such celebration where widows, sex workers, trans-gender/sexual women, lesbian and single women were not included. It’s celebrated like a game where Vermillion (sindhur) is smeared on goddess Durga, and on married women, followed by sharing of sweets on the final day of Durga puja to bid farewell to the goddess.

Kolkata Times, the metro edition of The Times of India, invited women of all walks of life to the campaign #NoConditionsApply to break the patriarchal practice of allowing just married women to celebrate Sindhur Khela. The #NoConditionsApply hashtag, and the Two dot selfies became viral, showing support for the shunned part of the society that they too belong, and that they too can celebrate, coming together as one.

The white and red sarees, with Sindhur smeared on the faces of women who were once barred from the celebration, looked as bright as they can ever be as the women gathered for the celebration. For the first time in 400 years, they were able to break one of the most patriarchal practice, giving hope that the practices similar to this one can be broken too, if the marginalized section of women decide to break the barriers.

4. I Will Go Out

Since the New Year–2017 celebration came to a stop, Newspapers and TV channels were filled with the news of mass molestation that happened in Bengaluru, Karnataka on the Eve

of New Year. What started as a celebration, turned into a nightmare for the women in the crowd who were molested, as their cries fell into deaf ears.

The Nation shook when the news fell into their ears, and the women were not taking the blame upon themselves for celebrating. Abu Azmi, a politician from Maharashtra, ignited the anger in women by commenting on media blaming the women for getting molested in public.

On 21st January, 2017, a march was organized by a group of people who thought that women had equal rights to public places as men, and with the help of social media, thousands of women joined the march across 30 cities and towns to reclaim the public places. The movement slashed the idea that some public places are not for women, especially after sunset.

5. The Chipko movement

Chandi Prasad Bhatt, a social worker, started a small workshop in Gopeshwar, Uttar Pradesh to make farm tools for local use. However, as the forest resources were contracted out to big companies, the abusing of the resources lead to landslides and created ecological imbalances. The villagers protested in small groups, leading upto the protest with drums and slogan-shouting on 24th April 1973, sending the lumbermen back from the forest, making it the first confrontation of the movement.

On 25 March 1974, Gaura Devi, head of the village Mahila Mangal Dal, with 27 women, went to protest the felling of trees by contractors, by confronting with the workers and hugging the trees when the confrontation failed. This news spread like wildfire and many people from several villages joined the protest, which lasted four days until the contractors withdrew. A committee was set up by CM of UP, which ruled out in favor of the villagers.

The participation of female villagers en masse played a vital role in turning the movement into a successful one, putting the movement as a fore-runner to many other movement against deforestation in the country.

6. SEWA (Self-Employed Women's Association)

Women of the unorganized sector in Gujarat earned through their own labour, such as artisan works, handicrafts that were diminishing, or small businesses such as selling vegetables, animal husbandry, etc., not getting welfare benefits like that of the organized sector, where employers have work, income, food and social securities.

Ela Bhatt, a civil rights leader, wanted to organize self-employed women so their skills can be organized them to forming full employment and toto form an union, as the state laws protected industrial workers and not the self-employed women. She organized these self-employed women into a union under women's wing of TLA(Textile Labour Association formed by Gandhi in 1918) in 1968.

Later in 1972, she founded and established SEWA (Self-Employed Women's Association), she acted as its general secretary from till 1996. SEWA, based in Ahmedabad, India, is the largest organization consisting of informal workers with 30,000 members in 1996 growing to a massive 1,919,676 members in 2013.

SEWA has a co-operative bank in which the board members and the bankers are from the association, and the loan rates are also set by members, with the funds coming entirely from the members. The women in the organization feel more confident as they get support in the form of health insurance, childcare, housing, and right to assets, bringing focus to the economic significance that the unorganized sectors make in the country, reviving the

indigenous sector.

7. The Gulabi Gang

The Gulabi Gang is a gang of women in pink who come to the rescue of women victims of violence and thrash the abuser in the absence of police intervention. The rescue might sound movie-ish but it's an active vigilant group in North India, having its first appearance in Banda district in UP.

Founded by Data Satbodh Sain in 2006 due to the lack of police response to domestic violence, the organization grew to an estimated 2,70,000 members in 2014. This organization doesn't stop at violence against women, it also fights against corruption, child marriage, and dowry deaths.

The word of mouth reputation that the Gulabi gang gained, whose members are women aged between 18 and 60, helped them spread their good work in socially and economically impoverished regions where the police fail to take the right action.

8. Nirbhaya Movement

Nirbhaya: the name that would send chills down the spine of many of us who followed the news in 2012, about the gang rape and torture of a medical student in Delhi on 16th December 2012. For those who were living in denial that rape culture was not part of the culture, the Nirbhaya case jolted the country, evoking a movement unlike any other.

Public places all over the country were soaring with protests by women. Some protests were silent, and but many were not so silent, that the legal system had to bow down to the demands of the protestors.

They took in 80,000 suggestions from law makers, NGOs and other institutions, and created many laws including 20 years as minimum sentence for gang rape, and six new fast-track courts exclusively for handling rape cases. Though the conviction rate stays below 1%, the number of women reporting the crimes had increased since the movement.

Google placed a white candle below its search bar in the US marking its tribute.

9. Save Silent Valley Movement

In 1928, the Kerala State Electricity Board proposes a location along the Kunthipuzha River ideal for electricity generation, and the Planning Commission approves it on 1973, threatening to bring an end to around 8 sq. km. of evergreen forest by submerging it. Romulus Whitaker, founder of Madras Snake Park and Madras Crocodile Bank, was the first to bring attention to the issue, with KSSP (A voluntary science group), gathering people to protest the planning commission's approval.

Sugathakumari, a conservationist, lead the Save Silent Valley Movement to save some of the oldest natural forests in the country. Her poem "Marathinu Stuthi" (Ode to a Tree) became a symbol of the protest, becoming the opening song of the movement's meetings.

Petitions, campaigns, and protests spread wildly, mounting pressure on the Central government, where Indira Gandhi declares the Silent Valley to be protected in 1981, with PM Rajiv Gandhi inaugurating the valley as a National Park in 1981.

10. Stop Acid Sale

Laxmi Agarwal was just 15 when a group of men threw acid at her, disfiguring her face and body. The reason: she refused to marry one of them. Until then, the news of acid attacks were just another part of the news section, but Laxmi wanted to bring an end to the attacks once and for all.

She gathered 27,000 signatures for a petition to curb the sales of acid and took the issue to the Supreme court, with her campaign, StopAcidSale . The campaign gained momentum nationwide, with many victims of acid attacks and public, voicing their stance against acid sale. In 2013, the Supreme Court ruled in favor of her plea and introduced restrictions on the sale of acid, showing a significant decline in acid attacks in the year from the previous.

11. LahuKaLagaan

Another online campaign that brought the attention of the Indian government was LahuKaLagaan, which wanted the government to stop taxing sanitary napkins. Sanitary napkins were taxed before GST and was expected to be exempt from GST, but to the astonishment of half the population of the country, it was not exempted.

A 12% GST was imposed on sanitary napkins and Arun Jaitley's twitter exploded with #LahuKaLagaanhashtags, with women demanding that the sanitary product be exempt from GST. The online protest was taken to roads as well, with demonstrations and protests in public places to garner the interest of the government.

A petition by Indian lawmaker Sushmita Dev, comprising over 400,000 signatures, led a storm of protests online and offline. In July 2018, India scrapped its tax on sanitary pads, giving into the petitions and protests, eventually becoming one of the very few countries that has zero tax on sanitary pads.

12. Munnar Plantation Strike

The majority of workers in the Munnar plantation in Kerala were women, who were easy to exploit with long working hours, with a pay of just Rs. 234 a day. On 6th September 2015, the workers began a strike with about 5000 workers when the plantation's management slashed the bonus from 20% from previous year to 10%.

The agitation was led and organized by women who demanded a hike in their pay, as well as in the salary, refusing to involve men, and the country's major trade unions citing that men did less labor and the trade unions did little to improve their conditions.

The one and a half month long agitation that spread to other plantations in the state of Kerala was finally called off with the government involving and the management giving into the demands of the workers.

13. Narmada Bachao Andolan

In 1985, Medha Patkar was in for a shock when she found out from the Ministry of Environment that a dam that was being constructed on the Narmada River (Sardar Sarovar dam) was not a sanctioned one. She realized that the people who were going to be affected by its construction had no idea that they would be affected except for the offer for rehabilitation.

Later, the group led by Patkar also realized that the people were not offered rehabilitation, but a compensation for their immediate standing crops. She organized a 36 day long solidarity march, a 22-day fast and other actions that led the World Bank to form The Morse Commission, which reported that the Bank's policy on environment and resettlement were violated by the project, making the Bank pull out from the project in 1993.

The dam was declared finished in 2006, however, Patkar continues her fight for the rehabilitation of the displaced people and for the reception of the compensation that was promised by Narmada Tribunal, which was created to address the dispute between states

	<p>on sharing the water from Narmada.</p> <p>14. Anti-Liquor Movement</p> <p>Women from Dubungata, Andhra Pradesh staged protests against growing alcohol dependency, aiming to force out liquor traders. Domestic abuse and squandering income due to alcohol dependency lead to this protest, which created a larger movement, spreading across the state, known as the Anti-Liquor Movement in 1991.</p> <p>It gathered women from both rural and urban areas, despite religious and caste difference to fight against alcohol abuse, turning the campaign into a platform that determined the outcome of the election in 1994. The TDP took power in the 1994 elections, passing the prohibition law. Though the prohibition saw a partial abandonment in 1997, the movement increased the participation of women in the public sphere for mobilizing effectively.</p> <p>In August 2015, women from Tamilnadu, who've long been suffering from the violence due to alcohol consumption by men, took to the streets to protest. Their demands included a complete ban on sale of alcohol, which was the major revenue for the state. In May 2016, when AIADMK came to power, 500 state-run liquor shops were closed by then CM Jayalalitha and in February 2017, CM Palaniswamy signed to close an additional 500 state-run liquor shops.</p>
2.4.a	<p><u>pre and post-independence perspectives in India</u></p> <p>(Refer the following article also for more information)</p> <p>First phase: 1850–1915</p> <p>To uproot sati (widow immolation)</p> <ul style="list-style-type: none"> • To allow widow remarriage • To forbid child marriage • To reduce illiteracy • To regulate the age of consent • To ensure property rights through legal intervention. <p>Several Indian states were ruled by women during British colonial advance including Jhansi (Rani Laxmibai), Kittur (Rani Chennama), Bhopal (Quidisa Begum) and Punjab (Jind Kaur).</p> <p>Second Phase: 1915–1947</p> <p>Gandhi legitimized and expanded Indian women's public activities</p> <ul style="list-style-type: none"> • By initiating them into the non-violent civil disobedience movement against the British Raj. • He exalted their feminine roles of caring, self-abnegation, sacrifice and tolerance • Carved a position / role for those in the public arena. • Peasant women played an important role in the rural satyagrahas of Borsad and Bardoli. • Women-only organisations like All India Women's Conference (AIWC) and the National Federation of Indian Women (NFIW) emerged.

- Women were grappling with issues relating to the scope of women's political participation, women's franchise, communal awards, and leadership roles in political parties.
- To emphasize women's education issues,
- To develop livelihood strategies for working-class women
- To organize national level women's associations such as the All India Women's Conference. AIWC was closely affiliated with the Indian National Congress

Post-1947

Challenged the inequalities that had been established and fought to reverse them.

- Unequal wages for women
- Downgrading of women to 'unskilled' spheres of work
- Restricting women as a reserve army for labour.
- Free service of women who were essentially being used as cheap capital
- In 1966 Indira Gandhi became the first female Prime Minister of India.
- Mary Roy won a lawsuit in 1986, against the inheritance legislation of her Keralite Syrian Christian community in the Supreme Court.
- In 1991, the Kerala High Court restricted entry of women above the age of 10 and below the age of 50 from Sabarimala Shrine as they were of the menstruating age. However, on 28 September 2018, the Supreme Court of India lifted the ban on the entry of women. It said that discrimination against women on any grounds, even religious, is unconstitutional.
- Kerala maintains very high relative levels of female literacy and women's health, as well as greater female inheritance and property rights.
- 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 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.
- 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
- In May 2013, the Supreme Court of India held that the two-finger test on a rape victim violates her right to privacy, and asked the Delhi government to provide better medical procedures to confirm sexual assault.
- In 2014, an Indian family court in Mumbai ruled that a husband objecting to his wife wearing a kurta and jeans and forcing her to wear a sari amounted to cruelty, which led to the wife being granted a divorce.
- In 2016 a judgment of the Delhi high court was made public in which it was ruled

	<p>that the eldest female member of a Hindu Undivided Family can be its "Karta"(Manager).</p> <ul style="list-style-type: none"> • In 2018 the Supreme Court of India struck down a law making it a crime for a man to have sex with a married woman without the permission of her husband. Prior to November 2018, women were forbidden to climb Agasthyarkoodam (A hill in Kerala). A court ruling removed the prohibition.
2.4.b	<p><u>Landmarks in women's movement in India</u></p> <p>The landmarks in women's movements after 1900 are as follows:</p> <ol style="list-style-type: none"> 1. 1920: The first All India Women's Conference (AIWC) was held in Pune. Reformers like Annie Besant, Pandita Ramabai, and Margaret Cousins had taken up the issue of education of women. Margaret Cousins had decided to request women representatives to meet to discuss the rights of the girl child to education. The response was overwhelming and in 1920 about 2,000 women got together to discuss this. 2. 1946: At the Tebhaga Uprising in Bengal, peasants protested against the lack of occupancy rights and women took to guarding their fields and challenging, the police. Women who formed these armies were called Nari Bahinis. 3. 1970: The drought in Maharashtra resulted in skyrocketing of prices. Mrinal Gore and Ahilya Rangnekar along with other women formed the United Anti-Price Front. The women used a unique form of protest. They took to beating empty tins or metal plates with rolling pins. The main demands of the Front were consumer protection and distribution of essential commodities. 4. 1972: Shahada, a tribal district in Maharashtra witnessed a trap of poverty in which farmers were getting deeper into a quagmire of drought and debt. Women pressed the government for famine relief. They also launched anti-liquor stir, and destroyed many liquor dens. The inspirational and revolutionary songs that the women sang during their stir continue to be used by women in the movement even today. 5. 1972: SEWA, the largest trade union for women was set up by Ela Bhatt for women working in the informal sector. 6. 1973: The Chipko Movement was launched, led by the women of Garhwal. It was a unique form of protest of hugging trees to prevent them from being cut down. 7. 1974: Towards Equality Report of the Committee on the Status of Women in India was brought out at the request of the United Nations. It sparked debate and discussions among academicians and activists. Spread of the environment movement, Anti-alcohol movement linked with Chipko, Progressive Organization of Women (POW) emerged from radical students' movement in Hyderabad. The Fourth National Conference of Women held in December at Calicut; The World Summit for Children 1990, New York. 8. 1990: Liberalization of the economy in India: SAARC Year of the Girl Child; Mandal and Anti-Mandal agitation; World Summit on Education. 9. 1991: 73rd and 74th Constitutional Amendments—quota for women in Panchayats and Nagarpalikas; National Commission on Women formed on recommendations of the United Nations Commission; Nellore anti-arrack agitation launched; United Nations Conference on Environment and Development, Rio de Janeiro. 10. 1992: Bhanwari Devi raped; campaign against rape; Tirupati venue of the Fifth National Conference of Women; World Conference on Human Rights, Vienna. 11. 1992- 1993: Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse

	<p>Act passed; National Women's Conference held in Tirupati in January; International conference on Population and Development (ICPD), Cairo.</p> <p>12. 1996: Acquittal of Bhanwari Devi's rapists; campaign continued; National Policy on women announced; Miss World beauty pageant in Bangalore</p> <p>13. 1997: Sixth National Conference of Women held at Ranchi in December; Supreme Court judgement in the case of sexual harrasment (Visakha Vs the State of Rajasthan ratifies NGO drafted guidelines).</p> <p>14. 1997-1999: Debate on 81st Amendment—quota for women in Parliament.</p> <p>15. 1999: Supreme Court holds that mother is also the natural guardian of her minor child; UN adopts the Optional Protocol to Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) which enables everyone to petition the CEDAW in their home country. India has ratified the convention; Andhra Pradesh sets up the State Commission on Women, Rajasthan and Jammu and Kashmir are in the process of doing so.</p>
2.5	<u>Feminist Social Work</u>
2.5a	<p><u>Meaning</u></p> <p>The feminist approach to social work is based on the assumption that the problems of clients are not within the female psych, but within our societal structure, which is patriarchal and oppressive to women (Berlin & Kravetz, 1981). This approach is based on the belief that, in a patriarchal culture, men have advantages, which preclude equality for women (Berlin & Kravetz, 1981; Collins, 1986). Therefore, the goal of this perspective is to create a society that is equal for both men and women (Forte, 2007).</p>
2.5b	<p><u>Concept and Definition</u></p> <p>Lena Dominelli on Feminist Social Work Theory and Practice (2002) defines feminist social work as a field of social work practices concerning gender injustice and its eradication as starting point to empower women, both as individual, group, organization member as well as society, and take efforts to improve the women welfare as they define.</p>
2.5c	<p><u>Feminist Perspectives in Social Work Practice</u></p> <ul style="list-style-type: none"> • Honour women rights in order to be free from oppression • Give chances to women to speak on behalf themselves and based on their voices • Take notice about what should be spoken out by women • Create an alternative lifestyle here and there • Integrate theories and practices • Seek the compatibility between the goals and means to achieve it • Map the collective solution to acknowledge the individuality and uniqueness of every woman • Appreciate the women contribution • Use the women experiences as an individual to give meaning in social realities.
2.5d	<p><u>Women's Agenda for Social Work</u></p> <ol style="list-style-type: none"> 1. To understand and critically examine women's position in society from diverse feminist theoretical frameworks. 2. To understand approaches and strategies required to develop women's agency and citizenship

	<ol style="list-style-type: none"> 3. To begin a process of reflection and rethinking on equity for women in relation to self. 4. To integrate gender perspective into social work practice. 5. To develop judicious skills of intervention with women.
2.5e	<p><u>Principles in Women Centred Practice</u></p> <ol style="list-style-type: none"> 1. Provide services informed by women’s voices Consider and develop ways of engaging women in the design, delivery, feedback and evaluation of services. 2. Know your local specialist support for women Consider and develop how you ensure women know about available specialist support and how your service can effectively refer on to specialist services. This can ensure that women receive the right level of support in critical situations and the right advice in terms of prevention and protection. 3. Provide learning opportunities about gender Consider and develop different opportunities within your service, where you discuss issues connected to gender and gender stereotypes. Creative tools and safe spaces are essential to help to open up discussion in a safe environment. 4. Support staff learning around gender specific issues The workers and team may not have in-depth knowledge about gender specific issues, but they should have enough knowledge to provide initial support. Workers also need to be able to effectively refer to relevant specialist services. 5. Creatively resolve childcare support It can be challenging to access suitable childcare. Consider timings of services, associated costs and the location of services. 6. Offer creative solutions to enable access to wider services Some women might be limited and constrained about accessing services. Consider offering additional and wider services for women to access alongside or as part of provision that they already access.
3	<u>Protective Measures for Women in India</u>
3.1	<p><u>Constitutional and Legal Provisions for women</u></p> <p>Constitutional Privileges</p> <ol style="list-style-type: none"> 1. Equality before law for women (Article 14) 2. The State not to discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (Article 15 (i)) 3. The State to make any special provision in favour of women and children (Article 15 (3)) 4. Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16) 5. The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood (Article 39(a)); and equal pay for equal work for both men and women (Article 39(d)) 6. To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (Article 39 A)

7. The State to make provision for securing just and humane conditions of work and for maternity relief (Article 42)
8. The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation (Article 46)
9. The State to raise the level of nutrition and the standard of living of its people (Article 47)
10. To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women (Article 51(A) (e))
11. Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat (Article 243 D(3))
12. Not less than one- third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women (Article 243 D (4))
13. Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality (Article 243 T (3))
14. Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide (Article 243 T (4))

Legal Provisions

To uphold the Constitutional mandate, the State has enacted various legislative measures intended to ensure equal rights, to counter social discrimination and various forms of violence and atrocities and to provide support services especially to working women.

Although women may be victims of any of the crimes such as Murder, Robbery, Cheating etc, the crimes, which are directed specifically against women, are characterized as Crime against Women. These are broadly classified under two categories.

(1) The Crimes Identified Under the Indian Penal Code (IPC)

1. Rape (Sec. 376 IPC)
2. Kidnapping & Abduction for different purposes (Sec. 363-373)
3. Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304-B IPC)
4. Torture, both mental and physical (Sec. 498-A IPC)
5. Molestation (Sec. 354 IPC)
6. Sexual Harassment (Sec. 509 IPC)
7. Importation of girls (up to 21 years of age)

	<p>(2) The Crimes identified under the Special Laws (SLL)</p> <p>Although all laws are not gender specific, the provisions of law affecting women significantly have been reviewed periodically and amendments carried out to keep pace with the emerging requirements. Some acts which have special provisions to safeguard women and their interests are:</p> <ol style="list-style-type: none"> 1. The Employees State Insurance Act, 1948 2. The Plantation Labour Act, 1951 3. The Family Courts Act, 1954 4. The Special Marriage Act, 1954 5. The Hindu Marriage Act, 1955 6. The Hindu Succession Act, 1956 with amendment in 2005 7. Immoral Traffic (Prevention) Act, 1956 8. The Maternity Benefit Act, 1961 (Amended in 1995) 9. Dowry Prohibition Act, 1961 10. The Medical Termination of Pregnancy Act, 1971 11. The Contract Labour (Regulation and Abolition) Act, 1976 12. The Equal Remuneration Act, 1976 13. The Prohibition of Child Marriage Act, 2006 14. The Criminal Law (Amendment) Act, 1983 15. The Factories (Amendment) Act, 1986 16. Indecent Representation of Women (Prohibition) Act, 1986 17. Commission of Sati (Prevention) Act, 1987 18. The Protection of Women from Domestic Violence Act, 2005 <p>Special Initiatives For Women</p> <p>(i) National Commission for Women In January 1992, the Government set-up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments wherever necessary, etc.</p> <p>(ii) Reservation for Women in Local Self -Government The 73rd Constitutional Amendment Acts passed in 1992 by Parliament ensure one-third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas.</p> <p>(iii) The National Plan of Action for the Girl Child (1991-2000) The plan of Action is to ensure survival, protection and development of the girl child with the ultimate objective of building up a better future for the girl child.</p> <p>(iv) National Policy for the Empowerment of Women, 2001 The Department of Women & Child Development in the Ministry of Human Resource Development has prepared a National Policy for the Empowerment of Women in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women.</p>
3.2	<u>Rights with reference to entitlements</u>

Muslim Law

Daughters

- In inheritance, the daughter's share is equal to one half of the son's in keeping with the concept that a woman is worth half a man.
- She has, however, and has always had full control over this property. It is legally hers to manage, control, and to dispose of as she wishes in life or death.
- Though she may receive gifts from those whom she would inherit from, there should be no doubt that the gift is a means of circumventing the inheritance laws of one third of a man's share, since, under Muslim law. The shares of inheritance are very strict.
- Daughters have rights of residence in parent's houses, as well as right to maintenance, until they are married. In case of divorce, charge for maintenance reverts to her parental family after the iddat period (approximately 3 months). In case she has children capable of supporting her. The charge falls upon them.

Wives

- In Islamic law a woman's identity, though inferior in status to a man's is not extinguished in him when she marries
- Thus she retains control over her goods and properties. She has a right to the same maintenance he gives to his other wives, if any, and may take action against him in case he discriminates against her.
- The Supreme Court has held that in the case of divorce, a Muslim husband is liable to make reasonable and fair provision for the future of the divorced wife which obviously includes her maintenance as well. Such a reasonable and fair provision extending beyond the iddat period must be made by the husband within the iddat period in terms of Section 3 (1Ha) of the Muslim Women (Protection of Rights on Divorce) Act, 1986 and liability of Muslim husband to pay maintenance is not consigned to iddat period.
- Right to mehr' according to the terms of the contract agreed to at the time of marriage.
- She will inherit from him to the extent of one eighth if there are children or one fourth if there are none. If there is more than one wife, the share may diminish to one sixteenth. In circumstances, where there are no sharers in the estate as prescribed by law, the wife may inherit a greater amount by will. A Muslim may dispose of one third of his property by will, though not to a sharer in the inheritance.

Mothers

- In case of divorce or widowhood, she is entitled to maintenance from her children.
- Her property is to be divided according to the rules of Muslim law.
- She is entitled to inherit one sixth of her deceased child's estate.

Christian Law

Daughters

- She inherits equally with any brothers and sisters to her father's estate or her mothers'.
- Entitled to shelter, maintenance before marriage, but not after from her parents
- Full rights over her personal property, upon attaining majority. Until then, her natural guardian is her father.

Wives

- She is entitled to maintenance, from her husband, but his failure to provide the same is note by itself ground for divorce.
- Upon death of her husband, she is entitled to a one third share of his property, the rest being divided among the children equally.
- She must inherit a minimum of Rs.5000/- from her husband's estate. Supposing the estate is more than this amount. In case it is not, she may inherit the whole.

Mothers

- She is not entitled to maintenance from her children. In case any of her children dies without spouse or living children she may inherit one fourth of the assets.

Hindu Law

Daughters

- Daughters have equal right of inheritance as sons to their father's property.
- Daughters also have a share in the mother's property.
- The Hindu Succession (Amendment) Act, 2005 (39 of 2005) came into force from 9th September, 2005. the Amendment Act removes gender discriminatory provisions in the Hindu Succession Act, 1956 and gives the following rights to daughters
 - The daughter of a coparcener shall by birth become a coparcener in her own right in the same manner as the son;
 - The daughter has the same rights in the coparcenary property as she would have had if she had been a son;
 - The daughter shall be subject to the same liability in the said coparcenary property as that of a son;
 - The daughter is allotted the same share as is allotted to a son;
- A married daughter has no right to shelter in her parents' house, nor maintenance,

	<p>charge for her being passed on to her husband. However, a married daughter has a right of residence if she is deserted, divorced or widowed.</p> <ul style="list-style-type: none"> • A woman has full rights over any property that she has earned or that has been gifted or willed to her, provided she has attained majority. She is free to dispose of these by sale, gift or will as she deems fit. <p>Wives</p> <ul style="list-style-type: none"> • A married woman has exclusive right over her individual property. Unless she gifts it in part or wholly to anyone. She is the sole owner and manager of her assets whether earned, inherited or gifted to her. • Entitled to maintenance, support and shelter from her husband, or if her husband belongs to a joint family, then from the family. • Upon partition of a joint family estate, between her husband and his sons, she is entitled to a share equal to as any other person. Similarly, upon the death of her husband, she is entitled to an equal share of his portion, together with her children and his mother. <p>Mothers</p> <ul style="list-style-type: none"> • She is entitled to maintenance from children who are not dependents. She is also a Class I heir. • A widowed mother has a right to take a share equal to the share of a son if a partition of joint family estate takes place among the sons. • All property owned by her may be disposed by sale, will or gift as she chooses. • In case she dies intestate, her children inherit equally, regardless of their sex.
3.3	<p><u>Political participation</u></p> <p>In India, political participation of women is not impressive when compared with men. This is the case in most of the countries across the world. However, women's political participation now is quite encouraging compared to the older times. Today it remains stronger than ever. But, in India, women who have decision making powers invariably hail from urban and elite groups. Even today, representation of women in Indian Parliament is far from satisfactory. Women have been demanding for more space in legislative bodies.</p> <p>Political participation</p> <p>Political participation means exercising the right to vote, power sharing, membership of political parties, electoral campaigning, attending party meetings, holding party positions, contesting elections, co-decision making, co-policy making at all levels of governance of the state. Simply put, it is a process through which individuals plays a role in political life deciding the common goals of the society and determining the best way to achieve it.</p> <p>The root of political participation of women can be traced back to 19th century reform movements. Social reformers like Rajaram Mohan Roy, Ishwar Chandra Vidyasagar, Mahadeva Govinda Ranade, Behramji Malabari believed that social evils could be eradicated by raising consciousness and educating women.</p> <p>Pre independent political participation of women</p>

The late 19th and early 20th centuries witnessed the establishment of women's associations all over the country. These organisations took up the issues concerning women like right to vote etc. Three main organisations were established during this period. They are:

- The Women's Indian Association (WIA): WIA concentrated its work over religion, education, politics and philanthropy. Annie Besant became the first president of WIA along with Margaret Cousins.
- The National Council of women in India (NCWI): it was established in 1925 as a national branch of the International Council of Women. Due to its elitist nature, the NCWI failed to become a vital national organisation.
- The All India Women's conference (AIWC): AIWC materialised due to the dedicated work of Margaret Cousins and other women of WIA and it first met in Poona in January 1927. It worked for female education and opposed social customs that restricted female education such as child marriage and purdah.

Participation of Women in post independent period

The foundation formed during the national movement helped women to participate in democratic process after independence. Various legal, social and economic measures were taken by the government of India to raise the status of women in India after independence. Women also began to participate in national and state politics.

The first assembly after independence saw the presence of very few women (about 2%). Women members included Masuma Begum, who later on became the Minister of Social Welfare, Renuka Ray, veteran social worker; Durgabai, a veteran Gandhian, Radhabai Subbarayan, who was appointed as a delegate to the first Round Table Conference. As per various accounts, men in the assembly listened carefully to the speeches made by women. Rajkumari Amrit Kaur became Union Health Minister in 1947. Sucheta Kriplani became the general secretary of Congress in 1959, labour minister of Uttar Pradesh in 1962 and subsequently Chief Minister of United Province in from 1963 to 1967. Vijayalakshmi Pandit was selected as a delegate to the UN and was appointed as ambassador to the erstwhile USSR in 1947 and later as ambassador to the US. She was also elected as president of the United Nations General Assembly in 1953.

In the subsequent elections, women started to hold 4-5% seats in the Lok Sabha till 1980s after which their numbers increased to 7-8%. In Rajya Sabha, women have held 7-10% of seats.

Representation of women in 16th Lok Sabha is 61. This is the highest in history. Presently, Rajya Sabha has 29 women members. Six of the 23 Cabinet ministers in the present government are women, claiming almost a 25 per cent share.

Constitutional provisions

The Constitution of India guaranteed justice-social, economic and political, liberty of thought, and equality to all citizens. Constitution provided for equality of women and called State to take measures to neutralize the socio-economic, educational and political disadvantage faced by women.

- Article 14: It guarantees equality before law and equal protection of law with in the territory of India.
- Article 15: It prohibits discrimination on the basis of religion, race, caste, sex, place of birth. According to article 15(3), State can make special provisions for the benefit

women and children.

- Article 16: Equality of opportunity for all citizens in matter relating to employment. No citizen can be denied employment on grounds of religion, race, cast, sex, decent, place of birth residence or any of them.
- Article 39: Article 39(a) provides for an adequate means of livelihood for all citizen. Article 39 (b) has provisions for equal pay for equal work for both men and women. Article 39 (c) has provisions for securing the health and strength of workers, men and women, and not to abuse the tender age of children.
- Article 42: It guarantees just and humane condition of work and maternity relief. Article 42 is in accordance with Article 23 and 25 of Universal Declaration of Human Rights.
- Article 325 and 326: They guarantee political equality, equal right to participate in political activity and right to vote, respectively.
- Article 243 (D): It provides for the political reservation to women in every panchayat elections. It has extended this reservation to elected office as well.
- In spite of the above provisions, participation of women in politics has not improved significantly. These are contradictory to the aims of the constitution.

Challenges

Women who demonstrated their bravery during freedom movement found it difficult to make the gain ground in electoral politics due to the following reasons:

- Problem of party backing. The political parties are reluctant to provide more seats to women candidates. Women are not able to change social attitudes about women.
- Women have began to dislike the rough life offered by politics. While many are ready to endure the hardships provided by the political life, they have not been able to change the social stereotypes and attitudes about women's place in the society. Many women have expressed their dislike for political process and has opted for the gentler working atmosphere provided by social welfare work.
- Cultural environment puts maximum emphasis on men. Apart from it criminalization of politics and the political environment of instability and personality traits are the primary causes for marginal participation of women in politics.
- **Need for political participation of women**
- UNICEF cites the following reasons for the political participation of women:
- Political participation of women has the potential to change societies.
- It can have impact on outcomes for women and children especially in the distribution of community resources.
- Their participation in peace negotiations and post-conflict reconstruction is important to ensure the safety and protection of children and vulnerable sections of populations.

Way forward

- Political parties should come forward to increase women representatives. The absence of critical mass of women representatives has pushed women to the fringes in power sharing and has adverse impacts on thire overall political status.

	<ul style="list-style-type: none"> • Gender stereotypes which perceive women as weak representatives should be changes through awareness and education. Efforts need to be taken to enhance the participation of women in governance in large numbers. • Women’s Reservation Bill which reserves 33% of seats for Indian women at the legislatures has to be passed soon in the Parliament. • Women’s leadership and communication skills need to be enhanced by increasing female literacy especially in rural areas. They should be empowered in order to break socio-cultural barriers and improve their status in the society. • Women panchayati members have to be trained to analyse and understand their roles and responsibilities given in the 73rd amendment act. <p>Initiatives of government for empowering women</p> <ul style="list-style-type: none"> • Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) • Swayam Siddha • Scheme for Working Women Hostel • STEP (Support to Training and Employment Programme for Women) • Swarnjayanti Gram Swarozgar Yojana • Sarva Shiksha Abhiyan • Indira Gandhi Matritva Sahyog Yojana (IGMSY) • Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG)—Sabla • Janani Suraksha Yojana • Integrated Child Protection Scheme • Swadhar • Targeted Public Distribution System (TPDS) • Antyodaya Anna Yojna (AAY), Ujjawala
3.4	<p><u>Education</u></p> <p><u>Introduction</u></p> <p>Women play a very important role in the progress of a family, society and country. In order to make democracy successful in the country women education is necessary together with the men. Educated women are the real source of happiness in the family. Education is one of the milestones for women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life-style (Bhat, 2015). The female literacy rate in India is lower than the male literacy rate. Compared to boys fewer girls are enrolled in the schools and many them drop out. “Educate a Girl, Empower a Nation.” Women play a vital role in the development of the nation. In this century the economic wealth of the country not only depends on the men but also in the hands of the women. To improve the role of women in the society the government mainly concentrated on their education and increasing employment opportunities. In these circumstances, we require the further improvement in the equality in gender, level of literacy and empowerment of women in every corner in India. For that, the Indian Government has launched quite a few programmes and schemes to carry them into conventional of development. These actions have brought about observable changes in the socio-economic conditions of women. After India got independence, the participation of women nationalists was widely acknowledged. When the Indian Constitution was formulated, it</p>

granted equal rights to women, considering them legal citizens of the country and as an equal to men in terms of freedom and opportunity. Free and compulsory education to the children between the ages of 6 to 14 is a fundamental right of Indian citizens according to the Indian Constitution under the 86th Amendment. Even though the Indian government, has taken some measures such as the "Sarva Shiksha Abhiyan" (the main intend of this program is to give primary education particularly to girl children from poor rural areas).Inspite of these activities there are many obstacles in women education. Hence, this study is mainly focused on women education in India an analysis.

Education in India

Women education in India plays a very important role in the overall development of the country. It is not only helps in the development of half of the human resources, but in improving the quality of life at home and outside (Suguna, 2011). The Indian Education system has two important structures, one is formal and another one is non-formal education. Some other educational programmes also formulated to motivate the women education such as online education and distance education. The main objective of the entire educational programme is to make every girl child to educate. This low level of literacy not only shows a negative impact on women's lives but also on their families and country's economic development. Hence it is of foremost importance to raise the level of education amongst women. There are an estimated 33.3 million Indians enrolled in higher education courses in India, according to the HRD ministry's All India Survey on Higher education report for 2015. On these, 17.9 million are boys and 15.4 million are girls as of 2014-2015. Fundamental Rights of women are equality, freedom to religion, educational rights, cultural and educational, against exploitation, freedom. Improving girls' educational levels has been demonstrated to have clear impacts on the health and economic future of young women, which in turn improves the prospects of their entire community. After the Universal Declaration of Human Rights, Basic education is more than an end in itself; it is the foundation for lifelong learning and human development (Ramachandran, 1998).

Women education in ancient India:

In the Vedic Period women had access to education, but gradually they had lost this right. India Scriptures Rig Veda and Upanishads mention about several women sages and seers. Women enjoyed equivalent position and rights in the early Vedic era. However, after 500 B.C., the position of women started to decline. The position of women in ancient India was vital. In the Vedic period, women education in ancient India was prevalent. Indian women during the ancient times was said to be superior to men. The women in ancient India were given significance and they held an important position in the Indian society during that time. In the Vedic period, educational system was very developed.

Historically women have taken part in all spheres of life with courage and gusto. Indian mythology is rich with stories of highly educated and evolved women. One can trace the historical evidence of ancient Indian education to the 3rd century B.C. when education was imparted orally and many women scholars were part in it. When Buddhism spread to India, some world famous educational institutions such as Nalanda, Vikramshila and Takshila were established. Research shows that a number of women were enrolled in these temples of learning. These universities flourished from about 5th century to 13th century. In the 11th century the Muslim rulers established universities in Delhi, Lucknow and Allahabad. Still education has been found to be restricted to a certain strata of the society. It was not

available to everyone

Some statements regarding to women education:

Women are the backbone of society. Mahatma Jyotirao Phule (1827, Pune) was a real philanthropist. He was the one to open first girl school in India and credited with opening first home for widows of the upper caste and a home for newborn girl children so that they can be saved from female infanticide. Some important thoughts are:

1. "If you educate a man you educate an individual but if you educate a woman you educate a family (nation)". Dr. James Kwegyir Aggrey
2. To call woman the weaker sex is a libel; it is man's injustice to woman. If by strength is meant moral power, then woman is immeasurably man's superior. Mahatma Gandhi
3. "There is no more valuable investment than in a girls' education." Ban Ki Moon, secretary-general, United Nations
4. "Real empowerment of women would be possible only through education, encouragement of economic self-dependence and procisional of opportunities enabling the unfolding of one's full potential." President Pranab Mukherjee
5. I don't mind if I have to sit on the floor at school. All I want is education and I am afraid of no one.

Obstacles in women's education:

Geographical, socio-cultural, health, economic, religious, legal, political/administrative, and educational factors, and initiatives by governments, non-governmental organisations, and other agencies to address the educational disadvantage of females. Gender discrimination still persists in India and lot more needs to be done in the field of women's education in India. The gap in the male-female literacy rate is just a simple indicator, while the male literary rate is more than the female. The women were considering only house wife and better to be live in the house (Bhat, 2015).

Many barriers to education for girls remain. Some of the barriers to women's education are sociological, rooted in gender stereotyping and gender inequality and others are driven by economic concerns and constraints. A consequence of gender profiling and stereotyping is that women tend to participate more in programmes that relate to their domestic role (Nair, 2010).

Women Education: Over views of issues:

GOI: Annual Report (1997)

Systemic issues	Content and process of education	Economy, society and culture
Problem of access. Dysfunctional of schools. Quality of schools. Motivation of teachers. Existence of multiple delivery system, formal, non formal, condensed, satellite and residential. Calendar and timings.	Gender stereotyping. Perpetuation of gender bias. Relevance of curriculum. Language. Joyful learning. Ready access to books, magazines, papers and so on. Appropriate reading material for the newly	Poverty / powerlessness. Status of women. Cost of Family. Child labour / domestic chores. Farm / non-farm work. Caught up in survival battles. Perception of herself. Post puberty practices.

	literate.	Child marriage.
<p>Steps to improve woman education: It is obvious that the above objectives can only be achieved by, first and foremost, ensuring that women acquire quality education. When this is done, the knowledge, skills, attitudes and other potentials that are required by women for full participation in national development will be developed. Following are the objectives to improve women education:</p> <ol style="list-style-type: none"> 1. Enable women to improve their family health and diet. 2. Increase women's productive ability, thus raising their family's standard of living. 3. Give women access to appropriate technologies and management of cooperatives 4. Improve women's societal and cultural status. 5. Enable women discharge their responsibilities more effectively. 6. Help women to fight their own fears and feelings of inadequacy or inferiority 7. Educate women in all round development that is mentally, socially, physically, psychologically, religiously and economically etc. <p><u>Advantages of woman education:</u></p> <p><u>Social improvement:</u> Women education helps the women to solve the issues and problems faced by society. Kothari commission of 1968 recommended education as a device for social progression. Through woman education, India can attain the objective of social development.</p> <p><u>Gender equality:</u> Woman is a part of unprivileged section of society. Education helps them to seal a gender gap in society. Coeducation institutes also teach men children to give respect to female.</p> <p><u>Economic productivity:</u> Through women education the country can attain the growth in the economic level and it also raise the GDP of a nation.</p> <p><u>Decrease in infant humanity:</u> The educated women understand her family situation and take suitable and better decisions in the family to avoid the dispute among the family members. Women education also brings down the infant humanity rate in India.</p> <p><u>Improved living standard:</u> Education will automatically increase the employment opportunity for a woman. A well educated woman has the possibility to get good job and better standard of living.</p>		

	<p><u>Strengthening of democracy:</u> Education creates attentiveness among woman which causes enlarged contribution in politics which eventually leads to strengthening of democracy. They could protect their rights through mobilization.</p> <p><u>Importance of women education in India:</u> According to the International Encyclopaedia on women (1999) various authors highlight the role of education for the empowerment of women. Since employment plays a vital role in improving women's status in a society education of women is of prime importance in any women empowerment programme (Dominic and Jothi, 2012). Educating an Indian woman creates a vital opportunity for the social and economic development of India. An educated Indian woman will yield a positive impact in the Indian society by contributing positively to the economy of both the country and the society. An educated woman reduces the chances of her child dying before the age of five. The chances of controlling the population are high as an educated woman is likely to marry at a later age as opposed to uneducated woman.</p> <p><u>Conclusion:</u> It is crucial to note that the attitude of people towards women's education will go a long way in explaining the extent to which the people want their nation to develop. Like the saying goes that to educate a woman is to educate the society as whole. Education is considered as a key instrument for the women empowerment. It changes their lifestyle, improves their chances of employment, facilitates their participation in public life and also increased their status in the society. Even though considerable progress has been made with regard to literacy and education, the overall structure still remains unfavourable to women. Acknowledgement: I take this opportunity to express my gratitude and regards to my guide Prof. Sangeeta Shukla, vice chancellor Jiwaji university Gwalior for her exemplary guidance, monitoring and constant encouragement.</p>
3.5	<p><u>Employment</u></p> <p>India continues to struggle to provide its women with equal opportunity. In 2019, before the Covid-19 pandemic, female labor force participation in India was 23.5%, according to ILO estimates.</p> <p>The pandemic has made this situation worse. It has hit women disproportionately — because they work in sectors that have been the hardest hit; work more than men do in the informal economy; or because they are the primary caregivers at home.</p> <p>As the recovery of the Indian economy requires a concerted effort of both government and citizenry, women can become a critical part of the economic recovery. Thus, there is a need to ameliorate long-standing issues that hamper female labor force participation in India.</p> <p><u>Constraints In Female Labor Force Participation</u></p> <ol style="list-style-type: none"> 1. <u>Stereotyping In Society:</u> India's societal norms are such that women are expected to take the responsibility of family care and childcare. This stereotype is a critical barrier

to women's labor force participation.

- Due to this, women are in constant conflict over-allotment of time for work and life is a war of attrition for them.
2. **Digital Divide:** In India in 2019, internet users were 67% male and 33% female, and this gap is even bigger in rural areas.
 - This divide can become a barrier for women to access critical education, health, and financial services, or to achieve success in activities or sectors that are becoming more digitized.
 3. **Technological Disruption:** Women hold most of the administrative and data-processing roles that artificial intelligence and other technologies threaten to usurp.
 - As routine jobs become automated, the pressure on women will intensify and they will experience higher unemployment rates.
 4. **Lack of Gender-Related Data:** Globally, major gaps in gendered data and the lack of trend data make it hard to monitor progress.
 - In India, too, significant gaps in data on the girl child prevent a systematic longitudinal assessment of the lives of girls.
 5. **Impact of Covid-19:** Owing to Covid-19, global female employment is 19% more at risk than male employment (ILO estimates).
 - For India, several estimates show that, compared to men, women were 9.5% less likely to be employed in August 2020 compared to August 2019.
 - In the **World Economic Forum's Global Gender Gap Index** (which measures gaps that exist in the economic participation of women), India slipped to 112th place this year, simply because over 70 lakh Indian women have dropped out of work.

Way Forward

As a report by McKinsey Global Institute suggests that if women participated in the Indian economy at the level men do, annual GDP could be increased by 60% above its projected GDP by 2025. Given this, governments at all levels, civil society, and citizenry should take adequate measures to ensure gender equality.

1. **Full-Time Child Care:** The Integrated Child Development Scheme provides some support, but it is not a full-time child care solution.
 - However, the "Sangini Centres" of Self Employed Women's Association (SEWA) provide full-day child care for 0-5-year-olds, including nutrition, health, and child care.
 - Thus, similar centers should be significantly expanded.
2. **Bridging Digital Divide:** To address this, partnerships between the public and private sectors will be most effective.
 - Actions will need to address affordability of phones and computers, female digital literacy and its social context, and inadequate technical content dedicated to women and girls.
3. **Flexible Working:** The pandemic-induced remote working scenario has taught the corporate world that seamless work-life integration is possible not only for women but for male professionals as well.
 - Even as India Industries adds more diversity and inclusion initiatives such as increased maternity leave, mandatory paternity leave, the right to and

	<p>choice of work for women depends greatly on organizations continuing the practice of flexible working.</p> <ol style="list-style-type: none"> 4. Fiscal Incentives: Women have a higher elasticity of labor supply than men (their labor supply is more responsive to their take-home wages) — lower income taxes for women can incentivize their participation. 5. Encouraging Women Entrepreneurship: Creating job opportunities is the need of the hour. However, encouraging more women to become entrepreneurs will provide a long-term solution. <ul style="list-style-type: none"> ○ By creating jobs, fuelling innovation, and furthering investment in health and education, entrepreneurship among women could transform India’s economy and society. 6. Prioritizing Gender Statistics: A UN Women Initiative called “Making Every Woman and Girl Count” was launched in 2016 to help prioritize gender data, ensure regular production of quality and comparable gender statistics, and ensure that data are accessible and used to inform policy. <ul style="list-style-type: none"> ○ There is a need to incorporate such an initiative in India as well. <p><u>Conclusion</u></p> <p>World Bank, noted that “no country can develop and achieve its full potential if half of its population is locked in non-remunerative, less productive and non-economic activities.” Therefore, in a country where young women’s education is now at par with men’s, ignoring that half of the population isn’t participating equally in the economy means we are missing out on innovation, entrepreneurship, and productivity gains.</p>
3.6	<p><u>Health</u></p> <p>India is one of the few countries in the world where women and men have nearly the same life expectancy at birth. The fact that the typical female advantage in life expectancy is not seen in India suggests there are systematic problems with women’s health. Indian women have high mortality rates, particularly during childhood and in their reproductive years.</p> <p>The health of Indian women is intrinsically linked to their status in society. Research on women’s status has found that the contributions Indian women make to families often are overlooked, and instead they are viewed as economic burdens. There is a strong son preference in India, as sons are expected to care for parents as they age. This son preference, along with high dowry costs for daughters, sometimes results in the mistreatment of daughters. Further, Indian women have low levels of both education and formal labor force participation. They typically have little autonomy, living under the control of first their fathers, then their husbands, and finally their sons (Chatterjee, 1990; Desai, 1994; Horowitz and Kishwar, 1985; The World Bank, 1996). All of these factors exert a negative impact on the health status of Indian women.</p> <p>Poor health has repercussions not only for women but also their families. Women in poor health are more likely to give birth to low-weight infants. They also are less likely to be able to provide food and adequate care for their children. Finally, a woman’s health affects the household economic well-being, as a woman in poor health will be less productive in the labor force.</p>

While women in India face many serious health concerns, this profile focuses on only five key issues: reproductive health, violence against women, nutritional status, unequal treatment of girls and boys, and HIV/AIDS. Because of the wide variation in cultures, religions, and levels of development among India's 25 states and 7 union territories, it is not surprising that women's health also varies greatly from state to state. To give a more detailed picture, data for the major states will be presented whenever possible.

Fertility Intertwined With Women's Health

Many of the health problems of Indian women are related to or exacerbated by high levels of fertility. Overall, fertility has been declining in India; by 1992-93 the total fertility rate was 3.4 (International Institute for Population Science (IIPS), 1995).¹ However, there are large differences in fertility levels by state, education, religion, caste and place of residence. Uttar Pradesh, the most populous state in India, has a total fertility rate of over 5 children per woman. On the other hand, Kerala, which has relatively high levels of female education and autonomy, has a total fertility rate under 2.

High levels of infant mortality combined with the strong son preference motivate women to bear high numbers of children in an attempt to have a son or two survive to adulthood. Research has shown that numerous pregnancies and closely spaced births erode a mother's nutritional status, which can negatively affect the pregnancy outcome (e.g., premature births, low birth-weight babies) and also increase the health risk for mothers (Jejeebhoy and Rao, 1995). Unwanted pregnancies terminated by unsafe abortions also have negative consequences for women's health. Reducing fertility is an important element in improving the overall health of Indian women.

Increasing the use of contraceptives is one way to reduce fertility. While the knowledge of family planning is nearly universal in India, only 36 percent of married women aged 13 to 49 currently use modern contraception (IIPS, 1995). Female sterilization is the main form of contraception; over two-thirds of the married women using contraception have been sterilized. Place of residence, education, and religion are strongly related to both fertility and contraceptive use (Figure 2). More than half of married women with a high school education or above use contraceptives, compared to only one-third of illiterate women. Not surprisingly, the total fertility rates for these two groups are significantly different: 4.0 children for illiterate women compared to 2.2 children for women with a high school education or above. Differentials among the religious groups also are pronounced; e.g., Muslims have the highest total fertility rate and the lowest contraceptive use (IIPS, 1995).

Despite a large increase in the number of women using contraceptives and limiting their fertility, there is still unmet need for contraceptives in India.² Nearly 20 percent of married women in India either want to delay their next birth or have no more children (IIPS, 1995). Most of the unmet need among younger women is for spacing births rather than limiting them.

This implies that methods other than female sterilization, the method strongly promoted by India's family planning program, need to be considered.

Over 100,000 Indian Women Die Each Year From Pregnancy-Related Causes

Maternal mortality and morbidity are two health concerns that are related to high levels of fertility. India has a high maternal mortality ratio—approximately 453 deaths per 100,000 births in 1993.³ This ratio is 57 times the ratio in the United States. The World Health Organization (WHO) and United Nations Children's Fund (UNICEF) estimate that India's maternal mortality ratio is lower than ratios for Bangladesh and Nepal but higher than those for Pakistan and Sri Lanka (WHO, 1996). The level of maternal mortality varies greatly by state, with Kerala having the lowest ratio (87) and two states (Madhya Pradesh and Orissa) having ratios over 700 (Figure 3) (UNICEF, 1995). This differential maternal mortality is most likely related to differences in the socio-economic status of women and access to health care services among the states.

The high levels of maternal mortality are especially distressing because the majority of these deaths could be prevented if women had adequate health services (either proper prenatal care or referral to appropriate health care facilities) (Jejeebhoy and Rao, 1995). In fact, the leading contributor to high maternal mortality ratios in India is lack of access to health care (The World Bank, 1996).

Few Pregnant Women Receive Prenatal Care

The most recent National Family Health Survey (NFHS) was conducted in 1992-93; it found that in the 4 years preceding the survey, 37 percent of all pregnant women in India received no prenatal care during their pregnancies (IIPS, 1995). The proportion receiving no care varied greatly by educational level and place of residence. Nearly half of illiterate women received no care compared to just 13 percent of literate women. Women in rural areas were much less likely to receive prenatal care than women in urban areas (42 percent and 18 percent, respectively).

Most women who did not receive health care during pregnancy said they did not because they thought it was unnecessary (IIPS, 1995). Thus, there is a definite need to educate women about the importance of health care for ensuring healthy pregnancies and safe childbirths. Another reason for the low levels of prenatal care is lack of adequate health care centers. It is currently estimated that 16 percent of the population in rural areas lives more than 10 kilometers away from any medical facility (Bhalla, 1995).

Majority of Births in India Take Place at Home

Place of birth and type of assistance during birth have an impact on maternal health and mortality. Births that take place in non-hygienic conditions or births that are not attended by trained medical personnel are more likely to have negative outcomes for both the mother and the child. The NFHS survey found that nearly three-quarters of all births took place at home and two-thirds of all births were not attended by trained medical personnel.

While health care is important, there are several other factors that influence maternal mortality and health. Medical research shows that early age at first birth and high

numbers of total pregnancies take their toll on a woman's health. Although fertility has been declining in India, as noted earlier, many areas of the country still have high levels. In 1993, five states had total fertility rates of over 4 children per woman (India Registrar General (IRG), 1996a). In general, high maternal mortality ratios are related to high fertility rates

One in Five Maternal Deaths Related to Easily Treated Problem

Anemia, which can be treated relatively simply and inexpensively with iron tablets, is another factor related to maternal health and mortality. Studies have found that between 50 and 90 percent of all pregnant women in India suffer from anemia. Severe anemia accounts for 20 percent of all maternal deaths in India (The World Bank, 1996). Severe anemia also increases the chance of dying from a hemorrhage during labor.

Every 5 Minutes, a Violent Crime Against a Woman Is Reported

Research by Heise (1994) has shown that violence against women is a health problem that is often ignored by authorities who view such behavior as beyond their purview. Likewise, many donor agencies do not want to work on this problem as they consider it culturally sensitive. In certain societies, violence, such as wife beating, is perceived as "normal" or as a husband's right. However, as Heise concludes, violence against women is detrimental to economic development because it deprives women of the ability to participate fully in the economy by depleting both their emotional and physical strength. Violence against women also can have negative consequences for the children of the victims.

While violence is a serious health issue for Indian women, it is difficult to say how widespread it is because data are limited. The data that are available show an increase in the reported level of violent crime against women. However, such statistics do not reflect the actual levels of these crimes because many incidents, particularly domestic violence, go unreported (Kelkar, 1992).

The data that are available show that much of the violence to which women are subjected occurs in the home and/or is carried out by relatives. For instance, the majority of reported rapes are committed by family members. Many of the victims are young women; 30 percent of all reported rapes happened to girls who were age 16 or younger (National Crime Records Bureau (NCRB), 1995). In the past few years, there has been an increase in the reported incidence of torture — cruelty by the husband and the husband's relatives. The reported number of incidents of torture increased 93 percent between 1990 and 1994. The crime rate for torture was 5.9 cases per 100,000 females in 1994. Often women are tortured by other women such as another-in-law

Dowry Deaths Increasing

The most media-sensationalized type of violence against women in India is dowry death.

When a woman marries, her family provides the husband's family with gifts (e.g., clothes, household goods, cash).

In many instances, the demand for these gifts does not end with the marriage but continues, as the husband's family persists in making additional dowry demands for years after the wedding. A dowry death is defined as the unnatural death of a woman caused by burns or bodily injury occurring within the first 7 years of marriage, if it can be shown that the woman was subjected to cruelty by her husband or her husband's relatives shortly before death in connection with a demand for dowry (Johnson, 1996; Prasad, 1996). Nearly 5,000 women were reported to have suffered this type of death in 1994, about 1 dowry death for every 100,000 women (NCRB, 1995).

The actual number is certainly larger, as there are many deaths that should be reported as a dowry death and are not.

While studies have shown that dowry-related violence against women occurs among all sub-groups of the population, the rates are higher among the poor and the lower castes. Alcoholism is also associated with increases in violence against women (Rao and Bloch, 1993).

Nowhere to Turn

Unfortunately, because many crimes against women are domestic, women have limited recourse. Many women who suffer from domestic violence have little or no education, are not likely to be able to support themselves, and are unlikely to be able to turn to their parents if they leave their husbands because their parents either will not (because of the social stigma) or cannot (because of economics) take them in. Generally, the police have not been helpful to women in domestic violence cases, and there are few community support programs available to these women (Johnson et al., 1996; Kelkar, 1992). Thus, many victims of domestic violence remain in abusive situations.

More Than Half of Indian Children Are Malnourished

Numerous studies indicate that malnutrition is another serious health concern that Indian women face (Chatterjee, 1990; Desai, 1994; The World Bank, 1996). It threatens their survival as well as that of their children. The negative effects of malnutrition among women are compounded by heavy work demands, by poverty, by childbearing and rearing, and by special nutritional needs of women, resulting in increased susceptibility to illness and consequent higher mortality.

While malnutrition in India is prevalent among all segments of the population, poor nutrition among women begins in infancy and continues throughout their lifetimes (Chatterjee, 1990; Desai, 1994). Women and girls are typically the last to eat in a family; thus, if there is not enough food they are the ones to suffer most (Horowitz and Kishwar, 1985). According to the NFHS, Indian children have among the highest proportions of malnourishment in the world. More than half (53 percent) of all girls and boys under 4 years of age were malnourished, and a similar proportion (52 percent) were stunted (i.e., too short for their age). Other studies show that many women never achieve full physical development (The World Bank, 1996). This incomplete physical

development poses a considerable risk for women by increasing the danger of obstructed deliveries.

Mother's Education Strongly Related to Children's Malnutrition

Mother's education, according to the NFHS, is highly correlated with the level of malnutrition among children (Figure 4). Children of illiterate mothers are twice as likely to be undernourished or stunted as children whose mothers have completed at least high school. The differentials are even larger when severely undernourished children are considered. Children of illiterate mothers are three times as likely to be severely undernourished as children of mothers with at least a high school education.

Nutritional status of children also differs by state (Figure 5). Bihar and Uttar Pradesh have the highest proportion of undernourished children and Kerala has the lowest, consistent with the different levels of socio-economic development in these states.

Excess Female Deaths

Several studies have found that one of the reasons for the poor health of Indian women is the discriminatory treatment girls and women receive compared to boys and men (Das Gupta, 1994; Desai, 1994).

The most chilling evidence of this is the large number of "missing women" (i.e., girls and women who have apparently died as a result of past and present discrimination). Recent estimates place this number at approximately 35 million (The World Bank, 1996). In other words, there is a deficit of 35 million girls/women who should be part of the population but are not. This deficit of females is due to higher female than male mortality rates for every age group up to age 30 (IRG, 1996a).

Differential treatment of girls and boys in terms of feeding practices and access to health care is among the factors responsible for higher female mortality. As a consequence of their lower status overall, women experience discrimination in the allocation of household resources including food and access to health services. Boys are breast-fed longer than girls; 25.3 months versus 23.6 months on average (IIPS, 1995). Boys who are ill are more likely to be taken for medical treatment than are girls (Bhalla, 1995; Jejeebhoy and Rao, 1995). Causes of death for children aged 1 to 4 show girls dying at a higher rate than boys from accidents and injuries, fever, and digestive disorders—all causes that are related to living conditions and negligence (Government of India, 1995).

As with other indicators of health status, differential treatment of boys and girls varies by state. The infant mortality rate by sex can be used as a proxy for differential treatment. In the vast majority of countries worldwide, males have higher mortality in infancy than do females. Higher female rates are therefore considered likely to signal discrimination against girls. Only 7 of the 15 major states in India have higher male infant mortality (Figure 6). In the remaining states, equal or higher female rates suggest that girls suffer greater neglect.

	<p>One of the most extreme manifestations of son preference is sex-selective abortion. The use of medical technology to determine the sex of a fetus is on the rise in India, and over 90 percent of fetuses that are aborted are female (The World Bank, 1996). In all countries, more boys are born than girls, with a sex ratio at birth around 105 boys per 100 girls. Data on hospital births from various parts of India show that sex-selective abortion has increased the sex ratio at birth to 112 boys per 100 girls (Das Gupta, 1994).</p> <p><u>HIV/AIDS in India Is a Little- Understood Epidemic</u></p> <p>The HIV/AIDS epidemic in India is spreading rapidly and increasingly will affect women's health in coming years. A recent study estimated that between 2 and 5 million Indians are currently infected with HIV (AIDS Control and Prevention Project of Family Health International et al., 1996). The highest rates of infection are found in population groups with certain high-risk behaviors (i.e., sex workers, intravenous drug users, and sexually transmitted disease patients). However, infection also is increasing in the general population. For example, HIV seroprevalence among pregnant women in the state of Tamil Nadu quadrupled between 1989 and 1991 from 0.2 to 0.8 percent (U.S. Bureau of the Census, 1995). The epidemic is fueled by both married and unmarried men visiting sex workers who have high rates of infection. Migrant workers and truck drivers are important components of the spread of HIV. Surveys in some areas show 5 to 10 percent of truck drivers in the country are HIV infected (AIDS Analysis, 1996).</p> <p>Despite the alarming growth of the epidemic, most women in India have very little knowledge of AIDS. The NFHS found that a large majority of Indian women had never heard of AIDS. Even among those who had heard of the disease, there were many misconceptions about modes of transmission.</p> <p>Indian women could benefit from a strengthened national HIV/AIDS education program and intervention programs targeting groups most susceptible to HIV infection.</p>
3.7	<p><u>Inheritance</u></p> <p>What does Indian law say about the property rights of women?</p> <p>India doesn't have a Uniform Civil Code, which means the law in matters pertaining to inheritance and sharing of property differs for people from different faiths. The two important laws in regard to property share are the Hindu Succession Act, 2005 and the Indian Succession Act, 1925.</p> <p>Before getting into the nuances of these acts, we must understand two legal terms: testamentary and intestate. A registered will plays a significant role in testamentary succession; it supersedes all laws. For example, if a father legally bequeaths the whole of his property to his son through a will, that is final. Just like in the 2019 mystery film <i>Knives Out</i>, the owner of the property can leave it to a complete stranger, who is not his kin and kith.</p> <p>An intestate person is one who dies without writing a will. In that case, the property is</p>

divided equally between all his children irrespective of gender, according to the above-mentioned laws.

The Hindu Succession act, 2005: Applies to cases without a will i.e intestate Hindus, Sikhs, Buddhists and Jains.

The Indian Succession Act, 1925: Transfer of property of Hindus and Muslims by a will (testamentary succession), Christians, Parsis and Jews are governed by The Indian Succession Act.

Muslim Personal Law (Shariat) Application Act, 1937: Applies if there is no registered will. Muslims rely on laws of the sect they belong to.

Do Christians and Muslim women also have an equal share in the property of the father?

Yes. A daughter is entitled to inherit an equal share as a son in the Christian law. But there is a need to re-examine the Muslim woman's right to property. A daughter receives only half of the share of a son. Even if the father wants to give her an equal share through a will, existing laws do not permit it. There is strong opposition to it, and Muslim women are filing PILs asking for an amendment in the law.

Are there any limitations of these laws in terms of granting women their rightful share in property ?

According to Section 6 of the Hindu Succession Act, equal status was granted only to daughters whose fathers were alive when the amendment came into force on September 9 2005.

However, in the Vineeta Sharma vs Rakesh Sharma **judgement** (August 11 2020), the apex court held that daughters whose fathers died intestate before the amendment date also have equal rights over the property. The apex court had held that the daughter has an equal share of the father's property in her own right by birth.

The judgement is welcomed by women across all quarters, as one of the biggest obstacles (the amendment date) to the gender equality movement is considered to have been thus cleared.

If my father excludes me in his will, can I still fight for my rights as a daughter?

Yes, you have a concrete case in the court of law. You must prove coercion, diminished mental capacity of the deceased at the time of bequest, or outright fraud to have a will's terms dismissed. Talk to your attorney to get a clear picture of your chances of winning the case.

What documents do I need to fight the legal battle?

Anyone fighting a property dispute case requires a legal heir certificate. You can get it from the Tahsildar. The court should issue a succession certificate. Considering the hearings, verifications and other court procedures, the case may go on for at least two years.

What rights do women have over their husbands' property?

Hindu, Buddhist, Jain and Sikh women: The property of the husband is equally divided

	<p>between the wife and the children. Widowed women also have equal rights to their predeceased husbands' property, as their children. If alimony and maintenance are settled, divorced women will have no claim over the property of the former husband, even though their children do.</p> <p>Muslim women are entitled to 1/8th of the share of the predeceased husband if they have children and 1/4th if they have no children. Christian, Parsi and Jew women receive 1/3rd share of the predeceased husband if they have children and half of the share if they have no children.</p> <p>There is a popular sentiment in society that since women anyway receive valuable gifts from their parents during festivals, besides her share of dowry, she should not claim property from the paternal home. How does one address this?</p> <p>That is just a patriarchal strategy. Parents or brothers shower her with gifts at her marriage and exclude her from the big picture. But a woman is entitled to the properties of both her husband and her father. It is ironic how men expect their wives to bring property from paternal homes but are not willing to give the legitimate share to their sisters! In a just, egalitarian society, women should refrain from having grand weddings and the concept of dowry should be abolished. These should be replaced with an equal share in property when the time comes.</p>
3.8	<p><u>Marriage</u></p> <p>On leafing through Indian Family Law readings in law school, one can't help but feel disgruntled with the ubiquity of sexism making its way into legislative enactments. The difference in the minimum marriage age for men and women in India is a testimony to that fact. Currently, several personal laws prescribe ages 18 and 21 as the minimum marriage age for women and men respectively in India. The Special Marriage Act, 1954 and the Prohibition of Child Marriage Act, 2006 (PCMA) prescribe the same. This difference in the minimum marriage age is believed to have arisen and persisted due to various patriarchal stereotypes and sexism. One such stereotype is the notion that women tend to mature at a younger age than men and hence, could be allowed to marry sooner.</p> <p>While a uniform law applicable to all genders is welcomed, debate persists. For the most part, the perspectives have been limited to either increasing the marriage age for women to 21 or modifying the marriage age for men to bring it down to 18. Oxfam India, a leading NGO, ardently opposes this proposed increase in the marriage age for Indian women. Consequently, Oxfam started the #EmpowermentNotAge campaign in November 2020 to spread awareness regarding the repercussions if this law were to be passed. In addition, about a month ago, the Young Voices National Working Group started a petition to not go forward with the proposed law.</p> <p>It is imperative to mention that a significant proportion of the debate surrounds the possible misconception about the meaning of minimum marriage age. Ascertaining a minimum legal age for marriage doesn't mean that it is the ideal age when everyone should essentially get married. What it aims to achieve, rather, is to safeguard the rights of those who are under that prescribed age. This blog attempts to narrate how prescribing 18 as the</p>

minimum marriage age for all genders would be preferable to ameliorate the discriminatory laws. Furthermore, the socio-economic repercussions of increasing the minimum marriage age to 21 are highlighted to reveal that it would do more harm than good towards empowering women in India.

Contemporary Legal Developments

The Law Commission of India in its consultation paper opined that the unequal age prescribed for marriage has no basis and it “contributes to the stereotype that wives must be younger than their husbands.” In an attempt to change the status quo, a plea was filed in the Supreme Court of India to collectively hear matters that were already pending before the High Courts of Delhi and Rajasthan. The litigants in these petitions highlighted that the current laws violate the Indian Constitution which provides for equality before law and non-discrimination on the grounds of sex.

In July 2020, a task force was established by the Union Ministry of Women and Child Development to re-examine the marriage age of females. The Union Government further hinted at a possible increase in the minimum marriage age for women to 21. This triggered the already ongoing debate on ascertaining the minimum legal age to marry for individuals.

Increase in Minimum Marriage Age: Another Law with No Tangible Outcome?

The push for amending the law is believed to decrease the Maternal Mortality Ratio (MMR) and teen pregnancies. Increasing the legal marriage age to 21 is further anticipated to render nutritional benefits to mothers and infants which would consequently put an end to the “intergenerational cycle of poverty and undernutrition.” However, amending laws to delay the age of marriage is considered to be the weakest factor to break this cycle. The most effective course of action, hence, would be to address the deplorable state of poverty of mothers and improve medical facilities.

Some opine that increasing the minimum marriage age would enable girls to pursue higher education. Consequently, this is believed to increase the national working population and make women financially independent. The ‘Young Voices National Report’(2020), per contra, stated that the increase in the marriage age would have a meager effect on female enrolment in higher education institutions. The report surveyed 2,500 children who were primarily from marginalized communities across 15 states in India. Many participants opined that the main reasons to not opt for higher education are attributed to financial issues, the safety of females in universities, and the lack of quality education. Another significant barrier is accredited to the notion that the role of women in society is limited to private or domestic spheres. As a consequence, several communities in India consider educating girls beyond high school redundant. Merely increasing the minimum marriage age, therefore, would play a minor role in motivating women to pursue higher education. The logical approach lies in ensuring access to quality higher education, offering scholarships, subsidizing tuition fees, and changing patriarchal mindsets.

There also exist other convincing reasons to not increase the legal age to marry. In Indian states like Karnataka and Haryana, marriages between individuals below the prescribed legal age are declared void. Ensuing this declaration, Karnataka was still unsuccessful in

detering child marriages. In spite of this, the Government of India is proposing to amend the PCMA to declare all underage marriages void. Keeping this in mind, the consequences of nullifying marriages where the brides were between the ages of 18 to 21 would be repugnant. These women would not be entitled to inheritance, social protection, or reparation rights as the marriage would lack legal recognition. The complexities delve not just into the marriage but persist beyond it as well. This is particularly true for widows wedded between the ages of 18 to 21. These women would be denied a widow's pension if at all such an increase in the minimum marriage age takes place. Hence, the proposed amendment would put women and the children born out of these marriages in a vulnerable position.

Lastly, the proposed law is believed to decrease child marriages. However, the pandemic brought with it a host of complications such as the migrant worker **crisis** and alarming unemployment rates and rural India had to bear the brunt of it. These areas are now plagued with hunger and impoverishment. In addition, female children are considered 'economic liabilities'. This is for a predominant cultural practice in marrying a girl involves paying a hefty dowry to her in-laws. It is also to be noted that the quote for dowry increases with the bride's age. It is for these reasons that the sudden upsurge of the instances of child marriage occurred. Families living in impoverished conditions are further pressured into marrying their daughters for they would have one less mouth to feed. These hasty nuptials are also done in the belief that the marital homes could provide for the new bride financially. The non-adherence to the current minimum marriage age laws can be attributed to the aforementioned socio-economic factors. Hence, ameliorating the situation would require eradicating the dowry system. One of the main solutions to this lies in reshaping beliefs to view dowry as what it truly is: a social ill. This just goes to show increasing the marriage age has barely any role to play in eliminating social realities such as dowry and child marriage. It merely is just another road to hell paved with good intentions.

The Way Forward

Women empowerment is asserted as the right entitled to females to make vital life decisions. Granting the autonomy to choose when to marry, hence, is put forth as a manifestation of empowerment. In some fragments of society, if a law were to be implemented to increase the legal age to 21, an adult woman would have little to **no** autonomy in her personal matters. Hence, keeping two consenting adults from marrying each other not only violates their constitutional right to personal liberty but also occludes the path to empower women. As also highlighted by a participant in the Young Voices' survey, when adults are bestowed political rights, why deny the right to marry?

Most importantly, changing the laws would not change ground realities. We already have a minimum marriage age in place. However, it hasn't deterred child marriages as much as it should have. India, moreover, contributes to one out of every three child brides in the world, despite being home to just 17.7% of the world's population. As per the 2016 National Family Health Survey (NFHS)-4, 31% of married Indian women beget children before they attain 18 years of age. As we've seen so far, socio-economic conditions coupled with illiteracy give rise to early marriages. The onus of improving the status of women in the country cannot be pivoted to legislators alone. The gap between laws and

	<p>their implementation can only be bridged if a workforce consisting of people from all walks of life address the situation collectively.</p> <p>A welcome step, therefore, would be to start working at the grassroots. This can be done by providing better access to schools, sanitation facilities, and reproductive healthcare. This in addition to instituting nutritional programs and other such welfare measures that could remedy the plight of mothers and children living in impoverished conditions. Ignorantly debating about the legal marriage age as a means of improving the condition of women would be futile without acknowledging the real causes which go beyond the law.</p>
3.9	<p><u>Adoption</u></p> <p>Adoption in India: "No child shall be given in adoption to a couple unless they have at least two years of stable marital relationship," mention the regulations. A person can adopt irrespective of their marital status and whether or not he or she has a biological son or daughter.</p> <p>A substantial number of families today are registering for adoption and not just because of infertility, Deepak Kumar, CEO, CARA (Central Adoption Resource Authority) stated to Express Parenting. CARA is the nodal body for adoption of Indian children and is mandated to promote and facilitate in-country adoptions and regulate inter-country adoptions, as Central Authority of Government of India.</p> <p>There were about 3374 domestic and 653 inter-country adoptions in the financial year 2018-19. And there are those who are opting for adoption even after having a biological kid. "You'll be happy to know that most people are adopting girl children these days. There has been a societal change in terms of awareness but we still have a long way to go," remarks Kumar. The need of the hour is to sensitise not just parents but also the future generation in schools and other institutions for increased acceptance of adoption in the years to come, he believes.</p> <p>We need to note here that adoption is not an act of charity. It is about taking absolute care and responsibility of a child as you give them a home and a family, no different from that of a biological child. So, if you are considering child adoption, here is everything you need to know to go about the process.</p> <p>1. Who can adopt?</p> <p>As per the Adoption Regulations 2017 and in accordance with the Juvenile Justice (Care and Protection of Children) Act, 2015, issued by the Ministry of Women and Child Development:</p> <ol style="list-style-type: none"> 1. The prospective adoptive parents (PAP) "should be physically, mentally and emotionally stable, financially capable and shall not have any life-threatening medical condition." 2. A person can adopt irrespective of their marital status and whether or not he or she has a biological son or daughter. 3. A single female can adopt a child of any gender but a single male shall not be eligible to

adopt a girl child. In case of a married couple, both spouses should give their consent for adoption.

4. “No child shall be given in adoption to a couple unless they have at least two years of stable marital relationship,” mention the regulations.

5. Couples with three or more children shall not be considered for adoption “except in case of special need children”, “hard to place children” and in case of “relative adoption and adoption by step-parent”.

Apart from resident and non-resident Indians, even overseas citizens of India and foreign parents can adopt children from the country.

2. How old should the prospective adoptive parent be?

To adopt a child less than four years old, the maximum composite age is 90 in case of a couple and 45 in case of a single parent. For adopting a child above four years old, the maximum composite age for a couple is 100 while the maximum age for a single parent is 50 years. For adopting a child between eight and 18 years, the maximum age is 110 and 55 years for a couple and a single PAP respectively.

3. Which child is eligible for adoption?

The child could be an “orphan, abandoned and surrendered child, declared legally free for adoption by the Child Welfare Committee”, or a “child or children of spouse from earlier marriage, surrendered by the biological parent(s) for adoption by the step-parent”. One can also adopt a child of a relative as defined under sub-section 52 of Section 2 of the Juvenile Justice Act, 2015.

As mentioned in the regulations, the minimum age difference between the child and either of the PAP should not be less than 25 years. This, however, is not applicable in case of relative or step-parent adoptions.

4. What is the adoption procedure like?

The parent(s) who wishes to adopt a child is required to register online with CARA where they can state preferences and upload the documents, as mentioned on its official website. Once the registration is received, the parent can select a Specialised Adoption Agency, selected from place of residence, for Home Study that is conducted through a social worker. The report remains valid for three years and confirms the suitability of the parents for adopting a child. After they are found to be eligible and suitable, they are given referrals of children legally free for adoption. The prospective adoptive parents have to reserve a child referred to them within 48 hours. An appointment is thereafter fixed with the adoption committee of the agency for matching the PAP with the suitable child.

5. What happens after adoption?

The agency that prepares the Home Study Report also does a post-adoption “follow-up on six monthly basis for two years from the date of pre-adoption foster placement with the prospective adoptive parents and the report is uploaded on the Child Adoption Resource Information and Guidance System (CARINGS) along with photographs of the child”. The District Child Protection Unit also prepares the post-adoption follow-up report in case of relocation of adoptive parents to a different place of dwelling.

6. What happens if the parent and child are unable to adjust?

In such cases, the Specialised Adoption Agency or District Child Protection Unit arrange for a counselling session for the adoptive parents and adoptee. Non-adjustment of the child with the family despite efforts through counseling can lead to disruption or dissolution of adoption.

7. What does disruption or dissolution of adoption mean?

Disruption refers to the child being unmatched from the adoptive family due to problems in adjustment of the child with them, during pre-adoption foster care by the PAP, before the legal process of adoption is completed. Non-adjustment of the child after the court decree for the adoption will require dissolution of the Adoption legally by the same court which passed the Adoption Order.

8. How does the match between PAP and the child work?

When the parent registers, they specify certain requirements, like gender of the child, age group and the state from where the child can be. They can choose the age group of the child based on their eligibility. The profiles of children legally free for adoption are given as referrals based on the parents' preferences. Parents have the choice of either accepting that referral or they can skip and wait for 60 days for another option. After three such referrals, if they don't reserve a child, then they get relegated to the bottom of the seniority list. Once they reserve, they have to go to the adoption agency where there is an adoption committee (comprising a visiting doctor or a medical officer from a Government hospital, an official from the District Child Protection Unit and a Child Care Institution representative) which does the final assessment of the parents before matching the parents with the child for adoption.

9. Can a parent adopt siblings?

Yes, they can. Parents usually are not able to handle more than two siblings. Hence, more than two siblings are hard to get placed and are available for being reserved directly from the Immediate Placement portal of CARINGS.

10. Can you adopt children of the same sex? If you want to adopt two kids, do you need to wait for a specific time period between the two adoptions?

Yes, you can adopt children of the same sex. After adopting one child, you can register for the next one. The wait period for a single adoption is almost two years, so there would automatically be a waiting period.

11. Is there a minimum family income that prospective adoptive parents should have?

It depends on where the family is residing. In rural areas, the cost of living would be lesser than that of a metro city. So, there is no particular figure that is stipulated. This assessment is done through the Home Study to analyse if the PAPs have the capability to sustain the child, so the family income assessment is subjective.

12. If one parent lives in India and the other abroad, can they adopt?

The Home Study is done to look into eligibility and suitability of the prospective adoptive parents. So, if the partners are staying at different places, there will definitely be a difficulty in the assessment. It is generally done at the habitual place of residence. There

has to be one base of dwelling where the child is going to go and stay. If one partner is staying abroad and the other in India, there is an issue of where the child will finally go and stay after adoption. If it happens to be abroad, then it requires an inter-country adoption process. Ultimately, it is about finding families for the child and not the other way round. In accordance with the Juvenile Justice Act, the child should be placed in a family that will really be able to look after him or her.

13. Can a differently-abled parent adopt?

There is no criteria that does not permit them to adopt a child. But every PAP requires a fitness certificate from the doctor to confirm that they are not suffering from any ailment that can hamper their process of looking after the child. Further the Home Study assessment establishes whether they are suitable to adopt or not.

14. Do single parents who want to adopt need to have an extended family to look after the child?

For a single parent, there should be an undertaking from a relative in case of any eventuality, which is mentioned on the registration form itself.

15. Why are girls adopted more?

Parents usually show preference for the girl child more as compared to boys. About 2,398 girl children among a total of 4,027 kids were adopted in 2018-19. Besides, there are already a large number of parents waiting in comparison to the number of children who are legally free for adoption, and the child of whichever sex is available will get adopted.

16. How often are special needs kids adopted?

Special needs children are generally placed in inter-country adoption. Very few domestic parents opt for a special needs child. On an average, there are about 50 special needs children who are placed for adoption in India every year and they also are not very severely special. They mostly have correctible or manageable disorders.

17. Why does disruption/dissolution happen in India?

In India, disruptions happen mostly in case of the older children which is primarily because parents are not counselled well and also because the children are not prepared. Parents tend to have reasonable expectations from the adopted child which also is a cause for disruption/ dissolution.

Further, in case it is found that the child is not being cared for well during the post adoption follow up, then he or she can be taken back by the agency. Child protection agencies can put the child into temporary institutional care after which a long-term rehabilitation plan is made. Again, there are times when the child does not want to adjust in the family and wishes to return to his or her institution. This can happen if the child is not counselled to understand that it is in their interest to have a family rather than growing in the institution.

18. Should you tell your child that they are adopted?

	<p>It is always advised that the child must be made aware that he or she has been adopted in due course of time, at an appropriate age and in an appropriate manner. Adoption is not a taboo but an alternative way of making a family.</p>
3.10	<p><u>Divorce</u></p> <p>A divorce is among the most traumatic occurrences for any couple. To add to this, it can also be a long-winded and costly affair in India if divorce is contested. Even couples who mutually agree to the divorce, however, must prove that they have been separated for a year before the courts consider their plea.</p> <p>In India, as with most personal matters, rules for divorce are connected to religion. Divorce among Hindus, Buddhists, Sikhs and Jains is governed by the Hindu Marriage Act, 1955, Muslims by the Dissolution of Muslim Marriages Act, 1939, Parsis by the Parsi Marriage and Divorce Act, 1936 and Christians by the Indian Divorce Act, 1869. All civil and inter-community marriages are governed by the Special Marriage Act, 1956. The divorce law works with some conditions and not in all situations.</p> <p>A spouse can initiate to give a legal notice for divorce to the other spouse before ending the husband and wife relationship.</p> <p>There are types of divorce petitions and you will hereby, understand the procedures on how to get divorce in India from wife. Divorce process in India, divorce rules in India and the divorce laws in India are a little complicated. You can get help from a CA or a legal expert.</p> <p>Types of Divorce Petitions</p> <p>A couple can get a divorce with mutual consent, or either spouse may file for divorce without the consent of the other.</p> <p>Divorce With Mutual Consent:</p> <p>When husband and wife both agree to a divorce, the courts will consider a divorce with mutual consent. For the petition to be accepted, however, the couple should be separated for over a year or two years (as per the relevant act) and be able to prove that they have not been able to live together. Often, even when either husband or wife is reluctant, they still agree to such a divorce because it is relatively inexpensive and not as traumatic as a contested divorce. Matters such as children's custody, maintenance and property rights could be agreed to mutually.</p> <p>There are three aspects regarding which a husband and wife have to reach a consensus. One is alimony or maintenance issues. As per law, there is no minimum or maximum limit of support. It could be any figure or no figure. The second consideration is the custody of the child. This must necessarily be worked out between the parties, as it is inevitably what requires the greatest amount of time in divorce without mutual consent. Child custody in a mutual consent divorce can also be shared or joint or exclusive depending upon the understanding of the spouses. The third is the property. The husband and wife must decide who gets what part of the property. This includes both movable and immovable property. Right down to the bank accounts, everything must be divided. It is not necessary for it to</p>

be fair, so long as it is agreed to by both parties.

What does the Section say?

The duration of a divorce by mutual consent varies from six to 18 months, depending on the decision of the court. Usually, the courts prefer to end mutual consent divorces sooner, rather than later.

As per Section 13 B of Hindu Marriage Act, 1955 and Section 28 of the Special Marriage Act, 1954, the couple should be living separately for at least one year before divorce proceedings can begin. Section 10A of Divorce Act, 1869, however, requires the couple to be separated for at least two years. Do note that living separately does not necessarily mean living in different locations; the couple only needs to provide that they have not been living as husband and wife during this time period.

Divorce Without Mutual Consent:

In case of a contested divorce, there are specific grounds on which the petition can be made. It isn't as if a husband or wife can simply ask for a divorce without stating a reason. The reasons are as follows, though some are not applicable to all religions.

1. Cruelty

Cruelty may be physical or mental cruelty. According to the Hindu Divorce Laws in India, if one spouse has a reasonable apprehension in the mind that the other spouse's conduct is likely to be injurious or harmful, then there is sufficient ground for obtaining divorce due to cruelty by the spouse.

2. Adultery

In India, a man that commits adultery (i.e. has consensual sexual intercourse outside of marriage) can be charged with a criminal offence. The wife may, of course, file for divorce as a civil remedy. If, on the other hand, a wife commits adultery, she cannot be charged with a criminal offence, though the husband can seek prosecution of the adulterer male for adultery.

3. Desertion

One spouse deserting the other without reasonable cause (cruelty, for example) is a reason for divorce. However, the spouse who abandons the other should intend to desert and there should be proof of it. As per Hindu laws, the desertion should have lasted at least two continuous years. Christians, however, will not be able to file a divorce petition solely for this reason.

4. Conversion

Divorce can be sought by a spouse if the other spouse converts to another religion. This reason does not require any time to have passed before divorce can be filed.

5. Mental Disorder

If the spouse is incapable of performing the normal duties required in a marriage on account of mental illness, divorce can be sought. If the mental illness is to such an extent that the normal duties of married life cannot be performed.

6. Communicable Disease

If the spouse suffers from a communicable disease, such as HIV/AIDS, syphilis,

gonorrhoea or a virulent and incurable form of leprosy, the Hindu Divorce Law in India say that the other party can obtain a divorce.

7. Renunciation of the World

If the spouse renounces his/her married life and opts for sannyasa, the aggrieved spouse may obtain a divorce.

8. Presumption of Death

If the spouse has not been heard of as being alive for a period of at least seven years, by such individuals who would have heard about such spouse, if he or she were alive, then the spouse who is alive can obtain a judicial decree of divorce.

You can know about the types of divorce in Islam, divorce laws in India, divorce rules in India, new rules for getting divorce in India, Muslim marriage laws in India, divorce without mutual consent in Delhi & Kolkata and lots more on Vakilsearch.

Divorce Notice:

Before anything, you should be aware to produce a divorce notice to your spouse. This is to clarify the emotions and a platform to initiate your thoughts on discontinuing the relationship. A legal notice for divorce will bring in clarity to the other spouse about the future relationship which you want to hold.

A spouse can send a legal notice for divorce to the other spouse in order to communicate his/her intention to take legal steps forward covering the marriage relationship. It is a formal communication which is the first step to break the 'husband and wife' connection.

What is Alimony?

When two people are married, they have an obligation to support each other. This does not necessarily end with divorce. Under the Code of Criminal Procedure, 1973, the right of maintenance extends to any person economically dependent on the marriage. This will include, therefore, either spouse, dependent children and even indigent parents.

The claim of either spouse (though, in the vast majority of cases, it is the wife), however, depends on the husband having sufficient means. When deciding the payment on the alimony, the court will take into account the earning potential of the husband, his ability to regenerate his fortune and his liabilities.

Factors that influence the duration and amount of alimony:

In a contested divorce, the alimony, its amount and tenure, depend upon the length of the marriage. A divorce after a decade of marriage entitles the spouse to a life-long alimony. The other essential factors are:

1. Age of the spouse (or the person who is ought to receive the alimony)
2. Economic condition or the earnings of the person who is to provide the alimony
3. The health of both spouse (the failing health or a medical condition of one of the spouses who is going to receive the alimony may act in favour of him or her. They can claim a larger alimony on the basis of their failing health).
4. The spouse that retains custody of the child would either pay lesser alimony or pay a greater amount while the child is a minor.

How to settle property matters?

It seldom matters whether you or your spouse own the property. If you are married – irrespective of the fact that a divorce petition has been filed – you have the right to occupy the property. If you are also looking after children, the case is much stronger. While the property may be granted to one or the other spouse in the divorce settlement, until this is done, both spouses have the right to remain on the property.

What about child custody?

Many assume that the mother always gets custody of her children. This is not the case. While the courts usually agree to the decision of the parents in a mutual consent divorce, the courts will look into the best interest of the child. In a contested divorce, the courts will examine the ability of the mother or father to be a parent to the child, for example. You cannot take money into consideration. Usually, the court provides the custody of their children to non-working mothers, but the fathers are expected to provide financial support.

How much does it cost to get a divorce?

Court fees for filing a divorce are low; the cost is mainly in the fees you pay your lawyer. Lawyers tend to charge fees for appearing in court and doing any other work. Depending on how intensely it works, therefore, it may cost anywhere from the low ten thousands to lakhs of rupees.

Documents required:

1. Address proof of husband
2. Address proof of wife
3. Marriage certificate
4. Four passport size photographs of the marriage of husband and wife
5. Evidence proving spouses are living separately since more than a year
6. Evidence relating to the failed attempts of reconciliation
7. Income tax statements for the last 2-3 years
8. Details of profession and present remuneration
9. Information relating to family background
10. Details of properties and other assets owned by the petitioner

Annulment of marriage:

One can dissolve a marriage in India by means of annulment. The procedure for annulment is same as that of divorce, except that the grounds for annulment are different from that of divorce. Reasons for annulment are fraud, the pregnancy of wife by a person other than the husband, impotence before the marriage and subsisting even at the time of filing the case. Once the Indian court grants an annulment, the status of the parties remains as it was prior to the marriage.

Void marriage:

A marriage is automatically void and is automatically can be invalid when the law prohibits it. Section 11 of the Hindu Marriage Act, 1955 deals with:

Any marriage solemnized after the commencement of this Act shall be null and void and may, on a petition presented by either party thereto, against the other party be so declared by a decree of nullity if it contravenes any one of the conditions specified in clauses (i), (iv) and (v), Section 5 of the Act.

	<p>Bigamy: If either spouse was still legally married to another person at the time of the marriage then the marriage is void, and no formal annulment is necessary.</p> <p>Interfamily marriage: A marriage between an ancestor and a descendant, or between a brother and a sister, whether the relationship is by the half or the whole blood or by adoption.</p> <p>Marriage between close relatives: A marriage between an uncle and a niece, between an aunt and a nephew, or between first cousins, whether the relationship is by the half or the whole blood, except as to marriages permitted by the established customs.</p> <p>Voidable marriage: A voidable marriage is one where an annulment is not automatic and must be sought by one of the parties. Generally, an annulment may be sought by one of the parties to a marriage if the intent to enter into the civil contract of marriage was not present at the time of the marriage, either due to mental illness, intoxication, duress or fraud. The duration for obtaining divorce varies from case to case and place to place. Generally speaking, contested proceedings take 18 to 24 months. Mutual consent varies from 6 months to 18 months.</p>
3.11	<p><u>Maintenance</u></p> <p>Section 125 of Criminal procedure code prescribes for maintenance of wives, children and parents.</p> <p>If any person having sufficient means neglects or refuses to maintain-</p> <ol style="list-style-type: none"> 1. His wife, who is unable to maintain herself, or 2. His legitimate or illegitimate minor child, 3. His father or mother, unable to maintain himself or herself <p>Court in such cases may order such person to make a monthly allowance for maintenance to the wife, child or parents</p> <ul style="list-style-type: none"> • Order issued by a Magistrate of the first class • Magistrate can also during the pendency of the proceeding order monthly allowance for the interim maintenance • Application for the monthly allowance for the interim maintenance and expenses of proceeding shall, as far as possible, be disposed of within sixty days from the date of the service of notice of the application • "Wife" includes a woman who has been divorced by, or has obtained a divorce from, her husband and has not remarried
3.12	<p><u>Protective Laws</u></p>
3.12.a	<p><u>Hindu Succession Act- 1956 with Amendment in 2005</u></p> <p>The Hindu Succession Act, 1956 is an Act of the Parliament of India enacted to amend and codify the law relating to intestate or unwilled succession, among Hindus, Buddhists, Jains, and Sikhs. The Act lays down a uniform and comprehensive system of inheritance</p>

and succession into one Act. The Hindu woman's limited estate is abolished by the Act. Any property possessed by a Hindu female is to be held by her absolute property and she is given full power to deal with it and dispose it of by will as she likes. Parts of this Act was amended in 2005 by the Hindu Succession (Amendment) Act, 2005.

As per religion

This Act applies to the following:

- any person who is a Hindu by religion in any of its forms or developments including a Virashaiva, a Lingayat or follower of the Brahmo, Prarthana or Arya Samaj;
- any person who is Buddhist, Sikh by religion; and
- to any other person who is not a Muslim, Christian, Parsi, or Jew by religion unless it is proved that the concerned person would not have been governed by the Hindu Law or by any custom or usage as part of that law in respect of any of the matters dealt with herein if this Act had not been passed.

Explanation as to who shall be considered as Hindus, Buddhists, Jains, or Sikhs by religion has been provided in the section:

- any child, legitimate or illegitimate, both of whose parents are Hindus, Buddhists, Jains, or Sikhs by religion;
- any child, legitimate or illegitimate, one of whose parents is a Hindu, Buddhist, Jain or Sikh by religion and who is brought up as a member of the tribe, community, group or family to which such parent belongs or belonged;
- any person who is converted or re-convert to the Hindu, Buddhist, Jain, or Sikh religion.

A person shall be treated as a Hindu under the Act though he may not be a Hindu by religion but is, nevertheless, a person to whom this Act applies under the provisions contained in this section.

As per tribe, However it has been provided that notwithstanding the religion of any person as mentioned above, the Act shall not apply to the members of any Scheduled Tribe within the meaning of clause (25) of Article 366 of the Constitution of India unless the Central Government, by notification in the Official Gazette, otherwise directs. Surajmani Stella Kujur Vs. Durga Charan Hansdah-SC

In case of Males

The property of a Hindu male dying intestate, or without a will, would be given first to heirs within Class I. If there are no heirs categorized as Class I, the property will be given to heirs within Class II. If there are no heirs in Class II, the property will be given to the deceased's agnates or relatives through male lineage. If there are no agnates or relatives through the male's lineage, then the property is given to the cognates or any relative through the lineage of females.

There are two classes of heirs that are delineated by the Act.

Class I heirs are sons, daughters, widows, and grandchildren

If there is more than one widow, multiple surviving sons, or multiples of any of the other heirs listed above, each shall be granted one share of the deceased's property. Also if the widow of a pre-deceased son, the widow of a pre-deceased son of a pre-deceased son, or the widow of a brother has remarried, she is not entitled to receive the inheritance.

Class II heirs are categorized as follows and are given the property of the deceased in the following order:

1. Father
2. Son's / daughter's son
3. Son's / daughter's daughter
4. Brother
5. Sister
6. Daughter's / son's son
7. Daughter's / son's daughter
8. Daughter's / daughter's son
9. Daughter's / daughter's daughter
10. Brother's son
11. Sister's son
12. Brother's daughter

In case of Females

Under the Hindu Succession Act, 1956, females are granted ownership of all property acquired either before or after the signing of the Act, abolishing their "limited owner" status. However, it was not until the 2005 Amendment that daughters were allowed equal receipt of property as with sons. This invariably grants females property rights.

The property of a Hindu female dying intestate, or without a will, shall devolve in the following order:

1. upon the sons and daughters (including the children of any pre-deceased son or daughter) and the husband,
2. upon the heirs of the husband.
3. upon the father and mother
4. upon the heirs of the father, and
5. upon the heirs of the mother.

Certain exception

Any person who commits murder is disqualified from receiving any form of inheritance from the victim.

If a relative convert from Hinduism, he or she is still eligible for inheritance. The descendants of that converted relative, however, are disqualified from receiving an inheritance from their Hindu relatives, unless they have converted to Hinduism before the death of the relative.

	<p><u>Amendment</u></p> <p>The Hindu Succession (Amendment) Act, 2005, amended Section 4, Section 6, Section 23, Section 24 and Section 30 of the Hindu Succession Act, 1956. It revised rules on coparcenary property, giving daughters of the deceased equal rights with sons, and subjecting them to the same liabilities and disabilities. The amendment essentially furthers equal rights between Hindu males and females in society through legislation.</p>
3.12.b	<p><u>Prohibition of Child Marriage Act- 2006</u></p> <p>The Prohibition of Child Marriage Act 2006 came into force on 1 November 2007 in India. In October 2017, Supreme Court of India gave a landmark judgement criminalizing sex with a child bride, hence removing an exception in India's criminal jurisprudence which had until then accorded legal protection to men who raped their minor wives.</p> <p><u>Historical background</u></p> <p>UNICEF defines child marriage as marriage before 18 years of age and considers this practice as violation of human right. Child marriage has been an issue in India for a long time, because of its root in traditional, cultural and religious protection it has been hard battle to fight. According to 2001 census there are 1.5 millions of girls in India under the age of 15 years already married. Some of the harmful consequences of such child marriage are that, child loses opportunities for education and segregation from family and friends, sexual exploitation, early pregnancy and health risks, child more vulnerable to domestic violence, higher infant mortality rate, low weight babies, pre-mature birth etc</p> <p><u>Object</u></p> <p>The object of the Act is to prohibit solemnization of child marriage and connected and incidental matters. To ensure that child marriage is eradicated from within the society, the Government of India enacted Prevention of Child marriage Act 2006 by replacing the earlier legislation of Child Marriage Restraint Act 1929. This new Act is armed with enabling provisions to prohibit for child marriage, protect and provide relief to victim and enhance punishment for those who abet, promote or solemnize such marriage. This Act also calls appointment of Child Marriage Prohibition Officer for whole or a part of a State by the State government.</p> <p><u>About the Act</u></p> <p>Structure of the Act</p> <p>This Act consists of 21 sections . It extends all over India and renoncants (those who reject the local laws and accept French law) of the Union territory of Pondichery.</p> <p>Definitions</p> <p>The Section 2 of the Act contains definitions.</p> <p>Child: A child is a person who has not completed 21 years in case of male and 18 years in case of female.</p> <ul style="list-style-type: none"> • Contracting party: Either of the parties whose marriage is or is about to be

solemnized.

- **Child marriage:** A marriage to which either party is a child.
- **Minor:** A person who is not deemed to be major under Majority Act.
- **Voidable marriage:** (Section 3) Every child marriage is voidable at the option of the contracting party who was child at the time of solemnization of marriage. A Decree of nullity can be obtained by such person by filing petition before the District court for annulment of marriage within 2 years after attaining majority. While granting a decree, the district court shall make an order directing both parties and their parents or guardians to return to the other party, money, gold, ornaments, gifts and other valuables.

Provision for maintenance and residence of female

The District Court while granting annulment of the child marriage, make an interim or final order directing the male contracting party, to pay maintenance to the female contracting party. If the male contracting party is minor, then the court shall direct the parents/guardian to the minor, to pay maintenance to the female contracting party. The female contracting party is entitled to get maintenance up to her remarriage. The amount of maintenance may be paid monthly or in lump sum. The quantum of maintenance shall be determined considering the needs of the child, life style enjoyed by her and means of income of the paying party. The District court may also issue suitable order as to the residence of female contracting party.

District court shall make appropriate order for the custody of the children of such child marriage and while making such order of custody, the court issue order taking in to account of the welfare and best interest of the child of such marriage. The court shall also make appropriate orders of maintenance and issue visitation orders also.

Child begotten or conceived of such child marriage shall be deemed to be legitimate children not withstanding such marriage is annulled by the court.

Court has power to add modify or revoke any order made under S. 3, 4 and 5, i.e., with respect to maintenance, residence, when there is change in circumstances.

For getting maintenance and residence of female contracting party or child born in such marriage and for custody of children, application can be moved before the district court having jurisdiction where

1. The defendant / child resides,
2. where marriage was solemnized or
3. where the parties last resided or
4. where the petitioner is residing on the date of presentation of petition.

Offences and punishment under this Act

1. Punishment for male adult: If an adult male who is above 18 years of age contracts child marriage, he shall be punishable with rigorous imprisonment for 2 years or with fine which may extend to one lakh rupees or both.
2. Punishment for solemnizing marriage: If a person performs, conducts, directs or abets any child marriage, he shall be punishable with rigorous imprisonment for 2 years or with fine which may extend to one lakh rupees or both.
3. Punishment for promoting / permitting solemnization of marriage: Any person having charge of the child whether parent or guardian or any other person including member of organization or association of persons who does any act to

promote the passing or permit child marriage or negligently fails to prevent it from being solemnized, including attending or participating such marriage, shall be punishable with rigorous imprisonment for 2 years or with fine which may extend to one lakh rupees or both.

Offence under this Act is cognizable and non bailable.

When marriage is null and void

Marriage will be null and void in the following circumstances

1. Where minor child is taken or enticed out of the keeping legal guardian
2. By force compelled or by any deceitful means induced to go from any place
3. Is sold for purpose of marriage and go through a form of marriage or if the minor is married after which the minor is sold off or trafficked or used for immoral purpose

Such marriage shall be null and void.

Injunction

The Judicial First Class magistrate / Metropolitan Magistrate has power to issue an injunction prohibiting child marriage. Which can be done by an application from the child marriage prohibition officer or receipt of any complaint or even suo motu and if the court is satisfied that a child marriage in contravention to the Act is arranged or about to be solemnized, court shall issue injunction against any person including a member of organization prohibiting such marriage. Usually injunction is issued against any person after giving him notice and an opportunity to show cause, however, in case of urgency, the court has power to issue interim injunction without giving any notice. A person disobeying the injunction shall be punishable with imprisonment for a term which may extend 2 years and fine which may extend to 1 lakh rupees or with both. No women shall be punishable with imprisonment under this section. For preventing mass child marriage on certain days such as Akshaya Tritiya, the District Magistrate has power to stop or prevent solemnizing of child marriage and District Magistrate has even power to use minimum force so as to prevent such marriage.

Any child marriage solemnized in contravention to the injunction order issued whether interim or final shall be void ab initio.

Child marriage prohibition officers and their duties

The government shall appoint Child marriage prohibition officers over the area specified in the official gazette. Their duties are

1. To prevent child marriage by taking action.
2. To collect evidence for effective prosecution.
3. To advise the locals not to indulge in promoting or helping or allowing solemnization of child marriage.
4. To create awareness of the evil of such child marriage
5. To sensitize the community on the issue
6. To furnish periodical returns and statistics when the government may direct
7. Such other duties assigned by the Government.

The Child marriage prohibition officers are deemed to be public servant and no suit will lie on the action taken by the Child marriage prohibition officers in good faith. Child marriage

	<p>Restraint Act is repealed by this new Act. There are some controversies existing regarding the marriageable age of girls, particularly Muslim girls. In Kerala, nine Muslim organizations led by the Indian Union Muslim League resolved on September 21, 2013, to move the Supreme Court to get Muslim women excluded from the Prohibition of Child Marriage Act of 2006.</p>
3.12.c	<p><u>Protection of Women From Domestic Violence Act – 2005</u></p> <p>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 and Ministry of Women and Child Development 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.</p> <p><u>Definitions</u></p> <p>The Protection of Women from Domestic Violence Act 2005 is different from the provision of the Penal Code - [[Chapters XX and XXA of the Indian Penal Code#Section 498A section 498A of the Indian Penal Code - in that it provides a broader definition of domestic violence.</p> <p>Pursuant to the Act, the aggrieved person is defined as "any woman who is, or has been, in a domestic relationship with the respondent and who alleges to have been subjected to domestic violence by the respondent."</p> <p>Domestic violence is defined by Section 3 of the Act as "any act, omission or commission or conduct of the respondent shall constitute domestic violence in case it:</p> <ol style="list-style-type: none"> 1. 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 2. harasses, harms, injures or endangers the aggrieved person 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 3. 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 4. otherwise injures or causes harm, whether physical or mental, to the aggrieved person." <p>The Act includes and defines not only physical violence, but also other forms of violence such as emotional/verbal, sexual, and economic abuse through the section Chapter 1 - Preliminary.</p> <p><u>Scope</u></p> <p>Primarily meant to provide protection to the wife or female live-in partner from domestic violence at the hands of the husband or male live-in partner or his relatives, the law also extends its protection to women living in a household such as sisters, widows or mothers. Domestic violence under the act includes actual abuse or the threat of abuse whether physical, sexual, verbal, emotional or economic. This definition also includes harassment by way of unlawful dowry demands to the woman or her relatives.</p>

Options of Aggrieved Person

Rights

Pursuant to Chapter III of the Act, the aggrieved person has the right to:

1. "Apply for a protection order, an order for monetary relief, a custody order, a residence order, and/or a compensation order;
2. "Free legal services under the Legal Services Authorities Act, 1987;
3. "File a complaint under section 498A of the Indian Penal Code."

Shelter homes

"If an aggrieved person or on her behalf a Protection Officer or a service provider requests the person in charge of a shelter home to provide shelter to her, such person in charge of the shelter home shall provide shelter to the aggrieved person in the shelter home."

Medical Facilities

Medical Facilities are bound to provide free medical aid, even if the aggrieved woman requests aid without any prior recommendation either from the Protection Officer or the Service Provider. The obligations of the Medical Facility are independent of, and shall be fulfilled regardless of the fulfillment of, those of the Protection Officer and Service Provider

Criticism

Some have criticized the law as having too little force, serving chiefly as a civil, rather than criminal, law—requiring a further offense by the accused respondent (such as violating a Protection Order issued under this law) before triggering criminal law sanctions against the respondent (such as arrest and imprisonment). However, groups involved in drafting the law believed this would provide more rapid and flexible relief for the victim.

Men's organizations such as the Save Indian Family Foundation have opposed the law, arguing that it might be misused by women during disputes. It has been noticed by women's groups that such claims emerge only when special provisions are made for the marginalised.

Renuka Chowdhury, the Indian Minister for Women and Child Development, agreed in a Hindustan Times article that "an equal gender law would be ideal. But there is simply too much physical evidence to prove that it is mainly the woman who suffers at the hands of man".

Former Attorney General of India Soli Sorabjee has also criticized the broad definition of verbal abuse in the act.

According to the then President of India, Pratibha Devisingh Patil, "Another disquieting trend has been that women themselves have not been innocent of abusing women. Some surveys have concluded that 90 percent of dowry complaints are false and were registered primarily to settle scores. It is unfortunate if laws meant to protect women get abused as instruments of oppression. The bottom-line therefore, is the fair invocation of legal provisions and their objective and honest implementation."

3.12.d	<p><u>Sexual Harassment of women at Workplace Act-2013</u></p> <p>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 Bill got the assent of the President on 23 April 2013. The Act came into force from 9 December 2013. This statute superseded the Vishaka Guidelines for Prevention Of Sexual Harassment (POSH) introduced by the Supreme Court (SC) of India. It was reported by the International Labour Organization that very few Indian employers were compliant to this statute. Most Indian employers have not implemented the law despite the legal requirement that any workplace with more than 10 employees need to implement it. According to a FICCI-EY November 2015 report, 36% of Indian companies and 25% among MNCs are not compliant with the Sexual Harassment Act, 2013. The government has threatened to take stern action against employers who fail to comply with this law.</p> <p><u>Preamble and background</u></p> <p>The introductory text of the Act is: An Act to provide protection against sexual harassment of women at workplace and for the prevention and redressal of complaints of sexual harassment and for matters connected therewith or incidental thereto.</p> <p>WHEREAS sexual harassment results in violation of the fundamental rights of a woman to equality under articles 14 and 15 of the Constitution of India and her right to life and to live with dignity under article 21 of the Constitution and right to practice any profession or to carry on any occupation, trade or business which includes a right to a safe environment free from sexual harassment;</p> <p>AND WHEREAS the protection against sexual harassment and the right to work with dignity are universally recognised human rights by international conventions and instruments such as Convention on the Elimination of all Forms of Discrimination against Women, which has been ratified on the 25th June, 1993 by the Government of India;</p> <p>AND WHEREAS it is expedient to make provisions for giving effect to the said Convention for protection of women against sexual harassment at workplace.</p> <p><u>Background and provisions</u></p> <p>According to the Press Information Bureau of the Government of India: 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 realisation of their right to gender equality, life and liberty and equality in working conditions everywhere. The sense of</p>

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

This Act was essentially derived from the Vishaka Guidelines. The Vishaka Guidelines were certain procedures to be followed in cases of workplace sexual abuse. These guidelines were formulated after the landmark case Vishaka and others v. State of Rajasthan. This case was brought to the Supreme Court because of the sheer inability of the High Court of Rajasthan to provide justice to Bhanwari Devi who was part of Women's Development Program of the Rajasthan Government. She was brutally gang raped for stopping a child marriage being conducted in a town. This was a part of her duties as a member of the Development Program to stop any illegal activity conducted against children and women. Moreover, this Act uses the definition of sexual harassment laid down by the Supreme Court in Vishakha and others v State of Rajasthan.

Article 19 (1) g of the Indian Constitution affirms the right of all citizens to be employed in any profession of their choosing or to practice their own trade or business. This case established that actions resulting in a violation of one's rights to 'Gender Equality' and 'Life and Liberty' are in fact a violation of the victim's fundamental right under Article 19 (1) g. The case ruling established that sexual harassment violates a woman's rights in the workplace and is thus not just a matter of personal injury. This case ruling had issued Vishaka guidelines under Article 32 of the Constitution of India. The Supreme Court had made it mandatory that these had to be followed by all origination until a legislative framework on the subject has been drawn-up and enacted. However, the legislative void continued and the Supreme Court in Apparel Export Promotion Council v. A.K Chopra ((1999) 1 SCC 759) reiterated the law laid down in the Vishakha Judgment. Dr. Medha Kotwal of Aalochana (an NGO) highlighted a number of individual cases of sexual harassment stating that the Vishakha Guidelines were not being effectively implemented. Converting the letter into a writ petition, the Supreme Court took cognizance and undertook monitoring of implementation of the Vishakha Guidelines across the country. The Supreme Court asserted that in case of a non-compliance or non-adherence of the Vishakha Guidelines, it would be open to the aggrieved persons to approach the respective High Courts.

The legislative progress of the Act was a long process where the Bill was first introduced by women and child development minister Krishna Tirath in 2007 and approved by the Union Cabinet in January 2010. It was tabled in the Lok Sabha in December 2010 and referred to the Parliamentary Standing Committee on Human Resources Development. The committee's report was published on 30 November 2011. In May 2012, the Union Cabinet approved an amendment to include domestic workers. The amended Bill was finally passed by the Lok Sabha on 3 September 2012 The Bill was passed by the Rajya Sabha (the upper house of the Indian Parliament) on 26 February 2013. It received the assent of the President of India and was published in the Gazette of India, Extraordinary, Part-II, Section-1, dated 23 April 2013 as Act No. 14 of 2013.

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.^[13]

- 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 Vishakha 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. The objective of Awareness Building can be achieved through Banners and Poster displayed in the premises, eLearning courses for the employees, managers and Internal Committee members, Classroom training sessions, Communication of Organizational Sexual Harassment Policy through emails, eLearning or Classroom Training. It is recommended that the eLearning or Classroom Training be delivered in the primary communication language of the employee.
- 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

	<p>harassment in any organisation.</p> <ul style="list-style-type: none"> • 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. <p><u>Penal Code</u></p> <p>Through the Criminal Law (Amendment) Act, 2013, Section 354 A was added to the Indian Penal Code that stipulates what consists of a sexual harassment offence and what the penalties shall be for a man committing such an offence. Penalties range from one to three years imprisonment and/or a fine. Additionally, with sexual harassment being a crime, employers are obligated to report offences.</p>
4	<p><u>Global Perspectives in Women's Development</u></p>
4.1	<p><u>Convention on Elimination of All Forms of Discrimination against Women; and Girls (CEDAW) 1982</u></p> <p>The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) is an international treaty adopted in 1979 by the United Nations General Assembly. Described as an international bill of rights for women, it was instituted on 3 September 1981 and has been ratified by 189 states. Over fifty countries that have ratified the Convention have done so subject to certain declarations, reservations, and objections, including 38 countries who rejected the enforcement article 29, which addresses means of settlement for disputes concerning the interpretation or application of the Convention. Australia's declaration noted the limitations on central government power resulting from its federal constitutional system. The United States and Palau have signed, but not ratified the treaty. The Holy See, Iran, Somalia, Sudan, and Tonga are not signatories to CEDAW. The CEDAW Chairperson position is currently held by Hilary Gbedemah.</p> <p>Summary</p> <p>The Convention has a similar format to the Convention on the Elimination of All Forms of Racial Discrimination, "both with regard to the scope of its substantive obligations and its international monitoring mechanisms". The Convention is structured in six parts with 30 articles total.</p> <ul style="list-style-type: none"> • Part I (Articles 1-6) focuses on non-discrimination, sex stereotypes, and sex trafficking. • Part II (Articles 7-9) outlines women's rights in the public sphere with an emphasis on political life, representation, and rights to nationality. • Part III (Articles 10-14) describes the economic and social rights of women, particularly focusing on education, employment, and health. Part III also includes special protections for rural women and the problems they face. • Part IV (Article 15 and 16) outlines women's right to equality in marriage and family life along with the right to equality before the law. • Part V (Articles 17-22) establishes the Committee on the Elimination of Discrimination against Women as well as the states parties' reporting procedure.

- **Part VI** (Articles 23-30) describes the effects of the Convention on other treaties, the commitment of the states parties and the administration of the Convention.

Core Provisions

Article 1 defines discrimination against women in the following terms:

Any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Article 2 mandates that states parties ratifying the Convention declare intent to enshrine gender equality into their domestic legislation, repeal all discriminatory provisions in their laws, and enact new provisions to guard against discrimination against women. States ratifying the Convention must also establish tribunals and public institutions to guarantee women effective protection against discrimination, and take steps to eliminate all forms of discrimination practiced against women by individuals, organizations, and enterprises.

Article 3 requires states parties to guarantee basic human rights and fundamental freedoms to women "on a basis of equality with men" through the "political, social, economic, and cultural fields."

Article 4 notes that "[a]doption...of special measures aimed at accelerating de facto equality between men and women shall not be considered discrimination." It adds that special protection for maternity is not regarded as gender discrimination.

Article 5 requires states parties to take measures to seek to eliminate prejudices and customs based on the idea of the inferiority or the superiority of one sex or on stereotyped role for men and women. It also mandates the states parties "[t]o ensure...the recognition of the common responsibility of men and women in the upbringing and development of their children."

Article 6 obliges states parties to "take all appropriate measures, including legislation, to suppress all forms of trafficking in women and exploitation of prostitution of women."

Article 7 guarantees women equality in political and public life with a focus on equality in voting, participation in government, and participation in "non-governmental organizations and associations concerned with the public and political life of the country."

Article 8 provides that states parties will guarantee women's equal "opportunity to represent their Government at the international level and to participate in the work of international organizations."

Article 9 mandates state parties to "grant women equal rights with men to acquire, change or retain their nationality" and equal rights "with respect to the nationality of their children."

Article 10 necessitates equal opportunity in education for female students and encourages coeducation. It also provides equal access to athletics, scholarships and grants as well as requires "reduction in female students' drop out rates."

Article 11 outlines the right to work for women as "an unalienable right of all human beings." It requires equal pay for equal work, the right to social security, paid leave and maternity leave "with pay or with comparable social benefits without loss of former employment, seniority or social allowances." Dismissal on the grounds of

	<p>maternity, pregnancy or status of marriage shall be prohibited with sanction.</p> <p>Article 12 creates the obligation of states parties to "take all appropriate measures to eliminate discrimination against women in the field of healthcare in order to ensure...access to health care services, including those related to family planning."</p> <p>Article 13 guarantees equality to women "in economic and social life," especially with respect to "the right to family benefits, the right to bank loans, mortgages and other forms of financial credit, and the right to participate in recreational activities, sports and all aspects of cultural life."</p> <p>Article 14 provides protections for rural women and their special problems, ensuring the right of women to participate in development programs, "to have access to adequate health care facilities," "to participate in all community activities," "to have access to agricultural credit" and "to enjoy adequate living conditions."</p> <p>Article 15 obliges states parties to guarantee "women equality with men before the law," including "a legal capacity identical to that of men." It also accords "to men and women the same rights with regard to the law relating to the movement of persons and the freedom to choose their residence and domicile."</p> <p>Article 16 prohibits "discrimination against women in all matters relating to marriage and family relations." In particular, it provides men and women with "the same right to enter into marriage, the same right freely to choose a spouse," "the same rights and responsibilities during marriage and at its dissolution," "the same rights and responsibilities as parents," "the same rights to decide freely and responsibly on the number and spacing of their children," "the same personal rights as husband and wife, including the right to choose a family name, a profession and an occupation" "the same rights for both spouses in respect of the ownership, acquisition, management, administration, enjoyment and disposition of property, whether free of charge or for a valuable consideration."</p> <p>Articles 17 - 24 These articles describe the composition and procedures of the CEDAW Committee, like the hierarchical structure and rules and regulations of systematic procedure of the relationship between CEDAW and national and international legislation and the obligation of States to take all steps necessary to implement CEDAW in full form.</p> <p>Articles 25 - 30 (Administration of CEDAW)</p> <p>These articles describe the general administrative procedures concerning enforcement of CEDAW, ratification and entering reservations of concerned states.</p>
4.1.a	<p><u>Implementation in India</u></p> <p>India and CEDAW</p> <p>India signed CEDAW on July 39, 1980 and ratified it on July 9, 1993, with certain reservations. India has not yet ratified the Optional Protocol to CEDAW. The CEDAW Committee considered the combined fourth and fifth periodic reports of India on July 2, 2014, during its 58th session. As the India periodic reports were submitted to the CEDAW committee prior to the adoption of GR 30, the reports could not have mentioned the recommendation. However, the reports made no mention of UNSCR 1325—which was adopted in 2000—and its supporting resolutions on women and peace and security (WPS) adopted since.</p> <p>Both UNSCR 1325 and GR 30 were also absent from the opening statement of the Indian delegation during the 58th CEDAW session in 2014. The opening statement did highlight several programs put in place to further women's empowerment and acknowledged cases of violence against women in India. Yet, the delegation stated that violence against women is not widespread, which brought on palpable—and at</p>

times audible—discontent among the civil society representatives present in the room.

The omission of UNSCR 1325 and GR 30 on the part of the Indian government during the 58th CEDAW session was not fortuitous. In spite of armed conflict, heavy militarization and high levels of violence against women in regions such as Kashmir, North East India, Chhattisgarh, Odisha and Andhra Pradesh, the government does not recognize armed conflict on its territories. The localized and protracted nature of conflicts in India have also contributed to their lack of recognition at the international level, since these conflicts are not perceived as threats to international peace and security.² Consequently, the Indian government considers that UNSCR 1325 and the supporting resolutions are not applicable to their country context, and India does not have a NAP on UNSCR 1325.

In their questions to the Indian government delegation during the 58th session, the CEDAW Committee invoked GR 30's broad applicability to raise concern regarding the government's response to the violence in Gujarat and North East India, where land rights, access to education, violence against women and basic infrastructure

remain problematic. In 2013, there were over 33,000 reported cases of rape, along with over 118,000 reported instances of torture, and both rates have increased multifold in the past years. The root causes of this dramatic increase in violence against women are the deeply rooted inequality throughout Indian society where marginalized groups, including women, are constantly disregarded, and an overarching culture of complicity. The CEDAW Committee also brought up GR 30 in the context of Indian housing projects in northern Sri Lanka, given that GR 30 addresses the extraterritorial application of the CEDAW convention. Moreover, CEDAW experts relied on GR 30 to ask what concrete measures are in place to address internal displacement that result from the conflict in India, which is particularly affecting women

In its responses to the CEDAW Committee, the Indian government delegation did not respond to questions related to GR 30. Instead, it stated that cases of sexual violence are isolated events in India that are distorted and exaggerated by the media; that there are only very few women who are internally displaced in India; and that those displaced have all been provided the appropriate services.

Following the 58th session, the CEDAW Committee's Concluding Observations included specific references to UNSCR 1325 and GR 30. The Committee urged the Indian government to "ensure that women in the north-eastern states participate in peace negotiations and in the prevention, management and resolution of conflicts in line with Security Council resolution 1325 (2000) and the Committee's general recommendation No. 30 on women in conflict prevention, conflict and post-conflict situations." The Concluding Observations also emphasized that India's "extraterritorial obligations extend to actions affecting human rights, regardless of whether the affected persons are located on its territory," highlighting women's human right violations as a result of a housing project in Sri Lanka and a dam construction in Nepal.

Momentum for civil society reporting, advocacy and training on GR 30 and WPS

Prior to the adoption of GR 30 in October 2013, WPS was not a priority issue, even among national women's groups in India. However, GR 30 created momentum: it enhanced collaboration and boosted advocacy efforts on WPS issues among women activists. Given that the Indian government had submitted its fourth and fifth periodic reports before the adoption of GR 30, it was crucial for civil society to revise their shadow reports after October 2013, so that they could highlight women's plights in armed conflict contexts in India using GR 30 as an instrument. As the first Asian country to report to the CEDAW Committee after the adoption of GR 30, the India shadow reports also set an example for the future review process of other Asian countries.

Since the 58th CEDAW session, Indian civil society organizations that work on WPS issues have continued to use GR 30 extensively, both in international advocacy platforms like CEDAW, the Commission on the Status of Women (CSW) and the UNSCR 1325 anniversaries every October, as well as in national lobbying initiatives with the government of India and parliamentarians and on regional media platforms. For example, during the 15th anniversary of UNSCR 1325 in October 2015, Indian civil society representatives took part in a side event on the complementarity between CEDAW GR 30 and UNSCR 1325, highlighting how GR 30 can be used by indigenous women in North East India. At the national level, civil society organizations held press conferences throughout the country, to widely disseminate their shadow report on GR 30 as well as the CEDAW Concluding Observations. This has enabled women's groups to use these documents in their advocacy efforts and to follow up on the CEDAW Committee's recommendations. Women's rights activists also held informal meeting with parliamentarians to discuss GR 30 and the review of India's latest report to CEDAW. In addition, engaging in regional conversations on CEDAW, Women in Governance (WinG)-India conducted an online discussion on GR 30 with participants from the Asia-Pacific region.

Indian civil society representatives have also joined forces with regional networks, both in advocacy and trainings efforts in the Asia-Pacific region. For instance, the Asia-Pacific Women's Alliance for Peace and Security (APWAPS) together with WinG-India made joint a submission to the 2015 Security Council High-level Review and Global Study process, which included language on the relevance of GR 30 to the review. In partnership with the Global Network of Women Peacebuilders (GNWP), APWAPS also co-hosted a training on the use of "CEDAW General Recommendation 30 on Women in Conflict Prevention, Conflict and Post-conflict Situations" on 15-16 December 2014. During this training, representatives from WinG-India spoke of the achievements and challenges in using GR 30 in their advocacy work at all levels, and to bring about changes in government policies and actions that will make a difference in the lives of women in conflict-affected communities.

Recommendations from women's groups taken up by the CEDAW Committee

Civil society organizations took part in a briefing with the CEDAW committee prior to the consideration of the India reports in July 2014. During the briefing, representatives from WinG-India specifically urged the CEDAW Committee to make use of GR 30 to address violence against women and girls in heavily militarized regions of North East India. The impact of women's advocacy efforts on GR 30 was evident in the questions of the CEDAW Committee to the Indian government delegation during the 58th CEDAW session, as well as in the Concluding Observations. As Bondita Acharya of WinG-Assam remarked in a public de-briefing in August 2014, "we as women activists were pleased with the level of engagement with the CEDAW members who played an active role in raising questions to the government of India delegation, with reference to women in conflict affected regions."

Towards the repeal of the Armed Forces (Special Powers) Act, 1958

Civil society concerns on sexual violence under the Armed Forces Special Powers Act (AFSPA) in particular were highlighted in the CEDAW Concluding Observations. In the section on "Violence against women in border areas and conflict zones" of the Concluding Observations, the CEDAW Committee expresses concern over "the Provisions of the Armed Forces (Special Powers) Act requiring prior authorization by the Government to prosecute a member of the security forces and the reportedly high risk of reprisals against women who complain about the conduct of the security forces." The CEDAW Committee calls upon the Government of India "to amend and/or repeal the Armed Forces (Special Powers) Act so that sexual violence against women perpetrated by members of the armed forces or uniformed personnel is brought under the purview of ordinary criminal law and, pending such amendment or repeal, to remove the requirement for government permission to prosecute members of the armed forces or uniformed personnel accused of crimes of violence against women or other abuses of the human rights of women and to grant permission to enable prosecution in all pending cases."

This language marks an important victory for women advocates on WPS in India, who have work relentlessly to bring visibility to the growing cases of violence against women and the impunity enjoyed by the perpetrators and preserved by the AFSPA, in areas affected by conflict and heavy militarization. The CEDAW Committee recommendation was echoed in a recent India Supreme Court ruling in July 2016, which condemns the use of excessive force in areas declared disturbed under AFSPA. However, the Government of India has yet to repeal AFSPA.

Towards the recognition of conflict and the applicability of UNSCR 1325 in India

GR 30 is particularly consequential when the state is in denial of the conflicts as well as of the applicability of WPS legal instruments within its territories, as is the case in India. GR 30 covers the application of CEDAW in a broad spectrum of conflict situations, including "conflict prevention, international and non-international armed conflicts, situations of foreign occupation and other forms of occupation and the post-conflict phase" as well as "internal disturbances, protracted and low-intensity civil strife, political strife, ethnic and communal violence," which may not be classified as

armed conflict under international humanitarian law, but nonetheless result grave women's rights violations.

Even though the India government delegation remained silent on GR 30 during the 58th CEDAW session and held fast in its denial of the widespread discrimination against women in India, the exchange between the delegation and the CEDAW Committee made clear that failing to report on GR 30 and the WPS resolutions will no longer be an option. Indeed, the concerns brought up by women civil society around issues of GR 30 and WPS in India were reflected in the Concluding Observations and recommendations, and the government of India will have to report on GR 30 implementation during its next CEDAW periodic review.

Challenges

Enduring government resistance to WPS

Even though GR 30 will now oblige the Government of India to cover WPS issues in its next CEDAW periodic report, the government continues to deny that there are armed conflicts in the country. It continues to reject the applicability of UNSCR 1325 and the supporting resolutions. As Ms. Helam Haokip from WinG-India expressed during a civil society training on GR 30 in December 2015, "The Government of India is turning deaf ears and blind eyes to the existence of armed conflict and with this, the development of a NAP remains a distant dream." Civil society will have to follow up on the Concluding Observations of the CEDAW Committee Members, and to continue to lobby with the government for recognition of armed conflict, the proper implementation of the WPS recommendations and for the development of a NAP on UNSCR 1325.

Lack of awareness of the violence in local communities

National government officials based in the capital are disconnected from the daily realities of women in rural communities, in particular those of indigenous women in conflict-affected communities. Indigenous women face daily violence at the hands of the national military and are largely excluded from decision-making and peacebuilding efforts, in regions such as Northeast India. In such conflict-affected regions, customary laws often clash with statutory law, and the existing legal system fails to help women in any way.

Lack of awareness on GR 30 and WPS resolutions

The level of awareness on GR 30 and the WPS resolutions among government officials remains extremely low, which in part may have accounted for their absence in the statements of the Indian government delegation during the 58th CEDAW session. The level of awareness of GR 30 and UNSCR 1325 also remains low among women in general, in particular in the communities most affected by conflict, where women and girls would benefit the most from their use and implementation.

Conclusions and Recommendations

Although GR 30 provides authoritative guidance to State parties to CEDAW to ensure that women's human rights are protected before, during and after conflict, the Indian government's denial of conflict hinders the implementation of GR 30 and of UNSCR 1325 and the supporting resolutions. To ensure that GR 30 and the WPS resolutions are used complementarily to empower and protect women, as well as to recognize and put an end to conflicts in India, WPS actors must consider the recommendations below.

To the Government of India:

- Act on the recommendations of the CEDAW Committee set forth in the Concluding Observations.
- Repeal the AFSPA to end impunity for sexual violence cases and all human rights violations.
- Develop a NAP on UNSCR 1325 and the supporting resolutions with active civil society involvement particularly women from conflict zones. The NAP should have a monitoring and evaluation mechanism and adequate budget for implementation.
- Support training on GR 30, UNSCR 1325 and the supporting resolutions for government officials at national and local, in partnership with civil society.

To civil society:

- Continue to use GR 30 to advocate for the implementation of the UNSCR 1325 and the supporting resolutions, in particular in conflict-affected communities.
- Continue to lobby the national government, to ensure that they comply with the recommendations set forth in the CEDAW Concluding Observations.
- Train national and local government officials, as well as national and local civil society representatives, women and girls on the use of GR 30, UNSCR 1325 and the supporting resolutions.
- Forge partnership with local authorities to implement a localization strategy on UNSCR 1325 and the supporting resolutions at the local level including the development of Local Action Plans.
- Contribute to the development of guides and practical tools targeted at CSOs to raise awareness and use of GR 30.

To the CEDAW Committee:

- Continue to provide authoritative guidance to the Government of India on the legislative policy and other appropriate measures to ensure full compliance with its obligations under CEDAW to protect, respect and fulfill women's human rights in conflict prevention, conflict and post-conflict contexts.
- Provide authoritative guidance to the Government of India to develop a NAP on UNSCR 1325 and the supporting resolutions with active civil society involvement, monitoring and evaluation mechanisms, and an adequate budget for implementation.
- Urge the Government of India to repeal the Armed Forces (Special Powers) Act.
- Continue to engage with civil society and to integrate their concerns and recommendations in the CEDAW Committee's review of India's

	<p>periodic reports.</p> <p>To the international community:</p> <ul style="list-style-type: none"> • Specific to the UN country team: Initiate a discussion with the government on a NAP for UNSCR 1325 and assure them of financial and technical support. • Increase funding and technical assistance to Indian CSOs for the implementation of UNSCR 1325 and the supporting resolutions, especially local and grassroots organizations in conflict-affected communities.
4.1.b	<p><u>Global Impact of CEDAW</u></p> <p><u>INTRODUCTION</u></p> <p>When women participate in political, economic and social life, they promote the health, well-being, prosperity and security of their families, communities and nations. In order for women and girls to contribute fully toward the creation of a better world, it is imperative that their needs are met and their rights are secured — to live a life free from violence and discrimination, to be educated, to work, to be healthy, and to participate in public life.</p> <p>The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) provides an important tool for countries to use in realizing the potential of women and girls. In the three decades since this Convention was adopted by the United Nations and ratified by 186 of 193 nations, countries have decided to incorporate CEDAW principles in their national constitutions, legislation and administrative policies. Countless civil society organizations and individual women have relied on the principles of the Convention to improve the lives of women and girls. This paper describes some examples of the impact CEDAW has had around the world, with the purpose of informing the public conversation in the United States about the Convention. Because of the broad scope of the Convention, and the diversity of ways it has been implemented and evaluated in many different contexts, this paper does not attempt to cover every country or address every theme. Instead, it focuses on select cases and countries where CEDAW ratification and implementation have led to concrete changes in the opportunities afforded to women and girls.</p> <p>The paper focuses on the following areas:</p> <ul style="list-style-type: none"> • Ending violence and trafficking in women and girls; • Improving conditions for women’s economic opportunity • Increasing women’s political participation • And advancing human rights of women by promoting equality <p>The information in this paper was collected from a variety of sources, including the Office of the High Commissioner on Human Rights treaty body website and other United Nations resources, (especially UNIFEM’s 30th Anniversary website www.unifem.org/cedaw30/success_stories) non-governmental reports, news and media resources, scholarly publications, and interviews with individuals who have been involved in implementing or reviewing the implementation of CEDAW at global and national levels.</p>

BACKGROUND ON CEDAW

The human rights of women and men are enshrined in international human rights agreements signed by nations representing many different cultures, religions and traditions. In the Preamble to the Charter of the United Nations (UN), signed on June 26, 1945, governments committed “to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small” and in Article 1, to secure “fundamental freedoms for all without distinction as to race, sex, language, or religion.”

Persistent injustices and discrimination experienced by women around the world led the UN Commission on the Status of Women to call in 1974 for the creation of a single, comprehensive treaty to protect and promote human rights for women. CEDAW was introduced and adopted by the General Assembly on December 18, 1979. On September 3, 1981, thirty days after the twentieth member State had ratified it, the Convention entered into force — faster than any previous human rights treaty had done up to that point. As of May 2010, 186 of 193 countries have ratified the Convention; seven countries — Iran, Nauru, Palau, Somalia, Sudan, United States, and Tonga — have yet to ratify.

Advancing women’s human rights: the global impact of CEDAW

CEDAW promotes women’s full participation in economic, political and social life, which has enormous benefits for societies at large. Women’s health, education and economic status has numerous benefits for household members, particularly children. Women’s participation in the workforce leads to the growth of individual businesses and to the economy at large. Women’s leadership of social movements and participation in government can foster peace, justice and security for people around the world.² In order to guarantee women’s full participation in these spheres, however, their rights must be protected, respected and fulfilled.

Governments that ratify CEDAW commit to take all appropriate measures to ensure the full development and advancement of women, and to guarantee that women can enjoy and exercise human rights and fundamental freedoms on a basis of equality with men.³ Each country’s specific actions will differ according to its particular situation and capacity. As with other United Nations human rights treaties, each ratifying country submits a periodic report to a committee of independent experts — the “CEDAW Committee” — which then issues its own recommendations for countries. The implementation and review process provides a forum for constructive dialogue about the status of women and girls in each country, and helps to provide a “blueprint” for further progress in each country.

Countries around the world have used CEDAW’s language and recommendations to revise constitutions, change discriminatory laws and policies, support the creation of new legislation, and influence court decisions. Women’s organizations and other civil society organizations have also used CEDAW to advocate for change in legislation or policy, to evaluate states’ actions, to raise awareness of issues of importance from the local to the global level, and to build the capacity of key actors to deliver on CEDAW’s standards. CEDAW language has been used to support advocacy efforts, especially in countries where women have little recourse for action, and the CEDAW Committee’s periodic review process can provide the foundation for collaboration between governments and

civil society organizations to pursue human rights for women.

The following sections describe CEDAW's impact in four key thematic areas.

Violence against women and girls is both exceptionally destructive and extraordinarily common. The United Nations estimates that one in three women around the world will be beaten, raped, or otherwise abused during her lifetime.⁵ Violence in the home, workplace, and public spaces is the most extreme form of discrimination against women — it is a violation of women's fundamental rights to life and security, and a major impediment to their full participation in society.

CEDAW provides an important framework for preventing violence against women. In General Recommendation 19 on violence against women, the CEDAW Committee has defined gender- © Jean Bunton/ICRW based violence as “violence that is directed against a woman because she is a woman or that affects women disproportionately. Such violence includes physical, mental or sexual harm or suffering, threats of such acts, coercion and other deprivation of liberty.”

Protecting women from violence

The following are examples of ways that CEDAW has been used to strengthen laws to protect women from violence, provide survivors with appropriate services, punish perpetrators, and reduce impunity.

AFGHANISTAN

In Afghanistan, where the government has ratified CEDAW but has never made a report to the CEDAW Committee, women's organizations use CEDAW as a tool to educate women and to urge the government to implement the treaty. Organizations such as the Afghan Women's Network are using CEDAW to develop a “shadow report” on the status of women in Afghanistan, and are advocating with government ministries for the creation of shelters and safe spaces for domestic violence survivors, as well as increased awareness of domestic violence in society.

GHANA

In Ghana, a non-governmental organization (NGO) called Sisters Keepers urged the government to investigate the murders of 32 women by mobilizing the public, organizing press conferences, holding demonstrations and submitting petitions to the Parliament and the Executive branches. This and other forms of advocacy by Ghana human rights advocates led to passage of a domestic violence act in 2007, using standards established in CEDAW's General Recommendation 19.8

MEXICO

In response to an epidemic of violence against women, particularly in the Ciudad Juarez area, and under major domestic and international pressure (including pressure from the CEDAW Committee), Mexico is changing its response to violence against women. In 2007 Mexico passed the Mexican General Law on Women's Access to a Life Free from Violence, which draws on CEDAW and the Committee's General Recommendation 19, among other international and regional treaties. By 2009, all of Mexico's 32 states had

adopted the law, making it fully enforceable throughout the country.

SIERRA LEONE

In June 2007, Sierra Leone passed the Domestic Violence Act, which creates a state obligation to protect women from violence, whether the perpetrators are their spouses or not. The passage of this act, along with two others that are collectively known as the “gender acts,” followed within one month the recommendations of the CEDAW Committee to “place the highest priority” on the enactment of these laws. The government and partners are now collaborating to implement these acts through training and awareness-raising activities.

TANZANIA

In a case before the High Court of Tanzania, *Jonathan v. Republic* (September 21, 2001), “Jonathan” appealed a lower court decision that he was guilty of rape in forcibly seizing a 23-year-old woman from her home, taking her to his house and forcing her to have sex with him. The appellant claimed that his conduct was permissible as a traditional marriage under customary norms. Citing the Tanzania Law of Marriage Act and several human rights agreements, including Article 16(b) of CEDAW, the Judge found that the sexual encounter was violent, nonconsensual and without volition, and therefore upheld the conviction of rape.

TURKEY

In Turkey, women’s organizations have used the CEDAW ratification and reporting process as an advocacy tool to reform the country’s civil and penal codes. The process also helped grassroots organizers set up the Purple Roof Foundation, Turkey’s first independent domestic violence shelter. “CEDAW and affiliated reporting processes have provided a critical political forum, in addition to international validation and support for the key demands of the Turkish women’s movement, helping women’s rights advocates to reiterate and emphasize their demands for gender equality.”

UGANDA

In the case of *Uganda v. Matovu* before the High Court of Uganda at Kampala (October 21, 2002), the defendant was accused of defilement against a woman, and the Judge declined to apply a common law rule whereby the court was expected to “warn itself that it is dangerous to act upon the uncorroborated evidence of the victim [of a sexual offense] and before so acting must satisfy itself that the victim is a truthful witness.” The Judge cited Uganda’s Constitution and Article 1 of CEDAW when arguing that this rule was discriminatory against women, who were most frequently the victim of such offenses. “The Judge held that the discriminatory rule was unconstitutional and therefore null and void.”

Preventing trafficking in women and girls

CEDAW’s Article 6 calls on governments to take all appropriate measures to “suppress all forms of traffic in women and exploitation of prostitution of women,” and the CEDAW Committee has stated that all forms of trafficking are “incompatible with the equal enjoyment of rights by women and with respect for their rights and dignity.”¹⁴ CEDAW is only one of two human rights treaties that specifically mentions trafficking, and as such is an extremely important instrument for strengthening national and international responses to trafficking of women and girls.¹⁵ Many countries, including Nepal, Netherlands,

Vietnam, Philippines, Thailand, and Sweden,¹⁶ have used CEDAW to strengthen their responses to trafficking.

NEPAL

Due to the high numbers of women and girls reported to be trafficked within and outside of Nepal, and in response to the urging of the CEDAW Committee to adopt a stronger legal framework in response, Nepal in 2007 enacted the “Human Trafficking and Transportation (Control) Act.” This law uses a more comprehensive definition of “trafficking” than previous legislation, and has improved measures for prosecuting traffickers, providing justice and appropriate services to survivors of trafficking and raising awareness of the prevalence and consequences of human trafficking. The law includes special measures to identify and prosecute trafficking of children.

NETHERLANDS

The Netherlands, a “destination country” for sex trafficking, adopted new legislation on human trafficking in January 2005 in response to queries by the CEDAW Committee during a previous review. The new legislation broadened the definition of trafficking to encompass all forms of exploitation, and increased maximum penalties for traffickers. In December 2004, the Dutch government prepared its first National Human Trafficking Action Plan, identifying 65 concrete action points in the areas of human rights. The government has established a national Human Trafficking Taskforce and established a National Rapporteur on Human Trafficking. It has also modified its immigration and residence regulations to accommodate people found to be victims of human trafficking. In January 2006 a national campaign was launched to raise public awareness of trafficking and its consequences.

Women’s full participation in economic life has important benefits for households, for businesses, and for development at a national and global level. Women’s roles as agricultural producers, as entrepreneurs, as leaders of civil society organizations and corporations have important economic and social benefits, but are often constrained by discriminatory laws, policies, and social norms. The World Economic Forum has identified a correlation between gender equality and the level of development of countries; yet, they found that countries have closed only 60 percent of the gap between women and men in economic outcomes.

CEDAW has been used to enhance an environment that is conducive to the full participation of women. Article 11 calls on nations to take all appropriate measures to eliminate discrimination against women in the field of employment.

Creating safe work places free from discrimination and violence

BANGLADESH

In 2009 the High Court of Bangladesh reached a landmark decision to prohibit sexual harassment, a major barrier to the active participation of women in the workplace. Inspired by the success of India’s Vishaka case, the Bangladesh National Women’s Lawyers Association argued there was a “legislative vacuum” that resulted in “harrowing tales of repression and sexual abuse of women at their workplaces, educational institutions and other government and non-governmental organizations.”²⁰ The court looked at the

Constitution and CEDAW — particularly Article 11 — to understand how guidelines and legislation should be drafted. The court issued sexual harassment guidelines that will serve as the basis for national legislation.

JAPAN

Japan ratified CEDAW in 1985 and ushered in important reforms, including the introduction of an Equal Opportunity in Employment Law (EOEL) and reformation of the Labour Standards Law to provide greater equality between women and men in employment.²² But women continued to face discrimination in the workplace. A group of female employees launched a wage discrimination case against the Sumitomo Electric Company in the Osaka Appeals Court, and the Working Women's Network (WWN) was founded to support their case. WWN appealed directly to the CEDAW Committee for support, which it gave in the form of Concluding Comments in 2003.²³ The case was settled, resulting in compensation for some of the plaintiffs and an order by the court to amend the EOEL to reduce de facto discrimination against women. "It must be borne in mind that to tolerate the vestiges of discrimination based on past social understandings would result in turning one's back to the progress in the society," the judge said.²⁴ The government of Japan has taken additional actions to improve workplace equality, including policies to prevent and punish sexual harassment and campaigns to raise public awareness about the EOEL and to spotlight corporations taking positive action to close workplace gender gaps.

INDIA

In 1997 a group of women's NGOs brought a petition to the Supreme Court of India on behalf of a woman who had been brutally gang raped by her colleagues in a village in Rajasthan (*Vishaka and others v. State of Rajasthan and others* (1997)). The victim, a publicly employed social worker, had been visiting a rural village to investigate a claim of child marriage when she was gang-raped. Local officials failed to investigate the crime, in part because no laws existed in India to protect women from sexual harassment in the workplace or while on the job. The women's organizations filed a class action suit under Article 32 of the Constitution to seek court enforcement of the rights of working women, and cited India's commitments under Articles 11 and 24 of CEDAW. The court declared that through its ratification of CEDAW and its commitment to the Beijing Platform of Action, India had endorsed the international standard of women's human rights, which must include protection from sexual harassment. The court also drew up a set of implementing guidelines and norms, including detailed requirements for processing sexual harassment complaints.

SAUDI ARABIA

In Saudi Arabia CEDAW is currently being used to draft a new law that would allow female lawyers to try family law cases in court. Under current law females cannot enter courts alone. Even female graduates of law schools can only serve as "law consultants," rather than full lawyers. The draft legislation would allow women to represent other women in family law cases, and would eliminate the rule that any woman in a court must be accompanied by a male guardian.

ZAMBIA

In the High Court of Zambia (*Longwe v. Intercontinental Hotels*, 1984), the plaintiff

Longwe accused the Intercontinental Hotel of discriminating against women because of its policy of refusing entrance to a woman unaccompanied by a male escort. The court agreed with Longwe's claims that the actions violated the anti-discrimination provisions of the Zambian Constitutions, as well as CEDAW Articles 1, 2, and 3.29

Achieving equal rights to own and inherit property

Women's unequal access to ownership and inheritance rights for land and other property, in both law and custom, has been a major barrier to their economic empowerment and to the full enjoyment of their human rights. CEDAW's Article 15 calls for equality between women and men before the law, and Article 16 calls for equality between women and men in all matters relating to marriage and family relations, including "the same rights for both spouses in respect of the ownership, acquisition, management, administration, enjoyment, and disposition of property." CEDAW has been used to achieve landmark victories for women to gain their property and inheritance rights.

INDIA

In India, the government amended the Hindu Succession Act of 1956 to establish equality in property rights in 2005. Under the amendment, females — including widows who have remarried — can inherit ancestral property on the same terms as male counterparts.

KENYA

In Kenya, CEDAW has been used in at least three cases challenging discriminatory customary law. In one case (*In re Wachokire*, 2002), an unmarried woman disputed her brother's claim that he deserved a greater portion of land from their deceased father. The case challenged Kikuyu customary law, which held that an unmarried woman lacked equal inheritance rights because she was expected to get married. The Chief Magistrate's Court stated that the customary law was in violation of the Kenyan Constitution and Article 15 of CEDAW, which provides for legal equality between women and men. The appellant and her brother received equal portions of their father's property.

In the case of *Rono v. Rono* in 2005, before Kenya's Court of Appeals, the sons of a deceased man argued that they deserved a greater share of their father's property than his widow or his sisters, arguing "According to Keiyo traditions, girls have no right to inheritance of their father's estate." The court found that the non-discrimination standard of Kenya's Constitution and human rights agreements, including CEDAW, must prevail.³² In 2008, in a similar case where an appellant argued that Masai customary law did not recognize a daughter's right to inherit property from her father's estate, the court relied on the *Rono v. Rono* decision to affirm women's inheritance rights.

KYRGYZSTAN, TAJIKISTAN

In Kyrgyzstan and Tajikistan, comprehensive land reform over the last several years has involved de-collectivization and privatization. These processes were not intended to exclude women, but they were discriminatory in their effects, leaving many women without a chance to own land. As a result of a media and advocacy campaign by women's groups, both countries' land codes were reformed to align with Article 16 of CEDAW. Awareness was raised and resources were increased for government institutions, local officials, local governments, women's cooperatives, and individual women. Individual women received legal advice and support to enable them to claim their rights. Between 2002 and 2008, the proportion of women owning family farms in Tajikistan rose as a result from 2 percent to 14 percent.

TANZANIA

In Tanzania, the High Court used CEDAW and the Constitution in 1990 (Ephrahim v. Pastory) to rule in favor of a plaintiff who had challenged a Tanzanian law derived from Haya custom that forbade her from selling customary land her father had bequeathed her in a will.³⁵ In another case, Chilla v. Chilla in 2004, the High Court used CEDAW and the Constitution to establish that the sister of a deceased man could not claim administrative rights to the estate and his children over the mother of the deceased's children.

Women's participation in public life, as voters, community leaders and political representatives, has important benefits for societies and nations. Evidence has shown that more women in government can improve overall governance performance, and can help ensure that the voices of women and other marginalized groups are heard and that the state addresses their needs.^{37, 38} The CEDAW Committee has noted, "The examination of States parties' reports shows that where there is full and equal participation of women in public life and decision-making, the implementation of their rights and compliance with the Convention improves."³⁹ Nevertheless, women's political participation continues to be less than men's throughout the world. As of 2010, fewer than one-fifth of world members of parliament are women.^{40, 41, 42} According to the World Economic Forum, only 17 percent of the gap between women and men in political life has been closed.⁴³ Some countries have relied on CEDAW to eliminate discriminatory laws and policies in the political sphere and to support "temporary special measures" to increase the representation of women where they have traditionally been under-represented. Article 7 calls for the elimination of discrimination against women in a country's political and public life, and Article 8 calls for equal participation of women as government representatives at the international level and in the work of international organizations.

COSTA RICA

In 2003, the Constitutional Chamber of the Supreme Court of Costa Rica ruled that the President of the Legislative Assembly had failed to name proportional numbers of women and men to the assembly's 2002-2003 permanent committees. In Voto No. 2166-99, the court agreed unanimously that the Assembly president's omissions were inconsistent with the guarantee of equality under the Costa Rican Constitution and those of CEDAW (Article 7) and the Inter-American Convention on Human Rights.

KUWAIT

Kuwait ratified CEDAW in 1994, but its failure to extend to women the right to vote drew the attention of the international community including members of the CEDAW Committee. In its Concluding Comments to Kuwait in 2004, the Committee stated, "The Committee calls upon the State party to take all necessary steps, as a matter of the utmost urgency, to introduce and actively support the adoption of legislation to amend the discriminatory provisions of the Electoral Law in line with the constitutional guarantee of equality and in order to ensure compliance with the Convention."⁴⁵ The next year the Kuwaiti Parliament voted to extend to women the right to vote — a major victory for the women of Kuwait and for women's rights advocates around the world. In 2009, four women were elected to the Kuwaiti parliament just four years after women were extended voting rights. They are the first women elected to the 50-seat parliament since the country

became a democracy in 1962.

RWANDA

Many countries have adopted temporary special measures to overcome persistent barriers to women's participation in government. Rwanda has had the most success in this regard; when it amended its Constitution in 2003, the country introduced a quota for women's participation in all decision-making bodies, and today 56 percent of its members of Parliament are women.⁴⁷ This has led to women's and girls' increased participation in education and business, as well as the introduction of a gender-based violence bill in 2006, largely attributed to a new style of participatory leadership and civil society engagement demonstrated by women leaders in Parliament.

ADVANCING HUMAN RIGHTS OF WOMEN BY PROMOTING EQUALITY

CEDAW provides a practical blueprint for countries to promote basic rights and open opportunities to ensure that women and girls are able to participate fully in the economic, social and political life of their communities. CEDAW helps countries to identify persistent discrimination so that they can take appropriate measures to address these gaps. In addition, some countries have focused on training public officials and educating citizens about CEDAW.

Revising constitutions to end discrimination against women

Some countries have used CEDAW as a guide to revise constitutions or to introduce new, comprehensive legislation on women's rights and gender equality. Bolivia, Brazil, Colombia, Nepal, Rwanda, South Africa, Thailand and Uganda have all used the principles and language of CEDAW in the revision or drafting of national constitutions.

PHILIPPINES

In 2009 the Philippines introduced the Magna Carta of Women (officially Republic Act No. 9710), a comprehensive women's human rights law that seeks to eliminate discrimination against women by recognizing, protecting, fulfilling and promoting the rights of Filipino women. The Magna Carta has relied heavily on the provisions of CEDAW, particularly in its definition of discrimination against women, and in its specific provisions. The Magna Carta elaborates on women's rights to be protected from violence, to participate and be represented in all aspects of society, and to be treated equally before the law. Women's organizations in the Philippines were instrumental in passage of this law and relied heavily on the CEDAW content and procedures.

RWANDA

In 2003 the Constitution of Rwanda was amended to enshrine non-discrimination and gender equality, triggering extensive legal reforms to remove discriminatory provisions, particularly in the Family Code, Criminal Code, and Commercial Code.⁵⁰ Women now have access to rights that they were previously denied, including the right to inherit family property, to convey nationality on children regardless of paternal affiliation, and to record children on identity cards. According to Rwanda's last report to the CEDAW Committee, now "women are guaranteed the enjoyment and exercise of fundamental human rights and freedoms by constitutional and legislative provisions, and by the ability to appeal to various judicial and administrative organs in case of violation of their rights."

THAILAND

The Constitution of Thailand was amended in 2007. As a result of collaboration between the government Constitutional Drafting Committee and organizations promoting women's human rights, the new constitution contains explicit language to protect the rights of women. It condemns violence against women, declaring it a form of discrimination, and also provides guarantees for women's participation in the political process.

Educating judiciary, law enforcement and traditional leaders on human rights for women

Merely creating laws does not guarantee that they will be implemented effectively; it is critical to train and educate those who administer the law. CEDAW has been used as a framework and tool to educate judges, legal administrators, and other leaders on how women's rights can be fulfilled.

BRAZIL

A legal literacy program in several states of Brazil, Promotoras Legais Populares (PLP), trains community-based paralegals to learn about women's human rights and to educate other women in their communities about their rights, the law and citizenship, the organization of government, national and international human rights laws and their monitoring mechanisms, and other legal and public policy issues. An evaluation of the project in the state of Rio Grande do Sul found that it has had significant effects on the lives of participants, their communities, and societies. Individual women have used it to return to school and participate more actively in public life. In this program, "CEDAW has been a source of inspiration and a key instrument for educating women about their rights."⁵³

CAMEROON

In 2007 civil society organizations in Cameroon put together a training manual for traditional leaders called "CEDAW Made Easy." The manual gives traditional leaders the information and motivation to improve the lives of women in their communities by changing traditional practices that are harmful to women. As a result, certain harmful practices have been abolished in some regions, such as being stripped of clothing upon the death of one's husband.

LATIN AMERICA

The Women, Gender, and Justice Program of United Nations Latin American Institute for Crime Prevention (ILANUD) has undertaken extensive training of judges and other legal administrators in Latin America on state obligation under CEDAW. Each year an annual meeting of Female Supreme Court Justices of the Spanish Speaking Americas and Spain discusses the application of CEDAW. In 2000, only 13 women judges participated, but in 2008, 74 participated — both because of increased interest and because more female judges hold office as a result of this group's work. CEDAW's Article 9 calls for equal rights to acquire, change, or retain nationality between women and men, and for equal rights with respect to the nationality of children. While "nationality or citizenship within a

country provides the very foundation of rights... nationality laws in many countries have entrenched discrimination against women,” which “has often been justified on the basis of local culture, tradition and custom, family values or religion.”⁵⁶ Many countries have entered reservations* to this article.⁵⁷ However, during the last three decades many countries have achieved consensus on the importance of equality in nationality laws. CEDAW has thereby provided a platform for these countries to change discriminatory legal codes.

BOTSWANA

The Botswana Citizenship Act of 1984 declared that the nationality of any child born in Botswana would be determined exclusively by the nationality of the father. Unity Dow, a Botswana attorney, argued before the Botswana High Court (*Dow v. Attorney- General of Botswana*, 1992) that the act discriminated on the basis of sex, and was counter to the principles of the country’s constitution and to the human rights treaties to which it was bound. The High Court ruled in favor of Dow, holding that the constitution did prohibit discrimination on the basis of sex. As a result, Botswana ratified CEDAW in 1995 and amended the Citizenship Act to give equal rights to women and men with respect to the citizenship of their children.^{58;59} According to Justice Dow, her case and CEDAW have been influential in facilitating public and private debate about the role of women in society and improving the relationship between government and NGOs.

EGYPT

Egypt reformed its nationality law in 2004 to ensure gender equality in deciding the nationality of children. Following this step, a committee of high-level government delegates met to study the withdrawal of Egypt’s reservations to CEDAW, and in 2008 Egypt officially withdrew its reservation to Article 9

FIJI, JAMAICA, LIECHTENSTEIN, THAILAND

Fiji, Jamaica, Liechtenstein and Thailand have withdrawn their reservations to Article 9 and introduced nondiscriminatory nationality legislation.

Protecting basic rights within marriage and family law

Around the world, discrimination against women in family law contributes to abuses and the inability to have recourse to legal protections. CEDAW’s Article 16 calls for countries to eliminate discrimination against women in family laws and to establish equal rights between women and men for entering into and ending marriage. *

Article 28 of the Convention allows for State Parties to issue reservations as long as they are not “incompatible with the object and purpose of the present Convention.” There is broad interpretation of this article at global and national levels.

Burundi, Fiji, Maldives, Tunisia, Uzbekistan and Vietnam “introduced a wholesale review of family law”⁶³ in the wake of ratification.

EGYPT

Egypt introduced reforms in 2001 to permit no-fault divorce (divorce that does not require

allegation of a spouse being at fault).

MALAYSIA

In Malaysia, the Islamic Family Law was expanded to give more rights to women. CEDAW has been used in Malaysia and in other pluralistic societies such as India and Indonesia, where different legal codes exist in parallel for different religious or ethnic groups, CEDAW has been used to give citizens a choice to “opt out” of a system of personal law that might discriminate against them.

MOLDOVA

Moldova has amended its Family Code to introduce rights for women in polygamous marriages and controls on the procedure in the talaq form of divorce, whereby a husband can unilaterally repudiate his wife.

MOROCCO

Morocco has introduced comprehensive reforms to its family law in recent years. The original Moudawanah, or Family Code, was introduced following independence in 1957, and made wives legally subordinate to their husbands. Morocco ratified CEDAW in 1993, but with a number of reservations to Article 16. After organizations advocated human rights for women for many years, in cooperation with King Mohamed VI and the Prime Minister, Morocco introduced a new Moudawanah in 2004.

Using Article 16 of CEDAW as a guide, the code gives women greater equality and protection for their human rights within marriage and divorce. Husbands and wives now have joint responsibility for their families. The Code raised the legal age of marriage from 15 to 18, changed marriage and divorce laws, and greatly restricted polygamy. It also introduced Family Courts to ensure that the new rights are enforced.

Morocco’s introduction of the new Family Code was part of a broader wave of reforms, “including changes to the Labor Code to introduce the concept of sexual harassment in the workplace (2004), changes to the Penal Code to criminalize spousal violence, changes to the Nationality Code (2007) to give women and men equal rights to transmit nationality to their children, and changes to the Electoral Code, to increase women’s political participation by creating a “national list” that reserves 30 parliamentary seats for women (2002).”⁶⁷ In December 2008, King Mohammed VI publically banned discrimination against women, stating “Our country has become an international actor of which the progress and daring initiatives in this matter are readily recognized.”⁴² He officially lifted all Morocco’s reservations on CEDAW.

CONCLUSION

Over the last three decades, CEDAW has provided opportunities for countries to improve the status of women. In many countries, CEDAW has been a force for change and has created opportunities for dialogue among citizens, civil society, governmental representatives, and the global community about the gaps between the ideal and the reality of women’s lives. CEDAW has been cited to protect women and girls against violence and trafficking; to prevent discrimination against women in nationality, inheritance, and property ownership; to promote women’s full participation in the economic and political

	<p>life of their countries; and to advance women's human rights by promoting equality. CEDAW has also been used to educate lawmakers, law enforcement officials, members of the judiciary, and citizens about the rights of women.</p> <p>Since CEDAW's adoption by the United Nations, more girls are going to school; women's life expectancy has increased; and more women are earning an income than ever before. There is also far greater awareness of the epidemic of violence against women and girls and its consequences.</p> <p>However, much remains to be done before women will achieve full realization of their human rights and participate as equal partners in all aspects of society. While the status of women has advanced greatly around the world, women still lag behind men in most areas of political and economic life; women are affected disproportionately by poverty, illiteracy, and violence; and their access to the most basic legal rights is still limited in many countries.</p> <p>The Convention on the Elimination of All Forms of Discrimination against Women provides a blueprint and a process whereby government and civil society can collaborate to achieve full realization of basic rights for women. Universal ratification and implementation of CEDAW would strengthen the ability of nations around the world to promote the human rights of women, thereby contributing to a more healthy, just, prosperous, and secure world for everyone.</p>
4.2	<p><u>Role of UN-WOMEN</u></p> <p>On July 2, 2010 the General Assembly voted unanimously to create a dynamic new entity called UN Entity for Gender Equality and the Empowerment of Women (UN Women). The new entity brings together four United Nations offices focusing on gender equality; UN Development Fund for Women (UNIFEM), the Division for the Advancement of Women (DAW), the Office of the Special Adviser on Gender Issues, and the UN International Research and Training Institute for the Advancement of Women (UN-INSTRAW). UN Women became operational in January 2011.</p> <p>THE MAIN ROLES OF UN WOMEN ARE:</p> <ul style="list-style-type: none"> • Support the Commission on the Status of Women (CSW) and other inter-governmental bodies in formulating policies. • To help Member States to implement these standards, standing ready to provide suitable technical and financial support to those countries that request it and to forge effective partnerships with civil society. • To hold the UN system accountable for its own commitments on gender equality, including regular monitoring of system-wide progress. If you would like to find more information about <p>MEETING THE NEEDS OF THE WORLD'S WOMEN</p> <p>Over many decades, the UN has made significant progress in advancing gender equality,</p>

	<p>including through landmark agreements such as the Beijing Declaration and Platform for Action and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).</p> <p>Yet gender inequalities remain deeply entrenched in every society. Women lack access to decent work and face occupational segregation and gender wage gaps. They are too often denied access to basic education and health care. Women in all parts of the world suffer violence and discrimination. They are under-represented in political and economic decision-making processes. Even though women remain a minority of combatants and perpetrators of war, they increasingly suffer the greatest harm.</p> <p>For many years, the UN has faced serious challenges in its efforts to promote gender equality globally, including inadequate funding and no single recognized driver to direct UN activities on gender equality issues.</p> <p>UN Women was created to address such challenges, with the aim of providing women and girls a powerful voice at the global, regional and local levels. Grounded in the vision of equality enshrined in the UN Charter, UN Women, among other issues, works for the:</p> <ul style="list-style-type: none"> • Elimination of discrimination against women and girls; • Empowerment of women; and • Achievement of equality between women and men as partners and beneficiaries of development, human rights, humanitarian action and peace and security. <p>IMPLEMENTATION & EVALUATION</p> <p>The purpose and role of evaluation in UN Women is to enhance accountability, inform decision-making and contribute to learning on the best ways to achieve women's empowerment and gender equality through operational and normative work. UN Women carries out evaluations in the thematic and organizational performance areas outlined in its Strategic Plan and produces reports with their findings. The Evaluation Office also develops guidelines and methodologies to mainstream gender equality and human rights perspectives and approaches in the evaluation practice. UN Women promotes coordination and accountability in the UN System through evaluation in three main areas:</p> <ul style="list-style-type: none"> • By fostering joint evaluations on gender equality and serving as a repository of evaluations in the UN system on gender equality and women's empowerment; • By drawing on the opportunities offered by UN system wide evaluation processes (i.e. DaO and UNDAFs) for generating evaluative information on UN system contribution to gender equality; and • Actively contributing to the work of the UNEG for the inclusion of a gender equality perspective in UN evaluations through the development of guidelines and accountability frameworks.
4.3	<p><u>UN Timeline in Women's Progress</u></p> <p>1860s to 1890s</p>

1867 The London Society for Women's Suffrage is formed to campaign for female suffrage. (www.learningcurve.gov.uk)

1870 The Married Women's Property Act allows married women to own their own property. Previously, when women married, their property transferred to their husbands. Divorce heavily favoured men, allowing property to remain in their possession. This act allows women to keep their property, married, divorced, single or widowed. (www.channel4.com)

1883 The Cooperative Women's Guild is founded by Alice Acland and Mary Lawrenson. Its aim was to spread the knowledge of the benefits of co-operation and improve the conditions of women with the slogan "co-operation in poor neighbourhoods". (www.lse.ac.uk)

1888 Clementina Black, Secretary of the Women's Trade Union League, secures the first successful equal pay resolution at Trades Union Congress (www.unionhistory.info)

1,400 women at Bryant & May go on strike in protest of the poor wages and dangerous conditions in the matchstick factory.

(www.spartacus.schoolnet.co.uk)

1900 – 1910

1902 A delegation of women's textile workers from Northern England present a 37,000 signatory petition to Parliament demanding votes for women. (www.bbc.co.uk)

1903 The Women's Social and Political Union is founded in Manchester by Emmeline Pankhurst, her daughters Christabel and Sylvia, and Annie Kearney. (www.bbc.co.uk)

1905 Christabel Pankhurst and Annie Kearney serve a prison sentence rather than pay a fine after being found guilty of disrupting a election rally. Their prison sentence brought the campaign for votes for women a great deal of publicity and it was soon after that the press coined the term 'suffragettes' to describe the more militant campaigners. (www.her-stories.co.uk)

1906 The National Federation of Women Workers is set up by Mary MacArthur. (www.bbc.co.uk)

1907 Under the Qualification of Women Act, women can be elected onto borough and county councils and can also be elected mayor. (www.bbc.co.uk)

1908 Two hundred and fifty thousand people gather in Hyde Park, London, in support of women's suffrage.

(Greater London Authority (2002) capitalwoman, GLA: London)

1909 The National Federation of Women Workers, along with many of the other women's organisations, campaigned to expose the evils of the sweated trades. Their propaganda was very effective and played a major part in inducing the Liberal government to pass the Trade Boards Act which was an attempt to fix minimum wages in certain of the most exploitative trades, usually the ones in which women predominated. (www.unionhistory.info)

1910 – 1920

1911 British writer, feminist and composer Ethel Smyth composes the feminist anthem 'March of the Women' which is dedicated to Emmeline Pankhurst. (www.pcsproud.org.uk)

1912 The 'Cat and Mouse' Act is enacted in Britain, allowing the government to temporarily discharge women prisoners hunger striking for the vote – until they were fit enough to be imprisoned again. (Greater London Authority (2002) capitalwoman, GLA: London)

1913 A massive rally is held in Hyde Park for women's right to vote, with women travelling from all across the country. (Greater London Authority (2002) capitalwoman, GLA: London)

1915 The first Women's Institute in Britain is founded in North Wales at Llanfairpwll. (www.bbc.co.uk)

Thousands of women march in Glasgow in response to the greedy rent increases faced by women whose husbands were at war. Out of this came the Rent Restriction Act which changed the housing system and benefited poor people across the country. (www.gcal.ac.uk)

1916 Mary Barbour founds the Women's Peace Crusade, an anti-war group which sought to create links with a range of women concerned about the war's effect on families, homes and jobs. (www.gcal.ac.uk)

1918 Women over 30 are granted the right to vote in Britain. (Greater London Authority (2002) capitalwoman, GLA: London)

The Parliamentary Qualification of Women Act is passed, enabling women to stand as MP. (www.bbc.co.uk)

Constance Markiewicz becomes the first woman elected to Westminster, representing Sinn Fein. She became involved in radical politics through the suffragette and Irish national movement. She is elected for constituency of Dublin St. Patrick's as one of 73 Sinn Fein MPs, but, following the line of Sinn Fein politics, declines the position

while in prison. (www.wikipedia.com)

1920s

1920 The Sex Discrimination Removal Act allows women access to the legal profession and accountancy.
(Greater London Authority (2002) capitalwoman, GLA: London)

1921 Unemployment benefits are extended to include allowances for wives.
(www.bbc.co.uk)

An amendment is proposed to the 1885 Criminal Law Amendment Act to make lesbianism an act of 'gross indecency', with the same punishments metered out to gay men. The proposal is defeated, the reason being that it was believed that few women could even comprehend that such acts existed and accepting the proposal would only draw attention to such acts and therefore open them up to a new 'audience'. (www.pcsproud.org.uk)

1922 The Law of Property Act allows both husband and wife to inherit property equally. (www.bbc.co.uk)

1923 The Matrimonial Causes Act makes grounds for divorce the same for women and men. Influential acts of 1857 paved the way for this act, which charted the advances of women to gain parity with men and contributed to the broader process of granting civil rights to women.
(www.litency.com)

1928 All women in Britain gain equal voting rights with men.
(Greater London Authority (2002) capitalwoman, GLA: London)

Virginia Woolf's novel 'Orlando' (written for Vita Sackville-West) is released and is probably the first English novel to deal with a transgender character. (www.pcsproud.org.uk)

1929 The first general election in which women are allowed to vote occurs. The election is sometimes referred to as the 'Flapper Election' due to the thousands of women turning out to vote. (www.bbc.co.uk)

Women become 'persons' in their own right, by order of the Privy Council. (www.bbc.co.uk)

1930s & 1940s

1941 The National Service Act is passed introducing conscription for women. All unmarried women between the ages of 20 and 30 are called up for war work. It is later extended to include women up to age 43 and married women, though pregnant women and those with young children can be exempt. (www.bbc.co.uk)

1948 The introduction of the National Health Service (NHS) gives everyone free access to health care. Previously, only the insured, usually men, benefited. (www.bbc.co.uk)

1950s

- 1956 In Britain, legal reforms say that women teachers and civil servants should receive equal pay.
(Greater London Authority (2002) capitalwoman, GLA: London)
- 1956 The Sexual Offences Act defines rape under specific criteria, such as incest, sex with a girl under 16, no consent, use of drugs, anal sex and impersonation. (www.legalappeal.co.uk)
- 1958 The Life Peerages Act entitles women to sit in the House of Lords for the first time. Baroness Swanborough, Lady Reading and Baroness Barbara Wooton are the first to take their seats. (www.bbc.co.uk)

1960s

- 1964 The Married Women's Property Act entitles a woman to keep half of any savings she has made from the allowance she is given by her husband. (www.bbc.co.uk)
- 1965 Barbara Castle is appointed Minister of Transport, becoming the first female minister of state. (www.bbc.co.uk)
- 1967 Labour MP David Steel sponsors an Abortion Law Reform Bill, which becomes the Abortion Act. The Act decriminalises abortion in Britain on certain grounds. Originally, abortion was entirely illegal, but was changed to make it legal when the woman was in danger of dying. However, in 1938, Dr. Alex Bourne deliberately challenged the law to clarify what constituted legal practice in relation to abortions. He performed an abortion on a 14-year-old rape victim, though her life was not in danger. The doctor won and the 'Bourne Judgement' opened the way for other doctors to interpret the law more flexibly. (www.ndad.nationalarchives.gov.uk) The Women's Abortion and Contraception Campaign played a significant role in the passage of the act. (www.prochoiceforum.org.uk)
- The contraceptive pill becomes available through Family Planning Clinics. (Greater London Authority (2003) capitalwoman, GLA: London)
The NHS (Family Planning) Act permits health authorities to give contraceptive advice regardless of marital status and the Family Planning Association (FPA) follows suit. (www.fpa.org.uk)
- 1968 Women at the Ford car factory in Dagenham strike over equal pay, almost stopping production at all Ford UK plants. Their protest led directly to the passing of the Equal Pay Act. (www.bbc.co.uk)

1970s

- 1970 Working women were refused mortgages in their own right as few women worked continuously. They were only granted mortgages if they could secure the signature of a male guarantor. (www.eoc.org.uk)

Britain's first national Women's Liberation Conference is held at Ruskin College. This is the first time women's groups from across Britain have met in a single place. The Women's Liberation Movement (WLM), influential throughout the 1970s, develops from the conference. (www.channel4.com)

The Equal Pay Act makes it illegal to pay women lower rates than men for the same work. (Greater London Authority (2002) capitalwoman, GLA: London) The act covers indirect as well as direct sex discrimination. It is a direct result of women's strike action of Ford machinists and pressure from the women's movement. (www.eoc.org)

The Miss World Competition is interrupted by feminist protestors claiming the contest is a cattle market. They throw flour and smoke bombs, inaugurating the first protest event organised by the women's movement. (www.channel4.com)

1971 Over 4,000 women take part in the first Women's Liberation march in London. (www.woyla.co.uk)

1972 Erin Pizzey sets up the first women's refuge in Chiswick, London. (www.woyla.co.uk)

1974 The National Women's Aid Federation is set up to bring together nearly 40 refuge services across the country. (www.woyla.co.uk)

Contraception becomes available through the NHS. (Greater London Authority (2002) capitalwoman, GLA: London) This is also a direct result of pressure from the women's movement. (www.channel4.com)

1975 The Sex Discrimination Act makes it illegal to discriminate against women in work, education and training. This is another act pushed through by the women's movement. (www.channel4.com)

The Employment Protection Act introduces statutory maternity provision and makes it illegal to sack a woman because she is pregnant. (www.woyla.co.uk)

The National Abortion Campaign is formed in response to James White's Abortion (Amendment) Bill. It organises 20,000 people to create the largest women's rights demonstrations since the suffragettes. (www.prochoiceforum.org.uk)

Welsh women drive to Brussels to deliver the first ever petition to the European Parliament calling for women's rights. (www.eoc.org.uk)

1976 The Equal Opportunities Commission comes into effect to oversee the Equal Pay Act and Sex Discrimination Act. (www.woyla.co.uk)

The Race Relations Act makes it illegal to discriminate on grounds of race in employment and education.

(Greater London Authority (2002) capitalwoman, GLA: London)

Lobbying by women's organisations ushers in the Domestic Violence and Matrimonial Proceedings Act introduced to protect women and children from domestic violence. The Act gives new rights to those at risk of violence through civil protection orders.

(Women's Aid (2004) Celebrating 30 years of Women's Aid, Women's Aid: Bristol)

1977 Women's Aid lobbies government to acknowledge women and children at risk of violence as homeless and introduce their right to state help with temporary accommodation.

(Women's Aid (2004) Celebrating 30 years of Women's Aid, Women's Aid: Bristol)

Mainly Asian women workers mount a year-long strike at Grunwicks in London for equal pay and conditions.

(Greater London Authority (2002) capitalwoman, GLA: London)

International Women's Day is formalised as an annual event by the UN General Assembly. (www.woyla.co.uk)

The first Rape Crisis Centre opens in London. (www.woyla.co.uk)

1978 The Women's Aid Federation of Northern Ireland established. It went on to become the lead in the voluntary organisation challenging domestic violence in Northern Ireland and currently provides support to over 10,000 women every year. (www.niwaf.org)

The Organisation of Women of African and Asian Descent is set up. It is the first black women's organisation in Britain to organise at a national level, bringing black women from across the country to form an umbrella group for black women's organisations.

(Mama, Amina (1996) The Hidden Struggle, Whiting & Birch: London)

1979 The feminist journal 'Feminist Review' is founded. It went on to play a crucial role in promoting contemporary feminist debate in the UK.

(www.feminist-review.com)

Margaret Thatcher becomes Britain's first female prime minister.

(www.timeline.info)

Six women are acquitted in the 'Reclaim the Night trials' in London.

(Spare Rib, No. 83, June 1979)

1980s

1980 Lesley Abdela forms the 300 Group to push for equal representation of women in the House of Commons.(www.woyla.co.uk)

Women working at Hoover, Merthyr Tydfil, take strike action against 'women out first' redundancy plans.(www.eoc.org.uk)

Women can apply for a loan or credit in their own names. (www.eoc.org.uk)

1981 Baroness Young becomes the first woman leader of the House of Lords. (www.woyla.co.uk)

The Welsh group Women for Life on Earth arrived on Greenham Common, Berkshire, England. They marched from Cardiff with the intention of challenging, by debate, the decision to site 96 Cruise nuclear missiles there. On arrival they delivered a letter to the Base Commander which among other things stated 'We fear for the future of all our children and for the future of the living world which is the basis of all life'.(www.greenhamwpc.org.uk)

1982 30,000 women gather at Greenham Common Peace Camp. The camp remained open for 19 years during which thousands of female protesters visited and lived in the camp.(http://news.bbc.co.uk)

The Court of Appeal decides that bars and pubs are no longer able to refuse to service women at the bar as this constitutes sex discrimination. (www.eoc.org.uk)

1983 Lady Mary Donaldson becomes the first woman Lord Mayor of London.

1984 The national Black Feminist Conference is held.
(Mama, Amina (1996) The Hidden Struggle, Whiting & Birch: London)

During the Miners' Strike, wives of picketing miners organise themselves into a powerful women's group. At first, they supply the picketers with food and other supplies, but it soon becomes clear they want to be involved in the strike in their own right and not just be regarded as providing welfare support in the background. Women's support groups form in every mining village and a working class women's movement develops. Their organisation gives the women the means to participate in a common struggle with the men – a class struggle against their class enemies. The movement eventually becomes national with conferences and an elected leadership. It leaves a legacy of a common class struggle against sexism, women's oppression and against capitalism itself.(www.fifthinternational.org)

1985 The Equal Pay (Amendment) Act allows women to be paid the same as men for work of equal value.
(Greater London Authority (2002) capitalwoman, GLA: London)

The first black lesbian conference is held in Britain. Over 200 women of African and Asian descent attend.

(Mama, Amina (1996) *The Hidden Struggle*, Whiting & Birch: London)
 Campaigning against female genital mutilation by the Foundation for Women's Health, Research and Development leads to the Prohibition of Female Circumcision Act. (www.forward.org.uk)

The Local Government Act is narrowly passed in Parliament. It signals the abolition of the Greater London Council. The GLC Women's Committee was a significant advocate of women's equality and funder of women's organisations. (<http://en.wikipedia.org>)

1986 The Sex Discrimination (Amendment) Act enables women to retire at the same age as men. It also lifts the legal restrictions which prevent women from working night shifts in factories. (www.woyla.co.uk)

National demonstration of women against violence against women organised by Network of Women.

(Gupta, Rahila (ed) (2003) *From Homebreakers to Jailbreakers*, Southall Black Sisters: London)

1987 Diane Abbot becomes the first black woman member of the Westminster Parliament.
 (Greater London Authority (2002) *capitalwoman*, GLA: London)

1988 Julie Hayward, a canteen cook at a shipyard in Liverpool, is the first woman to win a case under the amended Equal Pay Act.
 (www.woyla.co.uk)

Section 28 of the Local Government Act made it illegal for any council or government body to 'intentionally promote homosexuality, or publish material with the intention of promoting homosexuality'. Massive demonstrations took place against Section 28 in London and Manchester, with high profile support from media stars and politicians. Lesbians invaded the House of Lords and even the BBC Six o'clock news in protest against the draconian and homophobic legislation.
 (www.pcsproud.org.uk)

Elizabeth Butler-Sloss becomes the first woman Law Lord when she is appointed an Appeal Court Judge. (www.woyla.co.uk)

1990s

1990 Human Fertilisation and Embryology Bill makes provisions to license and monitor the performance of fertility treatment clinics, and any research using human embryos. (www.wellcome.ac.uk)

Independent taxation for women is introduced. For the first time, married women are taxed separately from their husbands.

(www.woyla.co.uk)

1991 The 'composite tax system', whereby all banks and building societies deducted an average (or composite) rate of tax is abolished. The change to the tax regime allowed women more independence and freedom from their husbands or partners.

(Halifax (2004) Bridget Jones Effect Seen In The Housing Market, Halifax: West Yorkshire)

Southall Black Sister launch of the 'Free Kiranjit Ahluwalia' campaign, a woman who was given a life sentence for murder for setting her violent husband on fire in a final act of survival.

(Gupta, Rahila (ed) (2003) From Homebreakers to Jailbreakers, Southall Black Sisters: London)

Opportunity 2000, strongly supported by the BBC, is launched to push for more women in commerce and public life. (www.woyla.co.uk) Initiated by Business in the Community, the campaign is set up to increase the quality and quantity of women's participation in the workforces of its member organisations at all levels. (www.admin.com.ac.uk)

1992 Kiranjit Ahluwalia is released and her original conviction is quashed and reduced to manslaughter.

(Gupta, Rahila (ed) (2003) From Homebreakers to Jailbreakers, Southall Black Sisters: London)

Betty Boothroyd becomes the first female Speaker in the House of Commons (timeline.info).

1993 With the help of lobbying by women's organisations around the world, the United Nations Declaration on the Elimination of Violence against Women affirms that violence against women violates their human rights.

(Greater London Authority (2002) capital woman, GLA: London)

1994 The UK starts its first 'Take Our Daughters to Work' Day.

(www.woyla.co.uk)

The government introduces 'Changing Childhood' to make maternity services more focused on the individual woman. (www.woyla.co.uk)

1994 Rape in marriage is made a crime after 15 years of serious campaigning by women's organisations. (www.bbc.co.uk)

A House of Lords ruling gives equal rights to part-time workers. (www.woyla.co.uk)

1995 The Disability Discrimination Act gives some new rights for

disabled people in employment and access to services.
(Greater London Authority (2002) capitalwoman, GLA: London)

1996 Northern Ireland's Women's Coalition was founded in an attempt to promote the inclusion of women in social and political life, on an equal footing to men. Establishing itself as a political party, it became an influential and liberalising force in Irish politics and helped elect two of its members, Monica McWilliams and Jane Morrice, to the Irish National Assembly.(www.niwaf.org)

Women's Aids successfully lobbies government for more effective civil remedies for protection from violent partners with automatic powers of arrest where violence has been used or threatened.
(Women's Aid (2004) Celebrating 30 years of Women's Aid, Women's Aid: Bristol)

1997 The general election sees 101 Labour women MPs elected.
(Greater London Authority (2003) capitalwoman, GLA: London)

Southall Black Sisters secures a first ever conviction of a husband in a marital rape in the Asian community. Members of his family are also sentenced for abusing his wife.(Gupta, Rahila (ed) (2003) From Homebreakers to Jailbreakers, Southall Black Sisters: London)The Sexual Offenders Act requires sex offenders to notify police of personal details and any subsequent changes to them, resulting in a register of sexual offenders. (www.cps.gov.uk)

1998 The European Union passes the Human Rights Act, guaranteeing basic principles of life for everyone. (www.accaglobal.com)

1999 The House of Lords delivers a historic judgement in the Shah and Islam case that women who fear gender persecution should be recognised as refugees.
(Gupta, Rahila (ed) (2003) From Homebreakers to Jailbreakers, Southall Black Sisters: London)

A new law on parental leave enables both men and women to take up to 13 weeks off to care for children under age five.(www.woyla.co.uk)

The Sex Discrimination (Gender Reassignment) Regulations, makes it illegal for employer to discriminate against trans people.
(www.pcsproud.org.uk)

2000 to the present

2000 After a long battle led by refugee women's groups in the UK to bring a gendered analysis to asylum claims, the UK's Immigration Appellate Authority (the immigration and asylum tribunal) launched its Asylum Gender Guidelines for use in the determination of asylum appeals. The

guidelines note that the dominant view of what constitutes a 'real refugee' has been of a man and this has meant that women asylum seekers in the UK may not benefit equitably from the protection offered by the Refugee Convention. They aim to ensure that the gender of the asylum seeker does not prejudice their application.

(Women's Asylum News, Issue no. 41, March 2004)

2001 The Mayor of London launches the London Partnerships Register, allowing lesbians, gay men and unmarried heterosexual couples to register their partnerships. (Greater London Authority (2003) capitalwoman, GLA: London) Linda Wilkinson and Carol Budd, who have been together for 16 years, are the first lesbian couple to register their relationship.

(www.outuk.com)

2002 Parliament passes measures allowing lesbian and unmarried couples to adopt children. (www.woyla.co.uk)

2003 The Employment Equality (Sexual Orientation) Regulations are introduced to protect people against discrimination based on their sexual orientation. (www.pcsproud.org.uk)

The Female Genital Mutilation Act strengthens and amends the Prohibition of Female Circumcision Act of 1985. For the first time, it is an offence for UK nationals or permanent UK residents to carry out female genital mutilation abroad, or to aid, abet, counsel, or procure the carrying out of female genital mutilation, even in countries where the practice is legal. (www.dh.gov.uk)

After years of lobbying by voluntary and community organisations, particularly Lesbian, Gay, Bisexual and Transgender organisations, Section 28 is repealed. (www.pcsproud.org.uk)

2004 Pauline Campbell organises protests outside HM Prisons Brockhill, Holloway and New Hall to raise public awareness about the alarming death toll of women in British prisons. (www.bbc.co.uk)

Women march on Parliament in protest that one in four retired women live in poverty. (www.bbc.co.uk)

Members of the disabled people's Direct Action Network block Westminster Bridge in protest of the Draft Disability Bill which they believe does not go far enough. (www.bbc.co.uk)

After years of campaigning by trans activists, the Gender Recognition Act allows trans people who have taken decisive steps to live fully and permanently in their acquired gender to gain legal recognition in that gender. (www.abi.org.uk)

	<p>2005 The first civil registrations of same-sex couples takes place as a result of the long campaigned for Civil Partnerships Act.(http://news.bbc.co.uk)</p> <p>In Northern Ireland, women's voluntary and community organisations and their service users march to the headquarters of the Voluntary and Community Unit, Department of Social Development, to deliver a letter of protest about the funding crisis facing the Northern Ireland women's voluntary and community sector. As a result of the protest, emergency funding is allocated and mass closures of women's organisations are averted.(www.womenssupportnetwork.org)</p> <p><u>More Notes</u></p> <ul style="list-style-type: none"> • March 19, 1911: First celebration of International Women's Day • June 26, 1945: Gender equality enshrined in the United Nations Charter • June 19-July 2, 1975: UN First World Conference on Women in Mexico City • December 18, 1979: CEDAW: An "international bill of rights for women" • September 5-13, 1994: International Conference on Population and Development in Cairo • September 4-15, 1995: UN Fourth World Conference on Women in Beijing • September 2000: Adoption of the Millennium Development Goals • October 31, 2000: Passage of UN Security Council Resolution 1325 (UNSCR 1325) • July 2, 2010: Creation of UN Women • September 2015: Adoption of the Sustainable Development Goals
4.4	<p><u>NGOs and NGOs in Women's Development</u></p> <p>Participation of women in NGOs gave them an opportunity to foray into the social and political spheres which were not easily granted by the for-profit and public sectors. Many NGOs that work to alleviate poverty among women also focuses on advocating the women's rights. These have brought important changes in the lives of women. NGOs play a major role in enforcing rights provided by legislation in India.</p> <p>Promotion of self-employment NGOs also play a significant and meaningful role towards promoting self-employment of women by the following ways:</p> <p>Training & Skill Development NGOs train poor women and provide them opportunities of self-employment to improve their social and economic status. They also cultivate the habit of thrift and credit among the poor women to improve their quality of life.</p> <p>Legal Awareness and Property Rights NGOs are working with women to generate awareness regarding their legal rights. They also provide loan facilities to buy land in groups.</p>

Fair Trade

Fair trade is a relative term and is about giving poor people power. NGOs help to cut down on the middlemen and ensure producers get a fair price for their work. They act as facilitators in this process.

Credit / Micro Credit / Self-help groups

Provision of credit paves way for social justice and empowerment. NGOs target and help women by providing credits as they have a history of being better re-payers of loan.

Capacity building

Keeping in view of the present state of economic liberalization, NGOs are also involved in equipping self-employed women with information, knowledge, technology, training and managerial techniques.

NGOs and Women Empowerment

Women Self Help Groups (SHGs) have been recognized as an effective strategy for the empowerment of women in rural as well as urban areas as they bring together women from all walks of life to fight for their cause. SHGs work on a variety of issues like health, nutrition, agriculture, forestry, income generation activities, seeking micro credit and so on.

Since the overall empowerment of women is vitally dependent on economic empowerment, NGOs are involved in the following activities to empower women:

- Educating and creating awareness among women especially the rural women;
- Supplements efforts of government in women empowerment;
- Promotes the use of Information and Communication Technology (ICT) for empowering women;
- Instils leadership qualities among women and ensures their participation in their empowerment.
- Represents the problems faced by rural women to the concerned authorities and carries out impact assessment of the policy decisions affecting women.
- Mobilizes optimum resources and plans and implements the projects that have bearing upon women empowerment.

Issues and Way Forward

Despite efforts of NGOs in the area of women empowerment the ground reality is still not encouraging as many women are not yet empowered and do not have any power or freedom to take decisions spend their own money in the way they wanted. Still lot more needs to be done on this front. In this respect, government's contribution has to be significant. NGOs can only supplement the government's efforts. Government must focus more on providing education and empower underdeveloped and vulnerable women especially in rural areas.

Furthermore, those involved in social work and in volunteering should be given publicly available resources like training programmes and mentoring services to support the establishment of NGOs. Establishment of more NGOs will help in effectively fight against the issues faced by women.

	<p>Overall, NGOs seem to have significant role in bringing drastic changes in the life style of women. They are quite successful in making women to become independent and self motivated and take their own decisions in matters concerning them. They have also contributed in increasing the literacy level and health of women.</p> <p>In order to make gender equality a reality, NGOs should continue their work in furthering women's cause in all walks of life like social, educational, economic, household etc. Unless meaningful changes are achieved in these fronts, holistic women empowerment will continue to remain elusive. NGOs have the necessary capacity to be the vehicle of change in these fronts.</p>
4.5	<p><u>Policy Approaches for Women</u></p> <p>NATIONAL POLICY FOR THE EMPOWERMENT OF WOMEN (2001)</p> <p>Introduction</p> <p>The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women.</p> <p>Within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed at women's advancement in different spheres. From the Fifth Five Year Plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local levels.</p> <p>1.3 India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) in 1993.</p> <p>1.4 The Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (1985), the Beijing Declaration as well as the Platform for Action (1995) and the Outcome Document adopted by the UNGA Session on Gender Equality and Development & Peace for the 21st century, titled "Further actions and initiatives to implement the Beijing Declaration and the Platform for Action" have been unreservedly endorsed by India for appropriate follow up.</p> <p>1.5 The Policy also takes note of the commitments of the Ninth Five Year Plan and the other Sectoral Policies relating to empowerment of Women.</p> <p>1.6 The women's movement and a wide-spread network of non-Government Organisations which have strong grass-roots presence and deep insight into women's concerns have contributed in inspiring initiatives for the empowerment of women.</p> <p>1.7 However, there still exists a wide gap between the goals enunciated in the Constitution,</p>

legislation, policies, plans, programmes, and related mechanisms on the one hand and the situational reality of the status of women in India, on the other. This has been analyzed extensively in the Report of the Committee on the Status of Women in India, "Towards Equality", 1974 and highlighted in the National Perspective Plan for Women, 1988-2000, the Shramshakti Report, 1988 and the Platform for Action, Five Years After- An assessment"

1.8 Gender disparity manifests itself in various forms, the most obvious being the trend of continuously declining female ratio in the population in the last few decades. Social stereotyping and violence at the domestic and societal levels are some of the other manifestations. Discrimination against girl children, adolescent girls and women persists in parts of the country.

1.9 The underlying causes of gender inequality are related to social and economic structure, which is based on informal and formal norms, and practices.

1.10 Consequently, the access of women particularly those belonging to weaker sections including Scheduled Castes/Scheduled Tribes/ Other backward Classes and minorities, majority of whom are in the rural areas and in the informal, unorganized sector – to education, health and productive resources, among others, is inadequate. Therefore, they remain largely marginalized, poor and socially excluded.

Goal and Objectives

1.11 The goal of this Policy is to bring about the advancement, development and empowerment of women. The Policy will be widely disseminated so as to encourage active participation of all stakeholders for achieving its goals. Specifically, the objectives of this Policy include

- (i) Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential
- (ii) The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres – political, economic, social, cultural and civil
- (iii) Equal access to participation and decision making of women in social, political and economic life of the nation
- (iv) Equal access to women to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc.
- (v) Strengthening legal systems aimed at elimination of all forms of discrimination against women
- (vi) Changing societal attitudes and community practices by active participation and involvement of both men and women.
- (vii) Mainstreaming a gender perspective in the development process.
- (viii) Elimination of discrimination and all forms of violence against women and the girl child; and
- (ix) Building and strengthening partnerships with civil society, particularly women's organizations.

Policy Prescriptions

Judicial Legal Systems

Legal-judicial system will be made more responsive and gender sensitive to women's needs, especially in cases of domestic violence and personal assault. New laws will be enacted and existing laws reviewed to ensure that justice is quick and the punishment meted out to the culprits is commensurate with the severity of the offence.

2.2 At the initiative of and with the full participation of all stakeholders including community and religious leaders, the Policy would aim to encourage changes in personal laws such as those related to marriage, divorce, maintenance and guardianship so as to eliminate discrimination against women.

2.3 The evolution of property rights in a patriarchal system has contributed to the subordinate status of women. The Policy would aim to encourage changes in laws relating to ownership of property and inheritance by evolving consensus in order to make them gender just.

Decision Making

3.1 Women's equality in power sharing and active participation in decision making, including decision making in political process at all levels will be ensured for the achievement of the goals of empowerment. All measures will be taken to guarantee women equal access to and full participation in decision making bodies at every level, including the legislative, executive, judicial, corporate, statutory bodies, as also the advisory Commissions, Committees, Boards, Trusts etc. Affirmative action such as reservations/quotas, including in higher legislative bodies, will be considered whenever necessary on a time bound basis. Women-friendly personnel policies will also be drawn up to encourage women to participate effectively in the developmental process.

Mainstreaming a Gender Perspective in the Development Process

4.1 Policies, programmes and systems will be established to ensure mainstreaming of women's perspectives in all developmental processes, as catalysts, participants and recipients. Wherever there are gaps in policies and programmes, women specific interventions would be undertaken to bridge these. Coordinating and monitoring mechanisms will also be devised to assess from time to time the progress of such mainstreaming mechanisms. Women's issues and concerns as a result will specially be addressed and reflected in all concerned laws, sectoral policies, plans and programmes of action.

Economic Empowerment of women

Poverty Eradication

5.1 Since women comprise the majority of the population below the poverty line and are very often in situations of extreme poverty, given the harsh realities of intra-household and social discrimination, macro economic policies and poverty eradication programmes will specifically address the needs and problems of such women. There will be improved implementation of programmes which are already women oriented with special targets for women. Steps will be taken for mobilization of poor women and convergence of services, by offering them a range of economic and social options, along with necessary support measures to enhance their capabilities

Micro Credit

5.2 In order to enhance women's access to credit for consumption and production, the establishment of new, and strengthening of existing micro-credit mechanisms and micro-finance institution will be undertaken so that the outreach of credit is enhanced. Other supportive measures would be taken to ensure adequate flow of credit through extant financial institutions and banks, so that all women below poverty line have easy access to credit.

Women and Economy

5.3 Women's perspectives will be included in designing and implementing macro-economic and social policies by institutionalizing their participation in such processes. Their contribution to socio-economic development as producers and workers will be recognized in the formal and informal sectors (including home based workers) and appropriate policies relating to employment and to her working conditions will be drawn up. Such measures could include:

Reinterpretation and redefinition of conventional concepts of work wherever necessary e.g. in the Census records, to reflect women's contribution as producers and workers.

Preparation of satellite and national accounts.

Development of appropriate methodologies for undertaking (i) and (ii) above.

Globalization

Globalization has presented new challenges for the realization of the goal of women's equality, the gender impact of which has not been systematically evaluated fully. However, from the micro-level studies that were commissioned by the Department of Women & Child Development, it is evident that there is a need for re-framing policies for access to employment and quality of employment. Benefits of the growing global economy have been unevenly distributed leading to wider economic disparities, the feminization of poverty, increased gender inequality through often deteriorating working conditions and unsafe working environment especially in the informal economy and rural areas. Strategies will be designed to enhance the capacity of women and empower them to meet the negative social and economic impacts, which may flow from the globalization process.

Women and Agriculture

5.5 In view of the critical role of women in the agriculture and allied sectors, as producers, concentrated efforts will be made to ensure that benefits of training, extension and various programmes will reach them in proportion to their numbers. The programmes for training women in soil conservation, social forestry, dairy development and other occupations allied to agriculture like horticulture, livestock including small animal husbandry, poultry, fisheries etc. will be expanded to benefit women workers in the agriculture sector.

Women and Industry

5.6 The important role played by women in electronics, information technology and food processing and agro industry and textiles has been crucial to the development of these sectors. They would be given comprehensive support in terms of labour legislation, social security and other support services to participate in various industrial sectors.

5.7 Women at present cannot work in night shift in factories even if they wish to. Suitable

measures will be taken to enable women to work on the night shift in factories. This will be accompanied with support services for security, transportation etc.

Support Services

5.8 The provision of support services for women, like child care facilities, including crèches at work places and educational institutions, homes for the aged and the disabled will be expanded and improved to create an enabling environment and to ensure their full cooperation in social, political and economic life. Women-friendly personnel policies will also be drawn up to encourage women to participate effectively in the developmental process.

Social Empowerment of Women

Education

6.1 Equal access to education for women and girls will be ensured. Special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of occupation/vocation/technical skills by women. Reducing the gender gap in secondary and higher education would be a focus area. Sectoral time targets in existing policies will be achieved, with a special focus on girls and women, particularly those belonging to weaker sections including the Scheduled Castes/Scheduled Tribes/Other Backward Classes/Minorities. Gender sensitive curricula would be developed at all levels of educational system in order to address sex stereotyping as one of the causes of gender discrimination.

Health

6.2 A holistic approach to women's health which includes both nutrition and health services will be adopted and special attention will be given to the needs of women and the girl at all stages of the life cycle. The reduction of infant mortality and maternal mortality, which are sensitive indicators of human development, is a priority concern. This policy reiterates the national demographic goals for Infant Mortality Rate (IMR), Maternal Mortality Rate (MMR) set out in the National Population Policy 2000. Women should have access to comprehensive, affordable and quality health care. Measures will be adopted that take into account the reproductive rights of women to enable them to exercise informed choices, their vulnerability to sexual and health problems together with endemic, infectious and communicable diseases such as malaria, TB, and water borne diseases as well as hypertension and cardio-pulmonary diseases. The social, developmental and health consequences of HIV/AIDS and other sexually transmitted diseases will be tackled from a gender perspective.

6.3 To effectively meet problems of infant and maternal mortality, and early marriage the availability of good and accurate data at micro level on deaths, birth and marriages is required. Strict implementation of registration of births and deaths would be ensured and registration of marriages would be made compulsory.

6.4 In accordance with the commitment of the National Population Policy (2000) to population stabilization, this Policy recognizes the critical need of men and women to have

access to safe, effective and affordable methods of family planning of their choice and the need to suitably address the issues of early marriages and spacing of children. Interventions such as spread of education, compulsory registration of marriage and special programmes like BSY should impact on delaying the age of marriage so that by 2010 child marriages are eliminated.

6.5 Women's traditional knowledge about health care and nutrition will be recognized through proper documentation and its use will be encouraged. The use of Indian and alternative systems of medicine will be enhanced within the framework of overall health infrastructure available for women.

Nutrition

6.6 In view of the high risk of malnutrition and disease that women face at all the three critical stages viz., infancy and childhood, adolescent and reproductive phase, focussed attention would be paid to meeting the nutritional needs of women at all stages of the life cycle. This is also important in view of the critical link between the health of adolescent girls, pregnant and lactating women with the health of infant and young children. Special efforts will be made to tackle the problem of macro and micro nutrient deficiencies especially amongst pregnant and lactating women as it leads to various diseases and disabilities.

6.7 Intra-household discrimination in nutritional matters vis-à-vis girls and women will be sought to be ended through appropriate strategies. Widespread use of nutrition education would be made to address the issues of intra-household imbalances in nutrition and the special needs of pregnant and lactating women. Women's participation will also be ensured in the planning, superintendence and delivery of the system.

Drinking Water and Sanitation

6.8 Special attention will be given to the needs of women in the provision of safe drinking water, sewage disposal, toilet facilities and sanitation within accessible reach of households, especially in rural areas and urban slums. Women's participation will be ensured in the planning, delivery and maintenance of such services.

Housing and Shelter

6.9 Women's perspectives will be included in housing policies, planning of housing colonies and provision of shelter both in rural and urban areas. Special attention will be given for providing adequate and safe housing and accommodation for women including single women, heads of households, working women, students, apprentices and trainees.

Environment

6.10 Women will be involved and their perspectives reflected in the policies and programmes for environment, conservation and restoration. Considering the impact of environmental factors on their livelihoods, women's participation will be ensured in the conservation of the environment and control of environmental degradation. The vast majority of rural women still depend on the locally available non-commercial sources of energy such as animal dung, crop waste and fuel wood. In order to ensure the efficient use of these energy resources in an environmental friendly manner, the Policy will aim at promoting the programmes of non-conventional energy resources. Women will be

involved in spreading the use of solar energy, biogas, smokeless chulahs and other rural application so as to have a visible impact of these measures in influencing eco system and in changing the life styles of rural women.

Science and Technology

6.11 Programmes will be strengthened to bring about a greater involvement of women in science and technology. These will include measures to motivate girls to take up science and technology for higher education and also ensure that development projects with scientific and technical inputs involve women fully. Efforts to develop a scientific temper and awareness will also be stepped up. Special measures would be taken for their training in areas where they have special skills like communication and information technology. Efforts to develop appropriate technologies suited to women's needs as well as to reduce their drudgery will be given a special focus too.

Women in Difficult Circumstances

6.12 In recognition of the diversity of women's situations and in acknowledgement of the needs of specially disadvantaged groups, measures and programmes will be undertaken to provide them with special assistance. These groups include women in extreme poverty, destitute women, women in conflict situations, women affected by natural calamities, women in less developed regions, the disabled widows, elderly women, single women in difficult circumstances, women heading households, those displaced from employment, migrants, women who are victims of marital violence, deserted women and prostitutes etc.

Violence against women

7.1 All forms of violence against women, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or accepted practices shall be dealt with effectively with a view to eliminate its incidence. Institutions and mechanisms/schemes for assistance will be created and strengthened for prevention of such violence, including sexual harassment at work place and customs like dowry; for the rehabilitation of the victims of violence and for taking effective action against the perpetrators of such violence. A special emphasis will also be laid on programmes and measures to deal with trafficking in women and girls.

Rights of the Girl Child

8.1 All forms of discrimination against the girl child and violation of her rights shall be eliminated by undertaking strong measures both preventive and punitive within and outside the family. These would relate specifically to strict enforcement of laws against prenatal sex selection and the practices of female foeticide, female infanticide, child marriage, child abuse and child prostitution etc. Removal of discrimination in the treatment of the girl child within the family and outside and projection of a positive image of the girl child will be actively fostered. There will be special emphasis on the needs of the girl child and earmarking of substantial investments in the areas relating to food and nutrition, health and education, and in vocational education. In implementing programmes for eliminating child labour, there will be a special focus on girl children.

Mass Media

9.1 Media will be used to portray images consistent with human dignity of girls and

women. The Policy will specifically strive to remove demeaning, degrading and negative conventional stereotypical images of women and violence against women. Private sector partners and media networks will be involved at all levels to ensure equal access for women particularly in the area of information and communication technologies. The media would be encouraged to develop codes of conduct, professional guidelines and other self regulatory mechanisms to remove gender stereotypes and promote balanced portrayals of women and men.

Operational Action Plans

Strategies

10.1 All Central and State Ministries will draw up time bound Action Plans for translating the Policy into a set of concrete actions, through a participatory process of consultation with Centre/State Departments of Women and Child Development and National /State Commissions for Women. The Plans will specifically including the following: -

- i) Measurable goals to be achieved by 2010.
- ii) Identification and commitment of resources.
- iii) Responsibilities for implementation of action points.
- iv) Structures and mechanisms to ensure efficient monitoring, review and gender impact assessment of action points and policies.
- v) Introduction of a gender perspective in the budgeting process.

10.2 In order to support better planning and programme formulation and adequate allocation of resources, Gender Development Indices (GDI) will be developed by networking with specialized agencies. These could be analyzed and studied in depth. Gender auditing and development of evaluation mechanisms will also be undertaken along side.

10.3 Collection of gender disaggregated data by all primary data collecting agencies of the Central and State Governments as well as Research and Academic Institutions in the Public and Private Sectors will be undertaken. Data and information gaps in vital areas reflecting the status of women will be sought to be filled in by these immediately. All Ministries/Corporations/Banks and financial institutions etc will be advised to collect, collate, disseminate and maintain/publish data related to programmes and benefits on a gender disaggregated basis. This will help in meaningful planning and evaluation of policies.

Institutional Mechanisms

11.1 Institutional mechanisms, to promote the advancement of women, which exist at the Central and State levels, will be strengthened. These will be through interventions as may be appropriate and will relate to, among others, provision of adequate resources, training and advocacy skills to effectively influence macro-policies, legislation, programmes etc. to achieve the empowerment of women.

11.2 National and State Councils will be formed to oversee the operationalisation of the Policy on a regular basis. The National Council will be headed by the Prime Minister and the State Councils by the Chief Ministers and be broad in composition having representatives from the concerned Departments/Ministries, National and State

Commissions for Women, Social Welfare Boards, representatives of Non-Government Organizations, Women's Organisations, Corporate Sector, Trade Unions, financing institutions, academics, experts and social activists etc. These bodies will review the progress made in implementing the Policy twice a year. The National Development Council will also be informed of the progress of the programme undertaken under the policy from time to time for advice and comments.

11.3 National and State Resource Centres on women will be established with mandates for collection and dissemination of information, undertaking research work, conducting surveys, implementing training and awareness generation programmes, etc. These Centers will link up with Women's Studies Centres and other research and academic institutions through suitable information networking systems.

11.4 While institutions at the district level will be strengthened, at the grass-roots, women will be helped by Government through its programmes to organize and strengthen into Self-Help Groups (SHGs) at the Anganwadi/Village/Town level. The women's groups will be helped to institutionalize themselves into registered societies and to federate at the Panchayat/Municipal level. These societies will bring about synergistic implementation of all the social and economic development programmes by drawing resources made available through Government and Non-Government channels, including banks and financial institutions and by establishing a close Interface with the Panchayats/Municipalities.

Resource Management

12.1 Availability of adequate financial, human and market resources to implement the Policy will be managed by concerned Departments, financial credit institutions and banks, private sector, civil society and other connected institutions. This process will include:

- (a) Assessment of benefits flowing to women and resource allocation to the programmes relating to them through an exercise of gender budgeting. Appropriate changes in policies will be made to optimize benefits to women under these schemes;
- (b) Adequate resource allocation to develop and promote the policy outlined earlier based on (a) above by concerned Departments.
- (c) Developing synergy between personnel of Health, Rural Development, Education and Women & Child Development Department at field level and other village level functionaries'
- (d) Meeting credit needs by banks and financial credit institutions through suitable policy initiatives and development of new institutions in coordination with the Department of Women & Child Development.

12.2 The strategy of Women's Component Plan adopted in the Ninth Plan of ensuring that not less than 30% of benefits/funds flow to women from all Ministries and Departments will be implemented effectively so that the needs and interests of women and girls are addressed by all concerned sectors. The Department of Women and Child Development being the nodal Ministry will monitor and review the progress of the implementation of the Component Plan from time to time, in terms of both quality and quantity in collaboration with the Planning Commission.

12.3 Efforts will be made to channelize private sector investments too, to support programmes and projects for advancement of women

Legislation

13.1 The existing legislative structure will be reviewed and additional legislative measures taken by identified departments to implement the Policy. This will also involve a review of all existing laws including personal, customary and tribal laws, subordinate legislation, related rules as well as executive and administrative regulations to eliminate all gender discriminatory references. The process will be planned over a time period 2000-2003. The specific measures required would be evolved through a consultation process involving civil society, National Commission for Women and Department of Women and Child Development. In appropriate cases the consultation process would be widened to include other stakeholders too.

13.2 Effective implementation of legislation would be promoted by involving civil society and community. Appropriate changes in legislation will be undertaken, if necessary.

13.3 In addition, following other specific measures will be taken to implement the legislation effectively.

(a) Strict enforcement of all relevant legal provisions and speedy redressal of grievances will be ensured, with a special focus on violence and gender related atrocities.

(b) Measures to prevent and punish sexual harassment at the place of work, protection for women workers in the organized/ unorganized sector and strict enforcement of relevant laws such as Equal Remuneration Act and Minimum Wages Act will be undertaken,

(c) Crimes against women, their incidence, prevention, investigation, detection and prosecution will be regularly reviewed at all Crime Review fora and Conferences at the Central, State and District levels. Recognised, local, voluntary organizations will be authorized to lodge Complaints and facilitate registration, investigations and legal proceedings related to violence and atrocities against girls and women.

(d) Women's Cells in Police Stations, Encourage Women Police Stations Family Courts, Mahila Courts, Counselling Centers, Legal Aid Centers and Nyaya Panchayats will be strengthened and expanded to eliminate violence and atrocities against women.

(e) Widespread dissemination of information on all aspects of legal rights, human rights and other entitlements of women, through specially designed legal literacy programmes and rights information programmes will be done.

Gender Sensitization

14.1 Training of personnel of executive, legislative and judicial wings of the State, with a special focus on policy and programme framers, implementation and development agencies, law enforcement machinery and the judiciary, as well as non-governmental organizations will be undertaken. Other measures will include:

(a) Promoting societal awareness to gender issues and women's human rights.

(b) Review of curriculum and educational materials to include gender education and human rights issues

(c) Removal of all references derogatory to the dignity of women from all public documents and legal instruments.

	<p>(d) Use of different forms of mass media to communicate social messages relating to women's equality and empowerment.</p> <p>Panchayati Raj Institutions 15.1 The 73rd and 74th Amendments (1993) to the Indian Constitution have served as a breakthrough towards ensuring equal access and increased participation in political power structure for women. The PRIs will play a central role in the process of enhancing women's participation in public life. The PRIs and the local self Governments will be actively involved in the implementation and execution of the National Policy for Women at the grassroots level.</p> <p>Partnership with the voluntary sector organizations 16.1 The involvement of voluntary organizations, associations, federations, trade unions, non-governmental organizations, women's organizations, as well as institutions dealing with education, training and research will be ensured in the formulation, implementation, monitoring and review of all policies and programmes affecting women. Towards this end, they will be provided with appropriate support related to resources and capacity building and facilitated to participate actively in the process of the empowerment of women.</p> <p>International Cooperation 17.1 The Policy will aim at implementation of international obligations/commitments in all sectors on empowerment of women such as the Convention on All Forms of Discrimination Against Women (CEDAW), Convention on the Rights of the Child (CRC), International Conference on Population and Development (ICPD+5) and other such instruments. International, regional and sub-regional cooperation towards the empowerment of women will continue to be encouraged through sharing of experiences, exchange of ideas and technology, networking with institutions and organizations and through bilateral and multi-lateral partnerships.</p>
4.6	<p><u>UN Agenda on Post Development and Sustainable Development Goals</u></p> <p><u>Millennium Development Goals</u></p> <p>The MDGs were developed out of several commitments set forth in the Millennium Declaration, signed in September 2000. There are eight goals with 21 targets and a series of measurable health indicators and economic indicators for each target</p> <p>Goal 1: Eradicate extreme poverty and hunger</p> <ul style="list-style-type: none"> • Target 1A: Halve, between 1990 and 2015, the proportion of people living on less than \$1.25 a day <ul style="list-style-type: none"> ○ Poverty gap ratio [incidence x depth of poverty] ○ Share of poorest quintile in national consumption • Target 1B: Achieve Decent Employment for Women, Men, and Young People <ul style="list-style-type: none"> ○ GDP Growth per Employed Person ○ Employment Rate ○ Proportion of employed population below \$1.25 per day (PPP values)

- Proportion of family-based workers in employed population
- Target 1C: Halve, between 1990 and 2015, the proportion of people who suffer from hunger
 - Prevalence of underweight children under five years of age
 - Proportion of population below minimum level of dietary energy consumption

Goal 2: Achieve universal primary education

- Target 2A: By 2015, all children can complete a full course of Primary education/primary schooling, girls and boys
 - Enrollment in primary education
 - Completion of primary education

Goal 3: Promote gender equality and empower women

- Target 3A: Eliminate gender disparity in primary and secondary education preferably by 2005, and at all levels by 2015
 - Ratios of girls to boys in primary, secondary and tertiary education
 - Share of women in wage employment in the non-agricultural sector
 - Proportion of seats held by women in national parliament

Goal 4: Reduce child mortality rates

- Target 4A: Reduce by two-thirds, between 1990 and 2015, the under-five mortality rate
 - Under-five mortality rate
 - Infant (under 1) mortality rate
 - Proportion of 1-year-old children immunized against measles

Goal 5: Improve maternal health

The Maternal Mortality Ratio is the KPI used by the UN to measure Maternal health

- Target 5A: Reduce by three-quarters, between 1990 and 2015, the maternal mortality ratio
 - Maternal mortality ratio
 - Proportion of births attended by skilled health personnel
- Target 5B: Achieve, by 2015, universal access to reproductive health
 - Contraceptive prevalence rate
 - Adolescent birth rate
 - Antenatal care coverage
 - Unmet need for family planning

Goal 6: Combat HIV/AIDS, malaria, and other diseases

- Target 6A: Have halted by 2015 and begun to reverse the spread of HIV/AIDS
 - HIV prevalence among population aged 15–24 years
 - Condom use at last high-risk sex
 - Proportion of population aged 15–24 years with comprehensive correct knowledge of HIV/AIDS
- Target 6B: Achieve, by 2010, universal access to treatment for HIV/AIDS for all those who need it
 - Proportion of population with advanced HIV infection with access to anti-

retroviral drugs

- Target 6C: Have halted by 2015 and begun to reverse the incidence of malaria and other major diseases
 - Prevalence and death rates associated with malaria
 - Proportion of children under 5 sleeping under insecticide-treated bednets
 - Proportion of children under 5 with fever who are treated with appropriate anti-malarial drugs
 - Incidence, prevalence and death rates associated with tuberculosis
 - Proportion of tuberculosis cases detected and cured under DOTS (Directly Observed Treatment Short Course)

Goal 7: Ensure environmental sustainability

- Target 7A: Integrate the principles of sustainable development into country policies and programs; reverse loss of environmental resources
- Target 7B: Reduce biodiversity loss, achieving, by 2010, a significant reduction in the rate of loss
 - Proportion of land area covered by forest
 - CO₂ emissions, total, per capita and per \$1 GDP (PPP)
 - Consumption of ozone-depleting substances
 - Proportion of fish stocks within safe biological limits
 - Proportion of total water resources used
 - Proportion of terrestrial and marine areas protected
 - Proportion of species threatened with extinction
- Target 7C: Halve, by 2015, the proportion of the population without sustainable access to safe drinking water and basic sanitation
 - Proportion of population with sustainable access to an improved water source, urban and rural
 - Proportion of urban population with access to improved sanitation
- Target 7D: By 2020, to have achieved a significant improvement in the lives of at least 100 million slum-dwellers
 - Proportion of urban population living in slums

Goal 8: Develop a global partnership for development

- Target 8A: Develop further an open, rule-based, predictable, non-discriminatory trading and financial system
 - Includes a commitment to good governance, development, and poverty reduction – both nationally and internationally
- Target 8B: Address the Special Needs of the Least Developed Countries (LDCs)
- Includes: tariff and quota-free access for LDC exports; enhanced programme of debt relief for HIPC and cancellation of official bilateral debt; and more generous ODA (Official Development Assistance) for countries committed to poverty reduction
- Target 8C: Address the special needs of landlocked developing countries and small island developing States
 - Through the Programme of Action for the sustainable Development of Small Island Developing States and the outcome of the twenty-second special session of the General Assembly

- Target 8D: Deal comprehensively with the debt problems of developing countries through national and international measures in order to make debt sustainable in the long term
 - Some of the indicators listed below are monitored separately for the least developed countries (LDCs), Africa, landlocked developing countries and small island developing States.
 - Official development assistance (ODA):
 - Net ODA, total and to LDCs, as percentage of OECD/DAC donors' GNI
 - Proportion of total sector-allocable ODA of OECD/DAC donors to basic social services (basic education, primary health care, nutrition, safe water and sanitation)
 - Proportion of bilateral ODA of OECD/DAC donors that is untied
 - ODA received in landlocked countries as proportion of their GNIs
 - ODA received in small island developing States as proportion of their GNIs
 - Market access:
 - Proportion of total developed country imports (by value and excluding arms) from developing countries and from LDCs, admitted free of duty
 - Average tariffs imposed by developed countries on agricultural products and textiles and clothing from developing countries
 - Agricultural support estimate for OECD countries as percentage of their GDP
 - Proportion of ODA provided to help build trade capacity
 - Debt sustainability:
 - Total number of countries that have reached their HIPC decision points and number that have reached their HIPC completion points (cumulative)
 - Debt relief committed under HIPC initiative, US\$
 - Debt service as a percentage of exports of goods and services
- Target 8E: In co-operation with pharmaceutical companies, provide access to affordable, essential drugs in developing countries
 - Proportion of population with access to affordable essential drugs on a sustainable basis
- Target 8F: In co-operation with the private sector, make available the benefits of new technologies, especially information and communications
 - Telephone lines and cellular subscribers per 100 population
 - Personal computers in use per 100 population
 - Internet users per 100 Population

Post-2015 Development Agenda (17 sustainable development goals (SDGs))

The Millennium Development Goals (MDGs), established in 2000 following the United Nations Millennium Summit, committed the nations of the world to achieving certain goals across eight priority areas of social and economic development by 2015. However, some

critical issues such as Security, Rule of Law and Social Justice, while present in the Millennium Declaration, were not operationalized in the MDGs.

In the past few years, there has been explicit acknowledgment of the fact that progress on the "qualitative" dimensions of development, such as Human Rights, Access to Justice, Good Governance, Rule of Law and Security, is very much a part of any framework for sustainable and equitable growth.

In 2013, UNODC in consultation with an Expert Group on issues related to rule of law, justice, and security developed a paper, which considers a measurement framework for justice and security in relation to development. It builds upon the report of the High-Level Panel of Eminent Persons on the Post-2015 Development Agenda, 2013. A New Global Partnership: Eradicate Poverty and Transform Economies through Sustainable Development. As such, it also sets out the case for a post-2015 development agenda that explicitly accounts for security and justice. UNODC is working closely with other parts of the United Nations system, member states, civil society and academia to ensure that issues related to Security, Justice and the Rule of Law are considered in the ongoing negotiations.

The 17 sustainable development goals (SDGs) to transform our world:

GOAL 1: No Poverty

GOAL 2: Zero Hunger

GOAL 3: Good Health and Well-being

GOAL 4: Quality Education

GOAL 5: Gender Equality

GOAL 6: Clean Water and Sanitation

GOAL 7: Affordable and Clean Energy

GOAL 8: Decent Work and Economic Growth

GOAL 9: Industry, Innovation and Infrastructure

GOAL 10: Reduced Inequality

GOAL 11: Sustainable Cities and Communities

GOAL 12: Responsible Consumption and Production

GOAL 13: Climate Action

GOAL 14: Life below Water

GOAL 15: Life on Land

GOAL 16: Peace and Justice Strong Institutions

GOAL 17: Partnerships to achieve the Goal

The post-2015 Development Agenda not only builds on the lessons of the MDGs but also goes beyond the original targets. A series of new goals - the Sustainable Development Goals (SDGs) - have been designed to comprehensively cover a range of areas, including those most closely linked to UNODC's work. The agenda also looks to overcome the traditional divide between developed and developing countries, by facilitating ways and means of solving global problems through collective action and compelling Member States to think in terms of shared responsibilities for a shared future.

Much of UNODC's work is already aligned with the post-2015 Development Agenda, reflecting the centrality of providing people-centred, rights-based and gender-sensitive

	<p>solutions in promoting development, the rule of law and peace and security. Recognizing the impact of destabilizing issues such as corruption, illicit drugs, terrorism and transitional organized crime which undermine good governance and the rule of law and threaten security, development and people's lives is therefore more critical than ever.</p>
4.7	<p><u>Women as Agents of Peace and Security</u></p> <p><u>UN works to ensure women's priorities are central to peace and security decisions at all levels. To achieve this goal, it address social, cultural and political barriers and protection risks that limit women's full participation in achieving and sustaining peace.</u></p> <p>It is well known that violent conflict disproportionately affects women and girls and intensifies pre-existing gender inequalities and discrimination. Women are also active agents of peace in armed conflict, yet their role as key players and change agents of peace has been largely unrecognized. Acknowledging and integrating the different understanding, experiences and capabilities of women into all aspects of UN peace operations is essential for the success of UN peacekeeping efforts and sustaining peace.</p> <p>UN Peacekeeping operations are mandated by the Security Council to implement the Security Council Resolutions on Women, Peace and Security across all peace functions. Security Council Resolution 1325 (2000) was the first resolution that recognized the disproportionate and unique impact of armed conflict on women and girls, acknowledged the contributions women and girls make to conflict prevention, peacekeeping, conflict resolution and peacebuilding and highlighted the importance of their equal and full participation, as active agents in peace and security. The nine subsequent resolutions on Women, Peace and Security (1820, 1888, 1889, 1960, 2106, 2122, 2242, 2467, 2493) have since been adopted, stressing the importance of women's leadership and meaningful participation in the prevention and resolution of conflicts; addressing the impact of sexual violence; promoting the development and use of measures and standards for monitoring the implementation of women, peace and security mandates; training and capacity building on gender equality and women, peace and security for peacekeeping personnel; engaging with civil society more comprehensively and enabling an improved understanding of gender dynamics of conflict. The implementation of Women Peace and Security (WPS) priorities is a political commitment in the Secretary General's Action for Peacekeeping (A4P) initiative reaffirms that women's full, equal and meaningful participation in peace processes and political solutions is essential for effective peacekeeping.</p> <p><u>How does UN Peacekeeping integrate gender equality and women, peace and security into its work?</u></p> <p>The Departments of Peace Operations (DPO) and Operational Support (DOS) promote gender equality and women, peace and security through different approaches including through strengthening managerial leadership and accountability on implementation of the gender equality and women, peace and security mandates across UN Peacekeeping; strengthening systems and mechanisms for monitoring progress and producing analytical evidence-based progress reports; strengthening capacities and knowledge of all personnel—civilian, police and military—to advance the gender responsiveness of peacekeeping</p>

operations; and strengthening UN Peacekeeping engagement and partnerships with other UN entities and partners, internally and externally at Headquarters and in missions; to achieve gender equality and women, peace and security related results.

You can view the DPO/DOS Policy on Gender Responsive United Nations Peacekeeping Operations to understand more about how gender equality and women, peace and security perspectives are integrated across all areas of our work including Security Sector Reform, Disarmament, Demobilization and Reintegration, Police and Military.

2020 marks the 20th anniversary of the adoption of UNSCR 1325. DPO views this as an opportunity to increase the visibility of the implementation of WPS commitments. DPO recognizes women leaders and women's organizations as the true guardians of the WPS agenda and as core partners in the operationalizing the agenda. Read reflections from women leaders in Mali, South Sudan, and the Central African Republic to learn more about how DPO partners with them.

How do Gender Advisers support the implementation of gender equality and women, peace and security mandates?

To support this work Gender Advisers are deployed to all multi-dimensional peacekeeping missions to guarantee that a gender perspective is integrated across all peacekeeping functions. Gender Advisers and their teams work tirelessly to make sure that the voices, needs and priorities of women and girls are included in all functions and components of peacekeeping to promote their political participation and ensure that they are protected from sexual and gender-based violence.

The work of Gender Advisers includes:

- Providing strategic advice to senior leadership on advancing gender equality and the women, peace and security mandates and assisting senior leadership in monitoring progress and ensuring accountability and compliance by all personnel;
- Operationalizing, facilitating and coordinating the implementation of gender equality and women, peace and security mandates, as well as supporting all functions and components for the adequate delivery of results, in line with the mission's mandate;
- Strengthening the capacity of all UN Peacekeeping personnel – civilian, police and military – to advance gender equality and the women, peace and security mandates;

Specifically, Gender Advisers facilitate the implementation of gender equality and women, peace and security mandates through:

- Leading and guiding a gendered contextual analysis that informs the various stages of peacekeeping planning, particularly in mission start-ups, strategic reviews, mandate renewals, transitions and drawdowns;
- Advocating and promoting the inclusion of women in political and electoral processes, in national governance and security sector structures, in peace processes, as oversight observers in ceasefire agreements and in conflict management and prevention;
- Coordinating efforts to promote a protective environment for women and girls from sexual and gender-based violence;
- Advocating for strengthening and developing gender responsive security, justice and corrections institutions.

Stories from the field

Read some examples of how peacekeepers are working to empower women and implement Security Council Resolution 1325.

	<ul style="list-style-type: none"> • UNAMID In Darfur, the Gender Unit established UNSCR 1325 Committees to monitor how the state governments implement their commitments to Resolutions 1325 and make sure women’s experiences are included in peace and security initiatives. • MINUSTAH In Haiti the mission radio station, MINUSTAH FM, has a weekly programme dedicated to gender issues, for example, during the electoral period, this programme focused on women’s participation in elections and encouraged women to vote. • MONUSCO In the DR Congo, women’s civil society are often involved in protection mechanisms at the grassroots level, such as Local Protection Committees trying to increase community resilience. • MINUSCA In Central African Republic, we identified the protection needs of female ex-combatants, and introduced initiatives that encouraged women to develop skills to generate their own income, preparing them for employment and keeping them away from taking up arms. • MINUSMA In Mali, the Gender Unit supported women's participation in the drafting and dissemination of the Malian national reconciliation Charter. • UNFICYP In Cyprus, the mission organized a series of round table discussions addressing violence against women and women’s participation in peacebuilding, bringing together women’s organizations from Turkish Cypriot and Greek Cypriot communities. • UNMIK In Kosovo, women from different ethnic backgrounds strengthened their political leadership skills as part of a joint initiative by the Mission and the European Union. • UNMISS in South Sudan the mission organized subnational and national level forums for women leaders and organizations discussing the peace agreement and strategizing on how to ensure gender provisions are implemented. • UNIFIL In Lebanon, our gender expert reviews quick impact projects to guarantee the inclusion of women specific projects.
5	<u>Special Initiatives and Programmes</u>
5.1	<p><u>Status of women in India</u></p> <p>The Socio-Economic Status of Women in India Ancient to Modern Era</p> <p>There is no doubt that we are in the midst of a great revolution in the history of women. The evidence is everywhere; the voice of women is increasingly heard in Parliament, courts and in the streets. While women in the West had to fight for over a century to get some of their basic rights, like the right to vote, the Constitution of India gave women equal rights with men from the beginning.</p> <p>There is no doubt that we are in the midst of a great revolution in the history of women. The evidence is everywhere; the voice of women is increasingly heard in Parliament, courts and in the streets. While women in the West had to fight for over a century to get some of their basic rights, like the right to vote, the Constitution of India gave women equal rights with men from the beginning.</p> <hr/> <p>The Socio-Economic Status of Women in India</p>

Ancient to Modern Era

There is no doubt that we are in the midst of a great revolution in the history of women. The evidence is everywhere; the voice of women is increasingly heard in Parliament, courts and in the streets. While women in the West had to fight for over a century to get some of their basic rights, like the right to vote, the Constitution of India gave women equal rights with men from the beginning. Unfortunately, women in this country are mostly unaware of their rights because of illiteracy and the oppressive tradition. Names like Kalpana Chawla: The Indian born, who fought her way up into NASA and was the first women in space, and Indira Gandhi: The Iron Woman of India was the Prime Minister of the Nation, Beauty Queens like Aishwarya Rai and Susmita Sen, and Mother Teresa are not representative of the condition of Indian women

Ancient Indian Women

Scholars believe that in ancient India, the women enjoyed equal status with men in all fields of life. However, some others hold contrasting views. Works by ancient Indian grammarians such as Patanjali and Katyayana suggest that women were educated in the early Vedic period Rigvedic verses suggest that the women married at a mature age and were probably free to select their husband. Scriptures such as Rig Veda and Upanishads mention several women sages and seers, notably Gargi and Maitreyi .

Some kingdoms in the ancient India had traditions such as nagarvadhu ("bride of the city"). Women competed to win the coveted title of the nagarvadhu. Amrapali is the most famous example of a nagarvadhu .

According to studies, women enjoyed equal status and rights during the early Vedic period. However, later (approximately 500 B.C.), the status of women began to decline with the Smritis (esp. Manusmriti) and with the Islamic invasion of Babur and the Mughal empire and later Christianity curtailing women's freedom and rights .

Although reformatory movements such as Jainism allowed women to be admitted to the religious order, by and large, the women in India faced confinement and restrictions. The practice of child marriages is believed to have started from around sixth century .

Medieval Indian Women

Medieval India was not women's age it is supposed to be the 'dark age' for them. Medieval India saw many foreign conquests, which resulted in the decline in women's status. When foreign conquerors like Muslims invaded India they brought with them their own culture. For them women was the sole property of her father, brother or husband and she does not have any will of her own. This type of thinking also crept into the minds of Indian people and they also began to treat their own women like this. One more reason for the decline in women's status and freedom was that original Indians wanted to shield their women folk from the barbarous Muslim invaders. As polygamy was a norm for these invaders they picked up any women they wanted and kept her in their "harems". In order to protect them Indian women started using 'Purdah', (a veil), which covers body. Due to this reason their freedom also became affected. They were not allowed to move freely and this lead to the further deterioration of their status. These problems related with women resulted in changed mindset of people. Now they began to consider a girl as misery and a burden,

which has to be shielded from the eyes of intruders and needs extra care. Whereas a boy child will not need such extra care and instead will be helpful as an earning hand. Thus a vicious circle started in which women was at the receiving end. All this gave rise to some new evils such as Child Marriage, Sati, Jauhar and restriction on girl education

Sati: The ritual of dying at the funeral pyre of the husband is known as "Sati" or "Sahagaman". According to some of the Hindu scriptures women dying at the funeral pyre of her husband go straight to heaven so its good to practice this ritual. Initially it was not obligatory for the women but if she practiced such a custom she was highly respected by the society. Sati was considered to be the better option then living as a widow as the plight of widows in Hindu society was even worse. Some of the scriptures like 'Medhatiti' had different views it say that Sati is like committing suicide so one should avoid this .

Jauhar: It is also more or less similar to Sati but it is a mass suicide. Jauhar was prevalent in the Rajput societies. In this custom wives immolated themselves while their husband were still alive. When people of Rajput clan became sure that they were going to die at the hands of their enemy then all the women arrange a large pyre and set themselves afire, while their husband used to fight the last decisive battle known as "Shaka", with the enemy. Thus protecting the sanctity of the women and the whole clan .

Child Marriage: It was a norm in medieval India. Girls were married off at the age of 8-10. They were not allowed access to education and were treated as the material being. The plight of women can be imagined by one of the shloka of Tulsidas where he writes [r1] "Dhol, gawar, shudra, pashu, nari, ye sab tadan ke adhikari". Meaning that animals, illiterates, lower castes and women should be subjected to beating. Thus women were compared with animals and were married off at an early age. The child marriage along with it brought some more problems such as increased birth rate, poor health of women due to repeated child bearing and high mortality rate of women and children.

Restriction on Widow Remarriage: The condition of widows in medieval India was very bad. They were not treated as human beings and were subjected to a lot of restrictions. They were supposed to live pious life after their husband died and were not allowed entry in any celebration. Their presence in any good work was considered to be a bad omen. Sometimes heads of widows were also shaved down. They were not allowed to remarry. Any woman remarrying was looked down by the society. This cruelty on widows was one of the main reasons for the large number of women committing Sati. In medieval India living as a Hindu widow was a sort of a curse .

Purdah System: The veil or the 'Purdah' system was widely prevalent in medieval Indian society. It was used to protect the women folk from the eyes of foreign rulers who invaded India in medieval period. But this system curtailed the freedom of women .

Girl Education: The girls of medieval India and especially Hindu society were not given formal education. They were given education related to household chores. But a famous Indian philosopher 'Vatsyayana' wrote that women were supposed to be perfect in sixty four arts which included cooking, spinning, grinding, knowledge of medicine, recitation and many more

Devadasis: It was a custom prevalent in Southern India. In this system girls were

dedicated to temples in the name of gods and goddesses. The girls were then onwards known as 'Devadasis' meaning servant of god. These Devadasis were supposed to live the life of celibacy. All the requirements of Devadasis were fulfilled by the grants given to the temples. In temple they used to spend their time in worship of god and by singing and dancing for the god. Some kings used to invite temple dancers to perform at their court for the pleasure of courtiers and thus some Devadasis converted to Rajadasis (palace dancers) prevalent in some tribes of South India like Yellamma cult .

Women's Struggle and Reforms

Though women of India are not at par with her counterpart in Western world but she is struggling hard to make her mark in men's world. We can count on certain names from the British India where women put the example of extraordinary bravery which even men might not be able to show. Rani Lakshmi Bai of Jhansi was the one such woman. She was the one who put even British rulers to shame with her extraordinary feats in battle. She fought for her kingdom, which Dalhousie, British Governor General, had unlawfully annexed. She was in a true sense the leader of uprising of 1857. There are certain men who took the cause of women in India. There have been social reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Swami Vivekanand, Swami Dayananda Saraswati who have helped women gain their previous status in society .

Raja Ram Mohan Roy

Born on 22nd may 1772 he was the torchbearer of social reforms for the women. He was strictly against the evils prevalent in society in his time. He is the one who has done women a great favor by abolishing Sati lawfully. It was due to his efforts that Lord William Bentinck banned the custom of Sati in 1829. Though this law was not a great deterrent but it changed mindset of people to some extent. Ram Mohan Roy also did great work in the field of women education. He was against child marriage and favored widow remarriage. He himself married a widow thus setting the example for the whole society. Along with 'Dwarkanath Tagore' he founded "Brahmo Samaj" for the reform of Indian society and emancipation of women .

Ishwar Chandra Vidyasagar

Ishwar Chandra Vidyasagar was popularly known as Vidyasager, which means sea of knowledge. Testifying to his name he was truly the sea of knowledge. He was a pillar of social reform movement of Bengal in 19th century. He widely read ancient Hindu scriptures and came to know that the gender divide which was prevalent in Bengal was not encoded in our ancient texts instead it is the politics to keep women subordinate to men. He strongly supported women education in Bengal and went door to door to persuade people to send their girl child to school. He also did a lot in the field of widow remarriage. He opened many schools for girls .

Mahatma Jyotirao Phule

Born on April 11, 1827, Pune, Jyotirao Govindrao Phule was a real philanthropist. He was the one to open first girl school in India. He is also credited with opening first home for widows of the upper caste and a home for newborn girl children so that they can be saved from female infanticide .

Swami Dayananda Saraswati

He was the founder of Arya Samaj and gave a cry, "back to Vedas". He translated Vedas from Sanskrit to Hindi so that a common man can read it and understand that the Vedic Hindu scriptures gave utmost importance to women. He emphasized for the equal rights for women in every field. He tried to change the mindset of people with his Vedic teachings

Mahatma Gandhi

The social reformers of 19th century laid down the stage for the emancipation of women but it was Mohan Das Karam Chand Gandhi under whose influence these reforms reached masses[r10]. He was the one who liberated Indian women from the clutches of 'Purdah' and other social evils. He brought them from their confinement and asked them to participate in the struggle for independence. According to him women should be liberated from the slavery of kitchen only then their true potential could be realized. He said that responsibility of household is important for women but it should not be the only one. In fact she should come forward to share the responsibilities of nation

Independent India

Women in India now participate in all activities such as education, politics, media, art and culture, service sectors, science and technology, etc

The Constitution of India guarantees to all Indian women equality (Article 14), no discrimination by the State (Article 15(1)), equality of opportunity (Article 16), equal pay for equal work (Article 39(d)). In addition, it allows special provisions to be made by the State in favour of women and children (Article 15(3)), renounces practices derogatory to the dignity of women (Article 51(A) (e)), and also allows for provisions to be made by the State for securing just and humane conditions of work and for maternity relief. (Article 42)

The Constitution of India guarantees equality of sexes and in fact grants special favours to women. These can be found in three articles of the Constitution. Article 14 says that the government shall not deny to any person equality before law or the equal protection of the laws. Article 15 declares that government shall not discriminate against any citizen on the ground of sex. Article 15 (3) makes a special provision enabling the State to make affirmative discriminations in favour of women. Moreover, the government can pass special laws in favour of women. Article 16 guarantees that no citizen shall be discriminated against in matters of public employment on the grounds of sex. Article 42 directs the State to make provision for ensuring just and humane conditions of work and maternity relief. Above all, the Constitution imposes a fundamental duty on every citizen through Articles 15 (A) (e) to renounce the practices derogatory to the dignity of women.

Modern Indian Women

The status of women in modern India is a sort of a paradox. If on one hand she is at the peak of ladder of success, on the other hand she is mutely suffering the violence afflicted on her by her own family members. As compared with past women in modern times have achieved a lot but in reality they have to still travel a long way. Their path is full of roadblocks. The women have left the secured domain of their home and are now in the battlefield of life, fully armored with their talent. They had proven themselves. But in India

they are yet to get their dues. The sex ratio of India shows that the Indian society is still prejudiced against female. There are 933 females per thousand males in India according to the census of 2001, which is much below the world average of 990 females. There are many problems which women in India have to go through daily. These problems have become the part and parcel of life of Indian women and some of them have accepted them as their fate.

The main problems of Indian women includes:

Malnutrition

Generally in India, women are the one who eat last and least in the whole family. So they eat whatever is left after men folk are satiated. As a result most of the times their food intake does not contain the nutritional value required in maintaining the healthy body. In villages, sometimes women do not get to eat the whole meal due to poverty. The UNICEF report of 1996 clearly states that the women of South Asia are not given proper care, which results in higher level of malnutrition among the women of South Asia than anywhere else in the world. This nutritional deficiency has two major consequences for women first they become anemic and second they never achieve their full growth, which leads to an unending cycle of undergrowth as malnourished women cannot give birth to a healthy baby.

Poor Health

The malnutrition results in poor health of women. The women of India are prejudiced from the birth itself. They are not breastfed for long. In the want of a son the women wants to get pregnant as soon as possible which decreases the caring period to the girl child whereas the male members get adequate care and nutrition. Women are not given the right to free movement that means that they cannot go anywhere on their own if they want and they have to take the permission of male member of family or have to take them along. This results in decrease in women's visit to doctor and she could not pay attention to her health as a result.

Maternal Mortality

The mortality rate in India is among highest in the world. As females are not given proper attention, which results in the malnutrition and then they are married at an early age which leads to pregnancies at younger age when the body is not ready to bear the burden of a child. All this results in complications, which may lead to gynecological problems, which may become serious with time and may ultimately, lead to death.

Lack of education

In India women education never got its due share of attention. From the medieval India women were debarred from the educational field. According to medieval perception women need just household education and this perception of medieval India still persists in villages of India even today. Girls are supposed to fulfill domestic duties and education becomes secondary for them whereas it is considered to be important for boys. Although scenario in urban areas has changed a lot and women are opting for higher education but majority of Indian population residing in villages still live in medieval times. The people of villages consider girls to be curse and they do not want to waste money and time on them

as they think that women should be wedded off as soon as possible.

Mistreatment

In India violence against women is a common evil. Not just in remote parts but in cities also women bear the brunt. They are subjected to physical and mental violence. They are the one who work most but are not given their due. The women is not safe anywhere neither at home nor at workplace. Every hour a woman is raped in India and every 93 minutes a woman is burnt to death due to dowry problem. There are many laws such as The Hindu Marriage Act of 1955, The Hindu Succession Act of 1956, The Hindu Widow Remarriage Act of 1856, The Hindu Women Right to Property Act of 1937, The Dowry Prohibition Act of 1961, to protect women and punishment is severe but the conviction rate of crime against women is very low in India.

Overworked

Indian women work more than men of India but their work is hardly recognized as they mainly do unskilled work. Their household chores is never counted as a work, if a woman is working in a field to help her husband it will also be not counted as a work. A study conducted by Mies in 1986 states that in Andhra Pradesh a woman works around 15 hours a day during the agricultural season whereas a male on an average works for around 7-8 hours.

Lack of power

In India a large percentage of women do not have power. They cannot take decisions independently not even related to their own life. They have to take permission of male members for each and every issue. They don't have any say in important household matters and not in matter of their own marriage.

Marriage

The family mainly fixes the marriages in India. The scenario in villages is very bad. The girl is not consulted but is told to marry a guy whom her family has chosen for him. They are taught to abide by the whims and fancies of their husbands. Going against the wishes of husband is considered to be a sin. In marriage husband always has the upper hand. The groom and his parents show as if they are obliging the girl by marrying her and in return they demand hefty dowry.

Dowry

It's a serious issue. Courts are flooded with cases related to death due to dowry harassment by husband and in laws. In ancient times women were given 'Stridhan' when they departed from the house of their parents. This amount of money was given to her as a gift which she can use on her and her children but her in-laws did not have any right on that amount. This amount was supposed to help the girl in time of need. Slowly this tradition became obligatory and took the form of dowry. Nowadays parents have to give hefty amount in dowry, the in laws of their girl are not concerned whether they can afford it or not. If a girl brings large amount of dowry she is given respect and is treated well in her new home and if she does not bring dowry according to expectations of her in laws then she has to suffer harassment. Due to this evil practice many newly wed women of India have to lose their lives.

Female infanticide/foeticide

As women were supposed to be and in some areas of India are still considered to be curse by some strata of society their birth was taken as a burden. So in past times they were killed as soon as they were born. In some of the Rajput clans of Rajasthan newly born girl child was dropped in a large bowl of milk and was killed. Today with the help of technology the sex of the unborn baby is determined and if it is a girl child then it is aborted down. In all this procedure women do not have any say they have to do according to the wish of their husbands even if she does not want to abort she have any choice.

Divorce

The divorce rate in India is not so high compared to western countries but it does not mean that marriages are more successful here. The reason behind low level of divorce rate is that it is looked down by the society. It is regarded as the sign of failure of marriage, especially of women. She is treated as if she has committed some crime by divorcing her husband. In some communities like Muslims women did not have the right to divorce their husband they were divorced at just the pronouncement of " I divorce you" by their husband thrice and they could not do anything except to be the mute spectator. Recently Muslim Law Board has given right of divorce to women. After divorce women is entitled to get her "Meher" for herself and her children's sustenance. In Hindu society women get maintenance for themselves and their children after divorce.

Crimes against women

Police records show high incidence of crimes against women in India. The National Crime Records Bureau reported in 1998 that the growth rate of crimes against women would be higher than the population growth rate by 2010. Earlier, many cases were not registered with the police due to the social stigma attached to rape and molestation cases. Official statistics show that there has been a dramatic increase in the number of reported crimes against women.

Sexual harassment

Half of the total number of crimes against women reported in 1990 related to molestation and harassment at the workplace. Eve teasing is a euphemism used for sexual harassment or molestation of women by men. Many activists blame the rising incidents of sexual harassment against women on the influence of "Western culture". In 1987, The Indecent Representation of Women (Prohibition) Act was passed to prohibit indecent representation of women through advertisements or in publications, writings, paintings, figures or in any other manner. In 1997, in a landmark judgement, the Supreme Court of India took a strong stand against sexual harassment of women in the workplace. The Court also laid down detailed guidelines for prevention and redressal of grievances. The National Commission for Women subsequently elaborated these guidelines into a Code of Conduct for employers.

Dowry

In 1961, the Government of India passed the Dowry Prohibition Act, making the dowry demands in wedding arrangements illegal. However, many cases of dowry-related domestic violence, suicides and murders have been reported. In the 1980s, numerous such cases were reported.

In 1985, the Dowry Prohibition (maintenance of lists of presents to the bride and bridegroom) rules were framed. According to these rules, a signed list of presents given at the time of the marriage to the bride and the bridegroom should be maintained. The list should contain a brief description of each present, its approximate value, the name of whoever has given the present and his/her relationship to the person. However, such rules are hardly enforced.

Child marriage

Child marriage has been traditionally prevalent in India and continues to this day. Historically, young girls would live with their parents till they reached puberty. In the past, the child widows were condemned to a life of great agony, shaving heads, living in isolation, and shunned by the society. Although child marriage was outlawed in 1860, it is still a common practice.

According to UNICEF's "State of the World's Children-2009" report, 47% of India's women aged 20–24 were married before the legal age of 18, with 56% in rural areas. The report also showed that 40% of the world's child marriages occur in India.[42]

Female infanticides and sex selective abortions

India has a highly masculine sex ratio, the chief reason being that many women die before reaching adulthood. Tribal societies in India have a less masculine sex ratio than all other caste groups. This, in spite of the fact that tribal communities have far lower levels of income, literacy and health facilities. It is therefore suggested by many experts, that the highly masculine sex ratio in India can be attributed to female infanticides and sex-selective abortions.

Domestic violence

The incidents of domestic violence are higher among the lower Socio-Economic Classes (SECs). The Protection of Women from Domestic Violence Act, 2005 came into force on October 26, 2006. Then also the rate of this crime is not so much decreased and even there are cases coming up from higher strata people after commencement of the Act of 2005.

Trafficking

The Immoral Traffic (Prevention) Act was passed in 1956.[43] However many cases of trafficking of young girls and women have been reported. These women are either forced into prostitution, domestic work or child labor. Improvement and development in Social condition of Women

Education

Though it is gradually rising, the female literacy rate in India is lower than the male literacy rate. Compared to boys, far fewer girls are enrolled in the schools, and many of them drop out. According to the National Sample Survey Data of 1997, only the states of Kerala and Mizoram have approached universal female literacy rates. According to majority of the scholars, the major factor behind the improved social and economic status of women in Kerala is literacy.

Under Non-Formal Education programme, about 40% of the centers in states and 10% of

the centers in UTs are exclusively reserved for females. As of 2000, about 0.3 million NFE centers were catering to about 7.42 million children, out of which about 0.12 million were exclusively for girls. In urban India, girls are nearly at par with the boys in terms of education. However, in rural India girls continue to be less educated than the boys.

Workforce participation

Contrary to the common perception, a large percent of women in India work. The National data collection agencies accept the fact that there is a serious under-estimation of women's contribution as workers. However, there are far fewer women in the paid workforce than there are men. In urban India Women have impressive number in the workforce. As an example at software industry 30% of the workforce is female. They are at par with their male counter parts in terms of wages, position at the work place.

Land and property rights

In most Indian families , women do not own any property in their own names, and do not get a share of parental property. Due to weak enforcement of laws protecting them, women continue to have little access to land and property. In fact, some of the laws discriminate against women, when it comes to land and property rights.

The Hindu personal laws of mid-1956s (applied to Hindus, Buddhists, Sikhs and Jains) gave women rights to inheritance. However, the sons had an independent share in the ancestral property, while the daughters' shares were based on the share received by their father. Hence, a father could effectively disinherit a daughter by renouncing his share of the ancestral property, but the son will continue to have a share in his own right. Additionally, married daughters, even those facing marital harassment, had no residential rights in the ancestral home. After amendment of Hindu laws in 2005, now women in have been provided the same status as that of men.

Some Bright Spots

India has world's largest number of professionally qualified women.

India has largest population of working women in the world.

India has more number of doctors, surgeons, scientists, professors than the United States

Women Achiever

With the help of these social reformers women of India slowly started recognizing her true potential. She started questioning the rules laid down for her by the society. As a result, started breaking barriers and earned a respectable position in the world. Today Indian women have excelled in each and every field from social work to visiting space station. There is no arena, which remained unconquered by Indian women. Whether it is politics, sports, entertainment, literature, technology everywhere we can hear applauses for her.

Politics

Women of India are highly active today in this area. Sarojini Naidu, Vijaylakshami Pandit, Sucheta Kriplani were the torchbearer for the women of India. Mrs. Vijay Lkshami Pandit was the first Indian woman to hold a post in the cabinet. Thus paving the way for other women. The most important name in the category of women politicians of recent times is Mrs Indira Gandhi. She was the one who made world stop and notice the talent and potential of Indian women. She was the first women Prime Minister of independent India. Today her daughter-in law Mrs Sonia Gandhi is following her footsteps and leading the

Indian National Congress.

Sports

Indian women have achieved great laurels for the nation in every sport. Whether it is cricket or hockey India have national women team for every game. Indian women cricket team has won Asia Cup of 2004 and 2005 and made country proud. Some women sports icons of India are:

P.T. Usha (Athletics)

Kunjarani Devi (Weight lifting)

Diana Edulji (Cricket)

Sania Mirza (Tennis)

Karnam Malleshwari (Weight lifting)

Art and Entertainment

This arena is full of Indian women. We have many names to boast of like M.S. Subbulakshmi, Indian Nightingale Lata Mangeshkar, Asha Bhosle as famous singers. Madhu Bala, Rekha, Aishwarya Rai as Bollywood queens. Today Indian woman is a painter, an actor, a singer, and a beauty queen.

Literature

In past women of India used to write, but their work did not get the recognition. Today they are getting their dues. Arundhati Roy, Anita Desai, Kiran Desai, Shobhaa De, Jhumpa Lahiri are famous names in Indian literature. Not just in India now these women are recognized all over the world. Arundhati Roy has been awarded with the Booker Prize of 1997 for her work "God of Small Things". Kiran Desai has been given Booker Prize of 2006 and Jhumpa Lahiri got recognition in the form of Pulitzer prize.

Corporate Divas

Kiran Majumdar Shaw is the undisputed corporate queen of India. She is the richest Indian woman. She is the MD of Biocon India. She is the wealthiest entrepreneur of India Kiran wanted to become a doctor but could not get admission in medical colleges but even then she did not lose courage and went on to become India's first woman 'Brew Master' and subsequently corporate queen. Another names in this list include Vidya Mohan Chhabaria, Chairperson of Jumbo Group, Naina Lal Kidwai, Vice Chairperson and Managing Director of HSBC Securities and Capital Market, Sullaijja Firodia Motwani and Mallika Srinivasan.

Social saints

The Indian saint of today's times Mother Teresa is the name which every Indian whether rich or poor is familiar with. She was the person who used to consider the smile of her countrymen as her wealth. She worked for those whom even their own families have deserted. She did not care whether she is in the company of a person suffering from communicable disease or whether it is day or night. Whenever or wherever one needed her she was present. She opened various homes for these people most famous of which is 'Nirmal Hriday'. It is open to everyone irrespective of caste, creed or religion.

Universal Queens

Indian women have not just made their mark on earth but they have engraved their name in

	<p>the whole universe by flying to space. Kalpana Chawla, who was the member of Colombia Space Shuttle, which exploded on its way back, was the first Indian women astronaut who visited space station. And now following on her footsteps another women of Indian origin Sunita Williams has become the second one to be the member of International Space Station crew.</p>
5.2	<p><u>Problems specific to Indian women</u></p> <ul style="list-style-type: none"> • Selective abortion and female infanticide: It is the most common practice for years in India in which abortion of female fetus is performed in the womb of mother after the foetal sex determination and sex selective abortion by the medical professionals. • Sexual harassment: It is the form of sexual exploitation of a girl child at home, streets, public places, transports, offices, etc by the family members, neighbors, friends or relatives. • Dowry and Bride burning: It is another problem generally faced by women of low or middle class family during or after the marriage. Parents of boys demand a lot of money from the bride's family to be rich in one time. Groom's family perform bride burning in case of lack of fulfilled dowry demand. In 2005, around 6787 dowry death cases were registered in India according to the Indian National Crime Bureau reports. • Disparity in education: The level of women education is less than men still in the modern age. Female illiteracy is higher in the rural areas. where over 63% or more women remain unlettered. • Domestic violence: it is like endemic and widespread disease affects almost 70% of Indian women according to the women and child development official. It is performed by the husband, relative or other family member. • Girls have no property rights like boys forever. • Child Marriages: Early marriage of the girls by their parents in order to be escaped from dowry. It is highly practiced in the rural India. • Inadequate Nutrition: Inadequate nutrition in the childhood affects women in their later life especially women belonging to the lower middle class and poor families. • Domestic violence and status in the family: It is the abuse or violence against women. • Women are considered as inferior to men so they are not allowed to join military services. • Status of widows: Widows are considered as worthless in the Indian society. They are treated poorly and forced to wear white clothes. In the ancient Indian society women were adored and worshiped as goddesses. However in the middle age, the status of women got down to a great extent. Women are considered in the society only to perform duties like bring up children, caring every family member, and other household activities. There are old and traditional faiths of people coming out for years that men are for the field whereas women are only for the home. Now-a-days, women are breaking all the barriers of social issues and problems against them in the society. They are getting ahead and enjoying equality of status in almost all fields because of being financially independent and economically sound. • Violence against women: Women are getting affected by the various violence

almost every day which is disrupting the society. Women are being victims of violence at huge level day by day because of increasing crimes against women (according to the report of Crime Record Bureau of the Central Home Ministry). Woman is getting kidnapped at every 44 minutes, raped at every 47 minutes, 17 dowry deaths every day, etc. They may face violence within the family (dowry related harassment, death, marital rape, wife-battering, sexual abuse, deprivation of healthy food, female genital mutilation, etc) or outside the family (kidnapping, rape, murder, etc).

- **Gender discrimination:** Women are considered as weaker section of the society than men and given less importance. Girls children are becoming real victims of the discrimination. There are also discrimination of power and work between men and women because of the patriarchal system families in India. Gender discrimination affects women in the areas like nutrition, education, health, care, decline of female population, job, public life, etc.
- **Problems of female education:** Women education percentage is low in India especially in the rural areas because they are discouraged for higher education like professional and technical education.
- **Problems related to unemployment:** Women are getting more problem in searching their suitable work. They become more prone to the exploitation and harassment in the work areas.
- They are given more work and hard tasks by their boss intentionally. They have to prove their devotion, seriousness and sincerity towards work time to time.
- Women who are uneducated more prone to divorce and desertion by their husbands on any stage of life. They have to live whole life with fear of divorce. In some cases they have to finish their life because of unbearable conditions.
- **Dowry system** is another huge women problem in the society which is increasing day by day. Women are ill-treated, man-handled, disrespected, tortured and suffer other cruelties (violence, murder and suicide) because of the lack of dowry at the time of marriage. It cause degradation of women status to a great extent.

5.3	<p><u>Discrimination against the girl child</u></p> <ol style="list-style-type: none"> 1. There are still some rules and restrictions to women even though India is an independent country. 2. The first and foremost issue that is facing by women is child marriages. It leads to the psychological, social, mental and physical issues for that young girl. 3. Another problem is the acid attack. It happened many times in India. It is done with the intention of taking revenge on a girl by throwing acid. 4. Rape is one of the most significant issues that are faced by women in India. It destroys the entire life of a girl or woman. According to statistics, it is one of the most common crimes on a girl or woman all over the world. 5. In tribal areas, women are beaten to death after accused of practising witchcraft. It is one of the superstitions in India. 6. Domestic violence is one of the issues in India that women are facing. A woman is insulted or beaten by her husband and her relatives in the home. 7. Next issue is the dowry system. Until today, it is practising in India. 8. One of the most prevalent issues is sexual harassment. It also includes touching women publicly, teasing her. 9. Honour killing is one of the issues that are faced by women in India. A girl will be killed for marrying against the wish of her parents and relatives. 10. Female foeticide is another biggest issue. Family members will kill a girl child in the mother's womb. It is because they consider a girl is a burden to the family
5.4	<p><u>National and State Commissions for Women</u></p> <p style="text-align: center;">The National Commission for Women</p> <p>The National Commission for Women was set up as statutory body in January 1992 under the National Commission for Women Act, 1990 (Act No. 20 of 1990 of Govt. of India) to:</p> <ul style="list-style-type: none"> • review the Constitutional and Legal safeguards for women; • recommend remedial legislative measures; • facilitate redressal of grievances and • advise the Government on all policy matters affecting women. <p>In keeping with its mandate, the Commission initiated various steps to improve the status of women and worked for their economic empowerment during the year under report. The Commission completed its visits to all the States/UTs except Lakshdweep and prepared Gender Profiles to assess the status of women and their empowerment. It received a large number of complaints and acted suo-moto in several cases to provide speedy justice. It took up the issue of child marriage, sponsored legal awareness programmes, Parivarik Mahila Lok Adalats and reviewed laws such as Dowry Prohibition Act, 1961, PNDT Act 1994, Indian Penal Code 1860 and the National Commission for Women Act, 1990 to make them more stringent and effective. It organized workshops/consultations, constituted expert committees on economic</p>

empowerment of women, conducted workshops/seminars for gender awareness and took up publicity campaign against female foeticide, violence against women, etc. in order to generate awareness in the society against these social evils.

Brief history

The National Commission for Women was set up as statutory body in January 1992 under the National Commission for Women Act, 1990 (Act No. 20 of 1990 of Govt.of India) to review the Constitutional and legal safeguards for women; recommend remedial legislative measures, facilitate redressal of grievances and advise the Government on all policy matters affecting women.

The Committee on the Status of Women in India (CSWI) recommended nearly two decades ago, the setting up of a National Commission for women to fulfill the surveillance functions to facilitate redressal of grievances and to accelerate the socio-economic development of women.

Successive Committees / Commissions / Plans including the National Perspective Plan for Women (1988-2000) recommended the constitution of an apex body for women. During 1990, the central government held consultations with NGOs, social workers and experts, regarding the structure, functions, powers etc.of the Commission proposed to be set up.

In May 1990, the Bill was introduced in the Lok Sabha.

In July 1990, the HRD Ministry organized a National Level Conference to elicit suggestions regarding the Bill. In August 1990 the government moved several amendments and introduced new provisions to vest the commission with the power of a civil court.

The Bill was passed and received assent of the President on 30th August 1990.

The First Commission was constituted on 31st January 1992 with Mrs. Jayanti Patnaik as the Chairperson. The Second Commission was constituted on July 1995 with Dr. (Mrs.) Mohini Giri as the Chairperson. The Third Commission was constituted on January 1999 with Mrs. Vibha Parthasarathy as the Chairperson. The Fourth Commission was constituted on January 2002 and the government had nominated Dr. Poornima Advani as the Chairperson. The Fifth Commission has been constituted on February 2005 and the government has nominated Dr. Girija Vyas as the Chairperson.

CONSTITUTION OF THE COMMISSION SECTION 3

National Commission for Women Act, 1990
(Act No. 20 of 1990 of Govt. of India)

1. The Central Government shall constitute a body to be known as the National Commission for Women to exercise the powers conferred on and to perform the functions assigned to, it under this Act.

2. The Commission shall consist of:-

- (a) A Chairperson, committed to the cause of women, to be nominated by the Central Government.

five Members to be nominated by the Central Government from amongst persons of ability, integrity and standing who have had experience in law or legislation, trade unionism, management of an industry potential of women, women's voluntary organisations (including women activist), administration, economic development, health, education or socialwelfare;

Provided that at least one Member each shall be from amongst persons belonging to the Scheduled Castes and Scheduled Tribes respectively;

- (a) a Member-Secretary to be nominated by the Central Government who shall be:-

- i. an expert in the field of management, organisational structure or sociological movement,or
- ii. an officer who is a member of a civil service of the Union or of an all- India service or holds a civil post under the Union with appropriate experience

THE MANDATE OF THE COMMISSION SECTION 10

National Commission for Women Act, 1990 (Act No. 20 of 1990 of Govt. of India)

1. The commission shall perform all or any of the following functions, namely:-
 - a. Investigate and examine all matters relating to the safeguards provided for women under the Constitution and other laws;
 - b. present to the Central Government, annually and at such other times as the Commission may deem fit, reports upon the working of those safeguard;
 - c. make in such reports recommendations for the effective implementation of those safeguards for the improving the conditions of women by the Union or any state;
 - d. review, from time to time, the exiting provisions of the Constitution and other laws affecting women and recommend amendments thereto so as to suggest remedial legislative measures to meet any lacunae, inadequacies or shortcomings in such legislations;
 - e. take up cases of violation of the provisions of the Constitution and of other laws relating to women with the appropriate authorities;
 - f. look into complaints and take suo motu notice of matters relating to:-
 - i. deprivation of women's rights;
 - ii. non-implementation of laws enacted to provide protection to women and also achieve the objective of equality and development;
 - iii. non-compliance of policy decisions, guidelines or instructions aimed at mitigating hardships and ensuring welfare and providing relief to women, and take up the issues arising out of such matters with appropriate authorities;

	<p>g. call for special studies or investigations into specific problems or situations arising out of discrimination and atrocities against women and identify the constraints so as to recommend strategies for their removal;</p> <p>h. undertake promotional and educational research so as to suggest ways of ensuring due representation of women in all spheres and identify factors responsible for impeding their advancement, such as, lack of access to housing and basic services, inadequate support services and technologies for reducing drudgery and occupational health hazards and for increasing their productivity;</p> <p>i. participate and advice on the planning process of socio-economic development of women;</p> <p>j. evaluate the progress of the development of women under the Union and any State;</p> <p>k. inspect or cause to be inspected a jail, remand home, women's institution or other place of custody where women are kept as prisoners or otherwise and take up with the concerned authorities for remedial action, if found necessary;</p> <p>l. fund litigation involving issues affecting a large body of women;</p> <p>m. make periodical reports to the Government on any matter pertaining to women and in particular various difficulties under which women toil;</p> <p>n. any other matter which may be referred to it by Central Government.</p> <p>2. The Central Government shall cause all the reports referred to in clause (b) of sub-section (1) to be laid before each House of Parliament along with memorandum explaining the action taken or proposed to be taken on the recommendations relating to the Union and the reasons for the non-acceptance, if any, of any such recommendations.</p> <p>3. Where any such report or any part thereof relates to any matter with which any State Government is concerned, the Commission shall forward a copy of such report or part to such State Government who shall cause it to be laid before the Legislature of the State along with a memorandum explaining the action taken or proposed to be taken on the recommendations relating to the State and the reasons for the non-acceptance, if any, of any such recommendations.</p> <p>4. The Commission shall, while investigating any matter referred to in clause (a) or sub-clause (i) of clause (f) of sub-section (1), have all the powers of a civil court trying a suit and, in particular in respect of the following matters, namely:-</p> <ol style="list-style-type: none"> summoning and enforcing the attendance of any person from any part of India and examining him on oath; requiring the discovery and production of any document; receiving evidence on affidavits; requisitioning any public record or copy thereof from any court or office; issuing commissions for the examination of witnesses and documents; and any other matter which may be prescribed.
5.5	<p><u>Ministry for Woman and Child Development; the National Plan of Action for the Girl Child (1991-2000)</u></p> <p><u>Ministry of Women and child Development</u> The Ministry of Women and Child Development, a branch of the Government of India, is an apex body for formulation and administration of the rules and regulations and laws</p>

relating to women and child development in India. The current minister for the Ministry of Women and Child Development is Smriti Irani having held the portfolio since 31 May 2019.

History

The Department of Women and Child Development was set up in the year 1985 as a part of the Ministry of Human Resource Development to give the much needed impetus to the holistic development of women and children. With effect from 30.01.2006, the Department has been upgraded to a Ministry

Mandate

The broad mandate of Ministry is to have holistic development of Women and Children. As a nodal Ministry for the advancement of women and children, the Ministry formulates plans, policies and programmes; enacts/ amends legislation, guides and coordinates the efforts of both governmental and non-governmental organisations working in the field of Women and Child Development. Besides, playing its nodal role, the Ministry implements certain innovative programmes for women and children. These programmes cover welfare and support services, training for employment and income generation, awareness generation and gender sensitization. These programmes play a supplementary and complementary role to the other general developmental programmes in the sectors of health, education, rural development etc. All these efforts are directed to ensure that women are empowered both economically and socially and thus become equal partners in national development along with men

Policy initiatives

For holistic into development of the child, the Ministry has been implementing the world's largest outreach programme of Integrated Child Development Services (ICDS) providing a package of services comprising supplementary nutrition, immunization, health check-up and referral services, pre-school non-formal education. There is effective coordination and monitoring of various sectoral programmes. Most of the programmes of the Ministry are run through non-governmental organisations. Efforts are made to have more effective involvement of NGOs. The major policy initiatives undertaken by the Ministry in into the recent past include universalisation of ICDS and Kishori Shakti Yojana, launching a nutrition programme for adolescent girls, establishment of the Commission for protection of Child Rights and enactment of Protection of Women from Domestic Violence Act.

The ministry also gives the annual Stree Shakti Puraskar in six categories, namely Devi Ahilya Bai Holkar, Kannagi Award, Mata Jijabai Award, Rani Gaidinliu Zeliang Award, Rani Lakshmi Bai Award and Rani Rudramma Devi (for both men & women).

Organization

The Ministry of Women and Child Development is headed by Smt. Smriti Irani, Minister; Mr. Ravindra Panwar is the Secretary and Mr. Ajay Tirkey is Special Secretary of the Ministry of Women and Child Development. The activities of the Ministry are undertaken through seven bureaux. The Ministry has 6 autonomous organisations working under its aegis.

- National Institute of Public Cooperation and Child Development (NIPCCD)
- National Commission for Women (NCW)

- National Commission for Protection of Child Rights (NCPCR)
- Central Adoption Resource Authority (CARA)
- Central Social Welfare Board (CSWB)
- Rashtriya Mahila Kosh (RMK)

NIPCCD and RMK are societies registered under the Societies Registration Act, 1860. CSWB is a charitable company registered under section 25 of the Indian Companies Act, 1956. These organisations are fully funded by the Govt. of India and they assist the Department in its functions including implementation of some programmes/schemes. The National Commission for Women was constituted as a national apex statutory body in 1992 for protecting and safeguarding the rights of women. The National Commission for Protection of Child Rights which is a national level apex statutory body constituted in the March 2007 for protecting and safe guarding the rights of children. Central Adoption Resource Authority is the national central authority for regulating Inter-country Adoptions and facilitating domestic adoptions. CARA became a Statutory Body under the provisions of the Juvenile Justice (Care and Protection of Children) Act, 2015

Subjects allocated to the ministry

- Integrated Child Protection Scheme
- Welfare of the family.
- Women and Child Welfare and Coordination of activities of other Ministries and Organisation in connection with this subject.
- References from the United Nations National Nutrition Policy, national Plan of Action for Nutrition and National Nutrition Mission.
- Charitable and religious endowments pertaining to subjects allocated to this Department
- Promotion and development of voluntary effort on the subjects allocated to this Department
- Implementation of -
 - Immoral Traffic in Women and Girl Act. 1956 (as amended up to 1986) .
 - The Indecent Representation of Women (Prevention) Act, 1986 (60 of 1986).
 - The Dowry Prohibition Act. 1961 (28 of 1961)
 - The Commission of Sati (Prevention) Act, 1987 (3 of 1988), excluding the administration of criminal justice in regard to offences under these Acts.
- Implementation of the Infant Milk Substitutes, Feeding Bottles and Infant Food (Regulation of Production, Supply and Distribution) Act, 1992 (41 of 1992).
- Coordination of activities of Cooperative for Assistance and Relief Everywhere (CARE)
- Planning, Research, Evaluation, Monitoring, Project Formulations, Statistics and Training relating to the welfare and development of women and children, including development of gender sensitive data base.
- United Nations Children's Fund (UNICEF)
- Central Social Welfare Board (CSWB)
- National Institute of Public Cooperation and Child Development (NIPCCD)
- Food and Nutrition Board
- Food and Nutrition Board (FNB)
 - Development and popularization of subsidiary and protective foods.

	<ul style="list-style-type: none"> ○ Nutrition extension. ● Women's Empowerment and Gender Equity. <ul style="list-style-type: none"> ○ National Commission for Women. ○ Rashtriya Mahila Kosh (RMK) ○ The Juvenile Justice (Care and Protection of Children) Act, 2015. ○ Probation of Juvenile offenders. ○ Issues relating to adoption, Central Adoption Resource Agency and Child Help Line (Childline). ○ The Children Act, 1960 (60 of 1960). ○ The Child Marriage – Restraint Act, 1929 (19 of 1929).
5.6	<p><u>National Policy for the Empowerment of Women-2001</u></p> <p>Introduction</p> <p>The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles . The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. Within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed at women's advancement in different spheres. From the Fifth Five Year Plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73 rd and 74 th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local levels.</p> <ol style="list-style-type: none"> 1. India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) in 1993. 2. The Mexico Plan of Action (1975), the Nairobi Forward Looking Strategies (1985), the Beijing Declaration as well as the Platform for Action (1995) and the Outcome Document adopted by the UNGA Session on Gender Equality and Development & Peace for the 21 st century, titled "Further actions and initiatives to implement the Beijing Declaration and the Platform for Action " have been unreservedly endorsed by India for appropriate followup. 3. The Policy also takes note of the commitments of the Ninth Five Year Plan and the other Sectoral Policies relating to empowerment of Women. 4. The women's movement and a wide-spread network of non-Government Organisations which have strong grass-roots presence and deep insight into women's concerns have contributed in inspiring initiatives for the empowerment of women. 5. However, there still exists a wide gap between the goals enunciated in the Constitution, legislation, policies, plans, programmes, and related mechanisms on the one hand and the situational reality of the status of women in India, on the other. This has

been analyzed extensively in the Report of the Committee on the Status of Women in India, "Towards Equality", 1974 and highlighted in the National Perspective Plan for Women, 1988-2000, the Shramshakti Report, 1988 and the Platform for Action, Five Years After- Anassessment"

6. Gender disparity manifests itself in various forms, the most obvious being the trend of continuously declining female ratio in the population in the last few decades. Social stereotyping and violence at the domestic and societal levels are some of the other manifestations. Discrimination against girl children, adolescent girls and women persists in parts of the country.

7. The underlying causes of gender inequality are related to social and economic structure, which is based on informal and formal norms, and practices.

8. Consequently, the access of women particularly those belonging to weaker sections including Scheduled Castes/Scheduled Tribes/ Other backward Classes and minorities, majority of whom are in the rural areas and in the informal, unorganized sector – to education, health and productive resources, among others, is inadequate. Therefore, they remain largely marginalized, poor and socially excluded.

Goal and Objectives

The goal of this Policy is to bring about the advancement, development and empowerment of women. The Policy will be widely disseminated so as to encourage active participation of all stakeholders for achieving its goals. Specifically, the objectives of this Policy include

1. Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential.

2. The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres – political, economic, social, cultural and civil.

3. Equal access to participation and decision making of women in social, political and economic life of the nation

4. Equal access to women to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc.

5. Strengthening legal systems aimed at elimination of all forms of discrimination against women

6. Changing societal attitudes and community practices by active participation and involvement of both men and women.

7. Mainstreaming a gender perspective in the development process.

8. Elimination of discrimination and all forms of violence against women and the girl child; and

9. Building and strengthening partnerships with civil society, particularly women's organizations.

Policy Prescriptions

Judicial Legal Systems

Legal-judicial system will be made more responsive and gender sensitive to women's

needs, especially in cases of domestic violence and personal assault. New laws will be enacted and existing laws reviewed to ensure that justice is quick and the punishment meted out to the culprits is commensurate with the severity of the offence.

1. At the initiative of and with the full participation of all stakeholders including community and religious leaders, the Policy would aim to encourage changes in personal laws such as those related to marriage, divorce, maintenance and guardianship so as to eliminate discrimination against women.

2. The evolution of property rights in a patriarchal system has contributed to the subordinate status of women. The Policy would aim to encourage changes in laws relating to ownership of property and inheritance by evolving consensus in order to make them genderjust.

Decision Making

1. Women's equality in power sharing and active participation in decision making, including decision making in political process at all levels will be ensured for the achievement of the goals of empowerment. All measures will be taken to guarantee women equal access to and full participation in decision making bodies at every level, including the legislative, executive, judicial, corporate, statutory bodies, as also the advisory Commissions, Committees, Boards, Trusts etc. Affirmative action such as reservations/quotas, including in higher legislative bodies, will be considered whenever necessary on a time bound basis. Women-friendly personnel policies will also be drawn upto encourage women to participate effectively in the developmental process.

5.7

Reservation for Women in Local Self Government

5.8

Five Year Plans**Women Empowerment in the Five Year Plans of India****1. INTRODUCTION:**

Empowerment is seen as a means to poverty reduction or as an end in itself. Empowerment often means redressing imbalances of power between those who have it and those who do not. Uncertainty or problems arise when moving beyond rhetoric and into operationalization. Empowerment is related to the weaker or marginalized target groups or sections of the Society. They includes the Scheduled Castes (SCs), the Scheduled Tribes (STs), the Other Backward Classes (OBCs) and the Minorities; women, Persons with Disability (PwDs), the Senior citizens, Victims of Alcoholism and Substance Abuse etc. The paper aims at examining the provisions for women empowerment in the Five Year Plans of India.

2. FIVE YEAR PLANS OF INDIA AND WOMEN EMPOWERMENT:**2.1 From 'Welfare' to 'Development' to 'Empowerment' Approaches**

In the First Five Year Plan (1951-56) the development of Women has been treated as subject of 'Welfare' and clubbed together with the welfare of the under-privileged groups (such as, ST, SC, and OBC including criminal tribes) and the disadvantaged groups like destitute, disables, aged etc. The words 'Social Welfare' in the Chapter: 29 of Second Five Year Plan, meant 'the well-being of the entire Community, not only of particular sections of population which may be handicapped in one way or another.' Thus, the First to Fifth Five Year Plans treated the uplift of vulnerable and marginalized groups as 'Welfare'. For examples, 'Social Welfare' (chapter: 36 in 1st FYP), 'Social Welfare Services' (chapter: 29 in 2nd FYP), 'Welfare Programmes of Social Welfare' (chapter: 35 in 3rd FYP) & 'Social Welfare' (chapter: 20 in 4th FYP). In the 6th Plan, the approach was shifted from 'welfare' to 'development' with the inclusion of new chapter named 'Women and Development' (chapter: 27). In the 7th Plan, the long-run objective of the 'Development Programmes for Women' was to raise their economic and social status in order to bring them into the mainstream of national development. Hence, the 7th Plan kept a chapter entitled 'Socio-Economic Programmes for Women'. The 8th Plan included a sub-theme 'Development of Women' in the chapter 'Social Welfare' and thus tried to shift in the 'Development' approach. The Ninth Five Year Plan (Vol- 2) in the Chapter 3: Human and Social Development consists of two sub-themes entitled "Empowerment of Women and Development of Children" and "Empowerment of the Socially Disadvantaged Groups" respectively. In the 9th Plan, women was considered as a separate target group and as an agent of social change and development, and the approach had shifted from 'Development' to 'Empowerment of Women.' In the context of adopting human development as the ultimate goal of all our developmental efforts, empowerment of women gained priority in the development agenda of Tenth Five Year Plan. The tenth Five Year Plan (Vol. 2) in the Chapter 2 entitled 'Human and Social Development' included a sub-theme entitled 'Women and Child'

where 'Empowerment of Women' was analysed. In the Eleventh Plan, for the first time, women are recognized not just as equal citizens but agents of economic and social growth. Therefore, the Eleventh Five Year Plan in the 'Volume II

: Social Sector' included the 'Chapter 6: Towards Women's Agency and Child Rights' and expressed Empowerment of disadvantaged and hitherto marginalized groups as an essential part of any vision of inclusive growth.

2.2 Transition of approaches of India's Five year Plans and programmes undertaken for Women Empowerment

The transition of approaches of India's Five year Plan and programmes undertaken related to empowerment of women are mentioned below:

First Five Year Plan (1951- 1956)

The First Five Year Plan (1951- 1956) the Central Government set up a Central Social Welfare Board with the object especially of assisting voluntary agencies in organising welfare programmes for women and children and the handicapped groups. The Board has, in turn, in collaboration with State Governments, organised State Social Welfare Boards throughout the country in 1954. National Family Planning Programme was launched in 1951 that later on converted to as National Family Welfare Programme. Community Development Programme was commenced in 1952.

Third Five Year Plan (1966-67 to 1968-69)

Prohibition was regarded as an integral part of the Second Five Year Plan and recommends that the Planning Commission should formulate the necessary programme to bring about nation-wide Prohibition speedily and effectively." The development of the Dandakaranya project was taken up in the Second Plan with the object primarily of settling families of displaced persons from East Pakistan who were still in 'camps' in West Bengal and, along with this, for promoting the welfare of the local population, specially the adivasis. In respect of displaced persons from West Pakistan, provisions in the Third Plan are limited mainly to residual requirements for housing schemes and assistance for educational and health services.

Fifth Five-Year Plan (1974-1978)

In 1976, the Women's Welfare and Development Bureau was set up under the Ministry of Social Welfare to act as a nodal point within the Govt. of India and to co-ordinate policies, programmes and initiate measures for women's development. The Fifth Plan made shift in the approach for women's upliftment from welfare to development to cope up with several problems of the family and the role of women aiming at an integration of welfare with development services. The National Plan of Action for Women adopted in 1976 which became a guiding document for development of women till 1988 when a National perspective Plan for women (1988-2000) was formulated.

Sixth Five-Year Plan (1980 – 1985)

During the 6th Five Year Plan, there was a shift of women approach from 'welfare' to 'development' of women. The Sixth Five Year Plan was regarded as landmark for women's development. The plan included for the first time a chapter entitled "Women and

Development” (Chapter: 27) by adopting family as a unit of development and adopted a multi-disciplinary approach with a three-pronged thrust on three core sectors viz. health, education and employment (of women). Development of Women and Children in Rural Areas (DWCRA) was set up in September 1982 to provide suitable opportunities of self-employment to the women belonging to the Rural families who are living below the poverty line.

Seventh Five-Year Plan (1985-1990)

The Department of Women and Child Development was set up in 1985 as a part of the Ministry of Human Resource Development to give them much needed impetus to the holistic development of women and children. With effect from 30.01.06, the Department has been upgraded to a Ministry. The 7th five year plan aimed at integrating women into the mainstream of national development. A significant step in 7th plan was to identify (or promote) 27 Beneficiary Oriented Schemes (BOS) (1986) having direct benefits for women in different Ministries/Departments. National Perspective Plan for Women (NPPW) (1988-2000) was issued by GOI in 1988. The purpose of this document is to assess the extent to which women has been integrated into India’s development and makes recommendations towards the equity and social justice for all women. The NPPW places great emphasis on reservations for women in various fields.

Eight Five Year Plan (1992- 1997)

Women, in deed, are not benefited from Women’s development programme of India’s Five Year Plan; rather, they were excluded from the benefits. In the UN questionnaire undertaken during women’s Decade; instead of benefiting women, development leads to further marginalisation of women. The New Economic Policy (in the name of liberalisation, privatisation and globalisation) benefited the urban rich and harmful to both rural poor including men and women.

The approach of 8th Plan marked a shift from ‘development’ to ‘empowerment’ of women. Some major initiatives in approach to women development schemes are

- i) Setting up of the National Commission for Women (NCW) in 1992 to safeguard the rights and interest of women.
- ii) Setting up of Rashtriya Mahila Kosh (RMK) in 1993 to meet the micro-credit needs of poor and asset less women.
- iii) Adoption of National Nutrition Policy (NNP) in 1993 in conformity with the constitutional commitment to improve nutritional status of the people in general and in particular that of children, adolescent girls, expectant and nursing mother.
- iv) Launching of the Mahila Samridhi Yojana (MSY) in 1993 to promote thrift activities amongst women.
- v) Setting up of National Creche Fund (NCF) in 1994 to provide crèche services to the children of working mothers.
- vi) Launching of Indira Mahila Yojana (IMY) in 1995 advocating an integrated approach for women empowerment through women SHGs. [IMY was renamed as Integrated Women’s Empowerment Programme

(Swayamidha) in 1999 and Mahila Samridhi Yojana was merged with it” (Eleventh Five Year Plan, GOI)].

The 8th Plan made 73rd and 74th Amendment Act of 1993 to the constitution of India which have provided for $\frac{1}{3}$ reserved of women seats in the local bodies of Panchayats and Municipalities for women. Kasturba Gandhi Education Scheme (Aug. 15, 1997) was set up to establish girls’ school in districts having low female literacy rate.

The 8th Plan (1992-97) with human development as its major focus played a very important role in the development of women. It promised to ensure that benefits of development from different sectors do not bypass women, implements special programmes to complement the general development programmes and to monitor the flow of benefits to women from other development sectors and enable women to function as equal partners and participants in the development process (10th FYP, Plan Comm. GOI, p.218). For economic empowerment & to provide “Near full-employment,” the government has reset its priorities to accord special emphasis to keep women gainfully engaged through employment cum income generation activities. The ultimate objective of all these efforts is to make women economically independent and self-reliant. Some of the important initiatives thus undertaken in this direction include launching of programmes viz., ‘Work and Wage’, ‘Learn while you earn’, ‘Credit for Entrepreneurial/Self Employment Ventures’, Employment Guaranty (Development of Women and Children in Rural Areas), STEP (Support for Training and Employment), TEPC (Training cum Employment cum Production Centres) popularly known as NORAD are some of the important women-specific employment cum training programmes. There exist a few more programmes like IRDP (Integrated Rural Development Programme), TRYSEM (Training of Rural Youth for Self Employment Programmes), JRY (Jawahar Rozgar Yojana), NRY (Nehru Rozgar Yojana), PMRY (Prime Minister’s Rozgar Yojana) which extend 30 to 40% reservation of benefits for women.

The schemes of Hostels for Working Women, Crèches for Children of Working/Ailing Mothers, National Crèche Fund and Short Stay Homes for Women and Girls extend support services for women. The scheme of Hostels for Working Women provides safe and cheap accommodation to working women/girls who come to cities/towns in search of employment.

Ninth Five-Year Plan (1997-2002)

The Ninth Plan (1997-2002) made two significant changes in the conventional strategy of planning for women. ‘Empowerment of women’ became one of the 9 primary objectives of the 9th plan. Women were considered to be empowerment as the agents of social change and development. The plan attempted ‘convergence of existing services’ available in both women-specific and women-related sectors with a special strategy of ‘women component Plan’ (WCP) (10th FYP, Plan Comm. GOI).

The Govt adopted Bhagya Shree Bal Kalyan Policy (Oct. 19, 1998) to uplift the girls’ conditions and Rajarajeswari Mahila Kalyan Yojana (Oct. 19, 1998) to Provide insurance protection to women.

“The 9th plan emphasised on the strategies of:

- i) Reservation of $\frac{1}{3}$ rd seats for women in parliament and state LagislativeAssemblies.
- ii) Convergence of existing services, resources, infrastructure and manpower in women specific and women-relatedsections.
- iii) Adoption of special strategy of women component plan (WCP) to ensure that not less than 30% of funds/ benefits flow to women from other developmentsectors.
- iv) Organising women SHGs as a major process of empoweringwomen.
- v) High priority to reproductive child healthcare.
- vi) Universalizing on-going supplementary feeding programme- Special Nutrition Programme (SNP) and Mid-Day Meals(MDM).
- vii) Ensuring easy and equal access to education for women and girls through special action Plan of1998
- viii) Elimination of gender bias in all educationalprogrammes
- ix) Free education for girls up to college level including professionalcourses.
- x) Promoting skill development amongst women in modern upcoming tradesetc.
- xi) Adoption of “National Policy for Empowerment ofWomen”.

Special initiative / achievements for the empowerment of women during the ninth plan (1997-2002).

AdoptionofWomen’sComponentPlan(WCP)toensurethatbenefitsfromotherdevelopme ntsectorsdonot

by pass women and not less than 30 percent of funds/benefits flow to them fromall the women-related sectors.

- LaunchingofSwa-Shaktitocreateanablingenvironmentforempowermentofwomenthroughsettingupof self-reliant Self-Help Groups (SHGs) and developing linkages with lending institutions to ensure women’s access to credit facilities for income-generation activities;(1998).
- Stree Shakti Puraskars instituted for the first time in the history of women’s development to honour 5 distinguished women annually for their outstanding contribution to the uplift and empowerment of women; (1999).
- Setting up of a Task Force on Women to review the existing women-specific and women-related legislations and suggest enactment of new legislations or amendments wherevernecessary.
- Introduction of Gender Budgeting to attain more effective targeting of public expenditure and to offset any undesirable gender-specific consequences of previous budgetary measures;(2000-01).
- Adoption of National Policy for Empowerment of Women to eliminate all types of discrimination against women and to ensure gender justice, besides empowering women both socially and economically;(2001).
- CelebrationoftheYear2001asWomen’sEmpowermentYeartocreateawarenessgenerati on,removenegative thinking, besides building up confidence in women through the processes of conscientization so that they can take their rightful place in the

- mainstream of the nation's social, Political and economic life,2001
- Recasting of India Mahila Yojana as Swayamsidha - an integrated programme for empowerment of women through a major strategy of covering the services available in all the women-related programmes besides organising women into SHGs for undertaking various entrepreneurial ventures;(2001)
 - Launching of Sadhar to extend rehabilitation services for 'Women in Difficult Circumstances';(2001)
 - Introduction of a Bill on Domestic Violence against Women (prevention) to eliminate all forms of domestic violence against women and the girl child; (2002). (Tenth Five Year Plan,2002:222)
 - Swarna Jayanti Gram Swarozgar Yojana (SJGSY)(1999) for eliminating rural poverty and unemployment and promoting self-employment. With this IRDP, TRYSEM, DWCRA, Ganga Kalyan Yojana (GKY) and Million wells Scheme (MWS) are no longer in operation.

Tenth Five Year Plan (2002-2007)

The Approach the Tenth Five Year Plan to Empowerment Women:

To continue with the major strategy of 'Empowering Women' as Agents of Social Change and Development

Strategies:

To adopt a Sector-specific 3-

Fold Strategy for empowering women based on the prescriptions of the National Policy for Empowerment of Women. They include:

- Social Empowerment - to create an enabling environment through various affirmative developmental policies and programmes for development of women besides providing the easy and equal access to all the basic minimum services so as to enable them to realise their full potentials.
- Economic Empowerment - to ensure provision of training, employment and income-generation activities with both 'forward' and 'backward' linkages with the ultimate objective of making all potential women economically independent and self-reliant; and
- Gender Justice - to eliminate all forms of gender discrimination and thus, allow women to enjoy not only the de-jure but also the de-facto rights and fundamental freedom on par with men in all spheres, viz. political, economic, social, civil, cultural etc. (Tenth Five Year Plan 2002:241).

Schemes adopted were-

- i) Swayamsidha
- ii) Swashakti
- iii) Support for Training and Employment Programme (STEP)(1987)
- iv) Training cum Centres for Women (Swawlamban previously known as NORAD's women economic Programme) (1982-85).
- v) Rashtriya Mahila Kosh (RMK) etc.

To provide support service the schemes implemented were
Hostels for Working Women

.Short Stay Homes(1969-70)

Swadhar or scheme for women in Different Circumstances(2001-02)

Eleventh Five Year Plan (2007-2012)

In the 11th FYP, for the first time, women are recognised not just as equal citizens but as agents of economic and social growth. The approach to gender equity is based on the recognition that interventions in favour of women must be multi-pronged and they must:

- i) Provide women with basic entitlements
- ii) Ensure an environment free from all forms of violence against women (VAW)- physical, economic, social, psychological etc
- iii) Ensure the participation and adequate representation of women at the highest policy levels, particularly in Parliament and State assemblies
- iv) Strengthen existing institutional mechanism and create new ones for gender mainstreaming and effective policy implementation.

Existing Schemes to be continued-

1. Swayamsidha (2001)
2. Swawlamban and STEP
3. Working Women Hostels for constructing/renting of buildings for hostels to provide safe and affordable accommodations to working women
4. Swadhar to provide holistic services for women including legal services, trauma counselling, psychological services and training in life skills and livelihood.
5. Rashtriya Mahila Kosh (RMK), to provide micro-credit in a quasi-formal manner to poor women for income generating production, skill development and housing activities in order to make them economically independent.

New Programmes were setting up a Gender Budgeting Cell, prevention of training Manuals for Gender Budgeting & capacity Building Workshop. Women are recognised as agents of socio-economic growth with autonomy of decision-making and the rights of children are respected". 27 targets at the national level fall in six major categories-

- 1) Income and poverty, 2) Education 3) Health 4) Women and Children 5) Infrastructure and 6) Environment

The essence of the Eleventh Plan strategy for Women Agency and Child Rights is

- Recognition of the right of every woman and child to develop to her/his full potential
- Recognition of the differential needs of different groups of women and children.
- Need for intersectional convergence as well as focused women and child specific measures through MOWCD
- Partnership with civil society to create permanent institutional mechanisms that incorporate the experiences, capacities and knowledge of VOs and women's groups in the process of development planning.

The challenges for gender equity and the roadmap for the Eleventh Five Year Plan can be clubbed under a five-fold agenda.

- (i) Ensuring economic empowerment.
- (ii) Engineering social empowerment.
- (iii) Enabling political empowerment.
- (iv) Effective implementation of women-related legislations.
- (v) Creating institutional mechanisms for gender mainstreaming and strengthening delivery mechanisms.

Ensuring economic empowerment the 11th FYP adopts the following

1. Employment of Women in the unorganised sector and agriculture
2. Land

Land rights not only empower women economically but strengthen their ability to challenge social and political inequities. The Eleventh Plan will carry out a range of initiatives to enhance women's land access.
3. Impact of globalisation and 11th Plan strategy

The Eleventh Plan will examine the impact of globalization on women, especially poor women including gender differentials in wage rates, exploitation of women in the unorganized sector, lack of skill training, technology, and marketing support, etc.
4. Women in the services sector

The challenge in the Eleventh Plan is to promote women's participation, especially in areas where there is a poor gender ratio. This will entail special tax incentives for women headed enterprises, women employees, firms employing more women, and women entrepreneurial ventures. The Plan will encourage public-private partnerships and corporate social responsibility programmes for women's training, capacity building and empowerment.
5. Skill development
6. Making employment and National Rural Employment Guarantee Act (NREGA) gender responsive
7. Access to resources and economic assets
8. Amenities for Urban Poor Women
9. Homes and Homesteads for Poor Women
10. Ensuring food security
11. Self-help Groups (SHGs): While strengthening SHG initiatives, policies and schemes the Eleventh Plan will simultaneously increase women's awareness, bargaining power, literacy, health, vocational, and entrepreneurial skills.

Twelfth Five Year Plan (2012-2017)

According to the 2011 census, women account for 48.46 per cent of the total population of the country and the overall sex ratio increased by 7 points from 933 in 2001 to 940 in 2011. The Twelfth Plan has focused on certain key strategies for women's agency. These are

- (i) Economic Empowerment;
- (ii) Social and Physical Infrastructure;
- (iii) Enabling Legislations;
- (iv) Women's Participation in Governance;
- (v) Inclusiveness of all categories of vulnerable women,
- (vi)

	<p>Engendering National Policies/ Programmes.</p> <p>3. CONCLUSION:</p> <p>The ultimate goal of all development is human development and human development focuses on empowerment that depends on the expansion of people's capabilities, enlargement of choices and thus an increase in freedom. Thus, empowerment is both a means and an end of human development. Like other previous five year plans, the twelfth five year Plan also sought to end gender based inequities, discrimination and violence faced by girls and women. It is recommended that governments and voluntary sectors have to make policies of empowerment for women and translate strategies in to actions removing inequalities in access to and control over resources, in economic opportunities, in power, rights and political voice. Nowadays, the NGOs are wooed to involve in empowerment of rural women through the successive five-year plans, mainly because, the govt machineries have proved to be failure in implementing and achieve their goals. The tie-knot/marriage of NGOs to empowerment of rural women may, in result, produce either hideous pregnancy or bonny babies to be proud of. All depend only on accountability, transparency and principles of the NGOs.</p>
5.9	<p><u>Gender Budgeting</u></p> <p>What is Gender Budgeting (GB)?</p> <ul style="list-style-type: none"> ▪ GB is concerned with gender sensitive formulation of legislation, programmes and schemes; allocation of resources; implementation and execution; audit and impact assessment of programmes and schemes; and follow-up corrective action to address gender disparities. ▪ A powerful tool for achieving gender mainstreaming so as to ensure that benefits of development reach women as much as men. ▪ Does not seek to create a separate budget but seeks affirmative action to address specific needs of women. ▪ Monitors expenditure and public service delivery from a gender perspective. ▪ Entails dissection of the Government budgets to establish its gender differential impacts and to ensure that gender commitments are translated in to budgetary commitments. <p>The Five-Step Framework for Gender Budgeting</p> <ul style="list-style-type: none"> ▪ Step 1: An analysis of the situation for women and men and girls and boys (and the different sub-groups) in a given sector. ▪ Step 2: An assessment of the extent to which the sector's policy addresses the gender issues and gaps described in the first step. ▪ Step 3: An assessment of the adequacy of budget allocations to implement the gender-sensitive policies and programmes identified in step 2. ▪ Step 4: Monitoring whether the money was spent as planned, what was delivered and to whom. ▪ Step 5: An assessment of the impact of the policy/ programme/scheme and the extent to which the situation described in step 1 has changed. <p>Rationale Behind Gender Budgeting</p>

- According to the 2011 census, women account for 48 per cent of the total population of the country.
- Women face disparities in access to and control over services and resources.
- Bulk of the public expenditure and policy concerns are in “gender neutral sectors”.
- Implications on women in the above sectors are not recognised or identified.
- Gender responsive budgets policies can contribute to achieving the objectives of gender equality, human development and economic efficiency.

Gender Budgeting in India

- Gender Budget Statement (GBS) was first introduced in the Indian Budget in 2005-06. This GB Statement comprises two parts–
 - **Part A** reflects **Women Specific Schemes**, i.e. those which have 100% allocation for women.
 - **Part B** reflects **Pro Women Schemes**, i.e. those where at least 30% of the allocation is for women.
- India’s gender budgeting efforts stand out globally because they have not only influenced expenditure but also revenue policies (like differential rates for men and women in property tax rates and reconsideration of income tax structure) and have extended to state government levels.
- Gender budgeting efforts in India have encompassed four sequential phases: (i) knowledge building and networking, (ii) institutionalizing the process, (iii) capacity building, and (iv) enhancing accountability.
- Gender budgeting in India is not confined to an accounting exercise. The gender budgeting framework has helped the gender-neutral ministries to design new programs for women.
- **Gender Budgeting Cells (GBC)** as an institutional mechanism have been mandated to be set up in all Ministries/Departments.
- GBCs conduct gender based impact analysis, beneficiary needs assessment and beneficiary incidence analysis to identify scope for re-prioritization of public expenditure and improve implementation etc.

Shortcomings

- Not only has the magnitude of the gender budget as a proportion of the total expenditure of the Union Budget decreased, the budgetary allocations for promoting gender equality and women’s empowerment have also shown a decline.
- There are only a few “big budget” women exclusive schemes of the Ministry of Women and Child Development (MWCD) like the Nirbhaya Fund and the Beti Bachao Beti Padhao campaign.
- Lack of dedicated human resources to implement the interventions identified by the GBCs.
- Monitoring remains one of the weakest links in the GRB work with no designated mechanism for monitoring it at the national level.
- Assumptions behind reporting allocations under Part B of the GBS remain questionable.

	<p>Way Forward</p> <ul style="list-style-type: none"> ▪ An assessment of gender responsive budgeting in India reveals a mixed picture. ▪ There are number of positive developments, such as changes in select planning and budgeting processes and creation of gender budget cells. ▪ However, restricted reach of GB and stagnant or even declining allocations for the gender agenda are stumbling blocks. ▪ The adoption of the GB should be accompanied by multifaceted and interrelated improvements to budgets in general and the gender sensitivity of budgets. ▪ There needs to be shift from mere "reporting" of gender allocations to “purposive planning” with wider participation of women.
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GENERAL CONCEPTS OF GENDER DEVELOPMENT	
Culture	The distinctive patterns of ideas, beliefs, and norms which characterize the way of life and relations of a society or group within a society
Sex	Sex refers to biologically defined and genetically acquired differences between males and females, according to their physiology and reproductive capabilities or potentialities. It is universal and mostly unchanging, without surgery
Gender	Gender refers to the economic, social, political, and cultural attributes and opportunities associated with being women and men. The social definitions of what it means to be a woman or a man vary among cultures and change over time. Gender is a sociocultural expression of particular characteristics and roles that are associated with certain groups of people with reference to their sex and sexuality.
Gender Analysis	The systematic gathering and examination of information on gender differences and social relations in order to identify, understand and redress inequities based on gender
Gender Discrimination	The systematic, unfavorable treatment of individuals on the basis of their gender, which denies them rights, opportunities or resources
Gender Division of Labor	The socially determined ideas and practices which define what roles and activities are deemed appropriate for women and men
Gender Equality and Equity	Gender equality denotes women having the same opportunities in life as men, including the ability to participate in the public sphere Gender equity denotes the equivalence in life outcomes for women and men, recognising their different needs and interests, and requiring a redistribution of power and resources
Gender Mainstreaming	An organisational strategy to bring a gender perspective to all aspects of an institution’s policy and activities, through building gender capacity and accountability

Gender Needs	Shared and prioritised needs identified by women that arise from their common experiences as a gender
Gender Planning	The technical and political processes and procedures necessary to implement gender-sensitive policy
Gender Relations	Hierarchical relations of power between women and men that tend to disadvantage women
Gender Training	A facilitated process of developing awareness and capacity on gender issues, to bring about personal or organisational change for gender equality
Gender Violence	Any act or threat by men or male-dominated institutions, that inflicts physical, sexual, or psychological harm on a woman or girl because of their gender
Gender Assessment	Gender Assessment examines how a program or project addresses and responds to gender disparities and inequalities through its objectives, activities, and policies
Gender Integration	Gender Integration refers to strategies applied in program assessment, design, implementation, and evaluation to take gender norms into account and to compensate for gender-based inequalities.
Gender-Based Violence	Gender-Based Violence is violence derived from gender norms and roles as well as from unequal power relations between women and men. Violence is specifically targeted against a person because of his or her gender, and it affects women disproportionately.
Men's Engagement	Men's Engagement is a programmatic approach that involves men and boys a) as clients and beneficiaries, b) as partners and c) as agents of change, in actively promoting gender equality, women's empowerment and the transformation of inequitable definitions of masculinity.
Transgender	Transgender is an umbrella term referring to individuals who do not identify with the sex category assigned to them at birth or whose identity or behavior falls outside of stereotypical gender norms. The term "transgender" encompasses a diverse array of gender identities and expressions, including identities that fit within a female/male classification and those that do not.
Gender Norms	The informal rules and shared social expectations that distinguish expected behaviour on the basis of gender. Norms are learned and reinforced from childhood to adulthood through observation, instruction, positive and negative sanctioning, the media, religion, and other social institutions. At times, norms can be so pervasive that individuals mistakenly assume that they are "natural" or "ordained" and thus immutable. Restrictive gender norms are those that permit only a narrow range of gender expressions and/or behaviours as acceptable. Individuals who do not conform to prevailing gender norms may experience sanctions.
Gender gap	Gender gap is a measure of gender inequality. It is a useful social development indicator. For example, one can measure the gender gap between boys and girls in terms of health outcomes, as well as educational levels achieved and labor income.
Gender bias	Gender bias is the tendency to make decisions or take actions based on preconceived notions of capability according to gender.

Gender integration	Gender integration: Strategies applied in programmatic design, implementation, monitoring and evaluation to take gender considerations into account and compensate for gender-based inequalities.
Gender Transformation Approaches:	Gender Transformation Approaches: Strategies that address the causes of gender-based inequalities and works to transform harmful gender roles, norms and power relations by: Fostering critical examination of inequalities and gender roles, norms and dynamics Recognizing and strengthening positive norms that support equality and an enabling environment Highlighting the position of women and girls relative to men and boys while taking into account the added effects of marginalization (e.g., the intersections of gender and social class or gender, class and ethnicity)
Gender Approach	<ul style="list-style-type: none"> • Understand the specific needs of men and women • Respond to the differentiated needs of all community members • Develop the capacities to meet those needs • Plan and implement sustainable and equitable development policies, programmes and projects
Discrimination (gender discrimination)	“Any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on the basis of equality of men and women, of human rights and fundamental
Gender Action Plan (GAP)	The UNICEF Gender Action Plan serves to reinforce the commitments to gender found in the organization’s periodic strategic plans.
Gender-based constraints	Constraints that women or men face that are a result of their gender.
Gender accommodating	gender accommodating means not only being aware of gender differences but also adjusting and adapting to those differences.
Gender-based violence (GBV)	An umbrella term for any harmful act that is perpetrated against a person’s will and that is based on socially ascribed (gender) differences between females and males.
Gender analysis	A critical examination of how differences in gender roles, activities, needs, opportunities and rights/entitlements affect men, women, girls and boys in certain situations or contexts
Gender disparities	Statistical differences (often referred to as “gaps”) between men and women, boys and girls that reflect an inequality in some quantity.
Gender bias	Making decisions based on gender that result in favoring one gender over the other which often results in contexts that are favoring men and/or boys over women and/or girls.
Gender-biased sex selection	“Sex selection can take place before a pregnancy is established, during pregnancy through prenatal sex detection and selective abortion, or following birth through infanticide or child neglect.

Gender blindness	The failure to recognize that the roles and responsibilities of men/boys and women/girls are given to them in specific social, cultural, economic and political contexts and backgrounds. Projects, programmes, policies and attitudes which are gender blind do not take into account these different roles and diverse needs, maintain status quo, and will not help transform the unequal structure of gender relations.
Gender gap	Disproportionate difference between men and women and boys and girls, particularly as reflected in attainment of development goals, access to resources and levels of participation. A gender gap indicates gender inequality.
Gender indicators	Criteria used to assess gender-related change in a condition and to measure progress over time toward gender equality. Indicators used can be quantitative (data, facts, numbers) and qualitative (opinions, feelings, perceptions, experiences)
Gender planning	A planning approach that recognizes the different roles that women and men play in society and the fact that they often have different needs.
Gender-responsive budgeting (GRB)	Government planning, programming and budgeting that contributes to the advancement of gender equality and the fulfillment of women's rights.
Gender neutral	Anything – a concept, an entity, a style of language – that is unassociated with either the male or female gender. The nature of systemic and embedded or internalized bias is such that, unfortunately often, what is perceived to be gender neutral is in fact gender blind.
Gender-roles	Social and behavioral norms that, within a specific culture, are widely considered to be socially appropriate for individuals of a specific sex.
Gender-transformative programming and policies	Programming and policies that transform gender relations to achieve gender equity.
Gender Effect	A term referring to the understanding that when a society invests in girls, the effects are deep for the girls, multiple for society and a driver of sustainable development. According to an essay by the president of the Nike Foundation in UNICEF's State of the World's Children 2011,
Gender-sensitive programming and policies	Programmes and policies that are aware of and address gender differences.
Gender-socialization	The process of girls and boys, women and men learning social roles based on their sex, which leads to different behaviours and creates differing expectations and attitudes by gender.
Gender bottlenecks	Intermediate barriers and causes of gender inequality, also commonly referred to as 'gender bottlenecks', determine options and opportunities available to persons according to their gender. These might include girls' and women's greater concerns for safety and mobility when using washrooms or collecting water, or heavier burdens and responsibilities in the household

LGBTQ+	Umbrella term for all persons who have a nonnormative gender or sexuality. LGBTQ stands for lesbian, gay, bisexual, transgender, and queer and/or questioning. Sometimes a + at the end is added to be more inclusive
Patriarchy	Social system in which men hold the greatest power, leadership roles, privilege, moral authority and access to resources and land, including in the family. Most modern societies are patriarchies.
Positive parenting	Educating parents on children's rights and development to improve parenting practices, with the goal of ending violence, abuse and exploitation of children. Helping parents improve their skills to manage their children's behaviour. Positive parenting is the foundation for curbing violence at home and in the community. It encourages the engagement of fathers and men and considers the various stages of a child's life cycle
Sex disaggregated data	Data that is cross-classified by sex, presenting information separately for men and women, boys and girls. When data is not disaggregated by sex, it is more difficult to identify real and potential inequalities. Sex-disaggregated data is necessary for effective gender analysis.
Reproductive rights and sexual and reproductive health	Reproductive rights include the rights of all individuals and couples to decide freely and responsibly the number, spacing and timing of their children, and to have the information and means to do so. Further, decisions concerning reproduction should be made free from discrimination, coercion and violence. These services are essential for all people, married and unmarried, including adolescents and youth.
Son preference	The practice of preferring male offspring over female offspring, most often in poor communities, that view girl children as liabilities and boy children as assets to the family.
Stand-alone gender programming and policies	Programming and policies that explicitly address gender inequality to achieve gender equality.
Strategic gender needs	Requirements of women and men to improve their position or status. Addressing these needs allow people to have control over their lives beyond socially-defined restrictive roles. Strategic gender needs for women might include land rights, more decision-making power, equal pay and greater access to credit.
Practical gender needs,	by comparison, are those needs required to overcome development shortcomings, that are gender-specific but do not challenge gender roles, such as access to healthcare, water availability and employment opportunities.
Structural barriers/causes	Gender inequalities in social structures, based on institutionalized conceptions of gender differences
Structural discrimination	A form of discrimination resulting from policies, despite apparently being neutral, that have disproportionately negative effects on certain societal groups.
Substantive equality	This focuses on the outcomes and impacts of laws and policies. Substantive equality goes far beyond creating formal legal equality for women (where all are equal under the law) and means that governments are responsible for the impact of laws.

Gender and development (GAD)	Gender and Development (GAD) came into being as a response to the perceived shortcomings of women in development (WID) programmes. GADcentred approaches are essentially based on three premises: 1) Gender relations are fundamentally power relations; 2) Gender is a socio-cultural construction rather than a biological given; and 3) Structural changes in gender roles and relations are possible.
Human rights-based approach (HRBA)	This entails consciously and systematically paying attention to human rights in all aspects of programme development. This approach is a conceptual framework for the process of human development that is normatively based on international human rights standards and operationally directed to promoting and protecting human rights.
Women in Development (WID)	A Women in Development (WID) approach is based on the concept that women are marginalized in development-oriented interventions, with the result that women are often excluded from the benefits of development.
Game Plan (UNICEF)	UNICEF Game Plans address specific topics of concern, such as child marriage, GBViE and girls' secondary education. The Game Plan construct allows for convergent critical programming across countries and regions with a common understanding on programming to deliver results, which is central to UNICEF's comparative advantage.
Gender-Based Violence Information Management System (GBVIMS)	"The GBVIMS was created to harmonize data collection on GBV in humanitarian settings, to provide a simple system for GBV project managers to collect, store and analyze their data, and to enable the safe and ethical sharing of reported GBV incident data
Gender Empowerment Measure (GEM)	Developed by the United Nations system in 1995, Gender Empowerment Measure (GEM) measures inequalities between men's and women's opportunities in a country.
Gender Development Index (GDI)	The Gender Development Index (GDI) measures gender gaps in human development achievements in three basic dimensions of human development: 1) health (measured by female and male life expectancy at birth); 2) education (measured by female and male expected years of schooling for children and female and male mean years of schooling for adults ages 25 and older); and 3) command over economic resources (measured by female and male estimated earned income).
Gender thematic groups (GTG)	Each United Nations Country Team (UNCT) is charged with establishing a gender theme group. The Gender Thematic Group (GTG) is the main mechanism for increasing collaboration, partnership and coherence within a unified United Nations approach to supporting progress and capacity of national partners.
UNFPA-UNICEF Joint Global Programme to Accelerate Action to End	The programme targets adolescent girls (ages 10- 19) at risk of child marriage or already in union, in 12 selected countries: Bangladesh, Burkina Faso, Ethiopia, Ghana, India, Mozambique, Nepal, Niger, Sierra Leone, Uganda, Yemen and Zambia.l

Child Marriage	
UNFPA-UNICEF Joint Programme on Female Genital Mutilation/Cutting (FGM/C)	The largest global joint programme to accelerate the abandonment of FGM/C. Initiated in 2007, the programme focuses on 17 African countries and supports regional and global initiatives.
U-Report	A social messaging tool created by UNICEF that allows anyone from anywhere in the world to respond to polls, voice social concerns and work as positive agents of change. U-Report's real-time information reaches tens of thousands of people, a large portion of whom are adolescent girls.
United Nations Girls' Education Initiative (UNGEI)	A multi-stakeholder partnership committed to improving the quality and availability of girls' education and contributing to the empowerment of girls and women through education. The UNGEI Secretariat is hosted by UNICEF in New York City.

