

AN EXTRAMURAL SEMINAR

ON

**GENDER ISSUES WITH FOCUS ON
SCHEDULED CASTES GIRL STUDENTS**

Presented By:-

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REPORT

An extramural seminar was organized by Department of Education, Pattamundai college, Pattamundai on dated 17/12/2017 on the topic : "**Gender Issues with Focus on Scheduled Castes Girl Students**". The resource person of the seminar was Dr. Prabhabati Padhihari, Principal, Pattamundai Women's Degree College Pattamundai, Kendrapara.. Prof. A L N Dash, Principal of the college chaired the session. Dr. Rajalaxmi Mohanty, Head of Department introduced and welcomed the guest on the dias and participants. She also gave the key note talk on the topic. Then papers were presented by the students on the similar themes. Paper on Present Status of Indian Higher Education and Social inclusion and exclusion was presented by Sarojini Rout , student of 6th semester. Paper on Sustainable Development and Practices in Higher Education was presented by Bandita Dash , student of 6th semester. Then Dr. Padhihari delivered his paper with a detailed explanation on the genesis, structure, characteristics, issues and challenges of social inclusion and sustainable development.. It was followed by an interaction session with resource person, faculties of the department and students. The meeting was ended with a vote of thanks to the resource person by Ms. Nibedita Nayak, Lecturer in Education.

Nibedita Nayak

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1. INTRODUCTION

The education system has traditionally helped to serve the interest of the privileged groups and maintained a self-sustaining circle of elitism (Dreze and Sen, 1995) large disparities in educational opportunities have perpetuated and reinforced other kinds of social inequalities based on caste, religion, language race and gender. If education is to be a means of reducing social inequalities, it has to play a major role in minimising and finally eliminating these disparities by providing equality of access to quality education and opportunity, thereby enabling the scheduled caste girls to move ahead with well directed self-effort.

This module focuses upon gender issues of the socially disadvantaged section of our society namely scheduled caste. It discusses the international and national human rights law, promoting gender equality in and through education, human rights framework for education to promote gender equality, concept and meaning of gender, sex, differentiation between gender and sex, gender equity, gender inequality and discrimination. The module also focuses on the importance of girl education, important education commissions and committees, both at national and international level along with laws and legislative measures to end discrimination. The module also highlights the social and institutional factors responsible to keep SCs girls out of school. It also discusses ways and means to improve girl's education. Further, it gives a brief account of description of strategies for addressing the gender issues by the teachers in their classroom teaching -learning process. The sole aim of this module is to protect and safeguard the interest of SCs girls to make them aware and claim their rights and realise their potential in economic, political and social areas and to bring them at par with the general masses specially with their women counterparts. Our mission through this module is to ensure empowerment of schedule caste girls in all sphere of life.

2. OBJECTIVES

The basic objective of the module is to create an awareness of the inherent equality of all with a view to remove prejudices and complexes transmitted through social environment and factor of birth. The present module enables the teachers to understand the spirit of the objectives and realisation there of:

- (i) to acquaint teachers to be aware of international human rights and national laws.

- (ii) to be make the teachers aware of gender, sex, equality, inequality, discrimination and Importance of girls education.
- (iii) to be aware of the spirit and intent of constitutional provisions and educational policy for promoting equality of opportunity for all.
- (iv) to be aware of the important laws and legislative measures to end discrimination against SCs Girls.
- (v) to be aware of ways and means to improve girls access and role of teachers to avoid gender bias in classroom teaching- learning process.

3. LAWS AND LEGISLATIONS RELATED TO GIRLS

3.1 International human rights law

All children have the Right to Education has been recognised by the international community since the Universal Declaration of Human Rights (UDHR) in 1948. The right to free and compulsory primary education of good quality and without discrimination is now enshrined in a range of international human rights conventions, signed and ratified by almost all countries in the world. Many of these same instruments encourage, but do not guarantee, post-primary education. These rights have been further elaborated to address issues of, for example, quality and equity, moving forward the issue of what the right to education is, and exploring exactly how it can be achieved. There are numerous international and national commitments stating that girls have a legal right to education, including equal access; however, the existence of these international conventions and other tools has not been sufficient to secure education for all girls. Gender is still the largest simple cause of systematic discrimination

“International human rights law lays down a three-way set of criteria, whereby girls should have an equal right to education and equal rights in education, and their equal rights should be promoted through education...” (Tomasevski, 2005).

3.2 National law

Although many states sign and ratify international human rights conventions, such obligations and guarantees do not necessarily translate into national law. Provisions for education at the national level must therefore, change to reflect the international legal obligations that countries have assumed. States must be encouraged to pass legislation and implement

policies to ensure they provide education in compliance with international law.

For girls' and women's right to education, this means that states must ensure girls' equal rights to education and also prepare laws in cross-cutting issues of gender, such as marriage, housing and social security. States must ensure non-discrimination and education in all spheres, and at a national level. It is clear that unless discrimination, harassment and violence in schools are addressed, girls will not be able to enjoy the right to education as stated in national constitutions, legally binding treaties and international covenants.

Education is one of the most critical areas of empowerment for women, as both the Cairo and Beijing conferences affirmed. It is also an area that offers some of the clearest examples of discrimination women suffer. Among children not attending school there are twice as many girls as boys, and among illiterate adults there are twice as many women as men.

The Dakar Framework for Action represents the most important international political commitment towards promoting education for all. The Framework contains two gender-based goals. In Article 7 (ii) the participants commit themselves to eliminating 'gender disparities in primary and secondary education by 2005'. The second commitment is to achieve gender equality in education (Article 7 (v)). These are here described as 'gender parity' and 'gender equality,' respectively. While the focus of this article will be on the latter, gender parity will be examined by way of comparison, on the premise that it is a necessary but insufficient precondition for the realisation of equality. In contrast to such political agreements, human rights are legal standards that States have committed themselves to implement through the ratification of international treaties. This process of ratification constitutes the undertaking of international legal obligations, not mere promises. Although the two processes of international politics and international law-making and enforcement are conceptually distinct, the realisation of the objectives of each can be enhanced by the inter-relation of both, so that they exist as complementary, not parallel, processes. Recognising that States' political commitments cannot be isolated from their legal obligations means that States that have committed to relevant international instruments (all but two countries in the world have ratified the Convention on the Rights of the Child (CRC), and over 174

countries have accepted the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), have clear obligations to progressively realise the right to education and gender equality in and through education.

A merging of international monitoring of Education For All and international human rights law would allow an integrated rights framework to compliment the political promises of Jomtien and Dakar, and ensure that these processes promote rights in and through education, rather than simply counting numbers of children, or investment, in education. In this light, the continued and deepening openness towards human rights evident in the Education for All Global Monitoring reports is to be welcomed.

A human rights framework for education to promote gender equality is a social construct, not a biological one, and discrimination on this basis is consequently difficult to assess and address. Distinctions based on biological sex can be measured statistically, whereas gender differentials entail more subtle distinctions on male and female roles. Achieving gender parity (equal numbers of boys and girls) in school is just one step towards gender equality in and through education. While parity is a quantitative concept, equality is a qualitative one. The human rights protection and promotion of gender equality requires more than numerical equilibrium, it also requires conceptual equilibrium, and a conscientious effort to redress inequality, as it exists.

An exclusive focus on numbers can present apparent progress and hide real patterns of discrimination and disadvantage. This is particularly true in measuring equality. In education, while increasing parity in enrolment is important, equality requires adaptation. Addressing the right to education, without addressing rights *in* education and *through* education may mean compelling attendance in education that may be of limited use and relevance to increasing equality between the sexes.

Governments hold the primary responsibility ensuring the full realisation of the right to education for all. The analytical framework of governmental obligations developed by the United Nations Special Rapporteur shows that this entails *availability*, *accessibility*, *acceptability* and *adaptability* of education (Tomasevski, 2001).

- (i) Ensuring the *availability* of education has differing solutions: segregated, or single sex schools

(permitted under the Convention Against Discrimination in Education on condition of equivalence of quality); integrated schools, where girls are enrolled in boys schools which may not adapt to them; or inclusive education in co-educational schools that are gender sensitive. It is worth noting that in implementing a system of education segregated by sex governments may be responding to parental choice, others, however, such as Ecuador, will point to 'coeducation as a way to break down sexist barriers'. There is an important balance to be struck between parental freedom in education and the best interests of the child.

- (ii) *Accessibility* requires removing both directly discriminatory barriers to the enrolment of those of one sex from all levels and types of education and, as we shall see, barriers such as cost, which may have indirect gender significance.
- (iii) *Acceptability* implies education that will actually be of use to the child, not only in seeking employment, but also importantly in protecting health and well-being. Sufficient educational opportunities for girls are only the first step. Treating boys and girls in the same way can reinforce, rather than redress social disadvantage as education can serve to underline existing stereotypes of women as unsuited to academic achievement, an image which can be portrayed (often unconsciously) in textbooks showing female role models at home, while men are history makers and intellectual pioneers. The aims of education in human rights law include 'the preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes'. Addressing the implications of this requirement what children learn and why requires the reorientation of education to contribute to gender equality.

The obligation under human rights law that education be *adaptable* to the individual, and not the other way around is revolutionary. It will mean schools that are more inclusive, and assurance that education does not reinforce extant societal patterns that discriminate against certain groups. As girls tend to be subject to multiple discrimination (for example, as a member of a minority group using the national language as a second or third language, and as a girl), this is of particular relevance.

Basic Concepts in all societies men and women, boys and girls have a different status and play different roles. Men and women behave differently, dress differently, have different attitude and interests and have different leisure activities. Contrary to traditionally held beliefs that these differences between male and female behaviour are biologically or genetically determined, recent research has revealed that they are to a large extent socially constructed or based on the concept of gender.

What is Gender? The word was used by Ann Oakley and others in the 1970s to describe those characteristics of men and women, which are socially determined, in contrast to those which are biologically determined.

This distinction between gender and sex has important implications, which are elaborated throughout this manual. Essentially, the distinction between gender and sex is made to emphasise that anything men and women do and is expected of them with the expectation of their sexually distinct function (Impregnation, childbearing and breast-feeding), can change in time and according to changing and different cultural factors.

Gender is a dynamic concept. Gender roles for men and women vary greatly from one culture to another and from one social group to another within the same culture, race, class, economic circumstances, age—all of this influence what is considered appropriate for men and women. As culture is dynamic and socio-economic conditions change overtime, so gender patterns change with them. Sudden crisis like war or famine can radically and rapidly change what men and women do. Sometimes, however, the old attitudes return after the crisis (a women ex-combatants in liberation struggle have found). Sometimes the changes have a permanent impact.

Gender awareness is not a separate or additional issues. It is a way of seeing a perspective-insight which from our understanding of people and society. Gender awareness means looking at things with new eyes, which are constantly open to learning more.

Gender also refers to 'subjective feelings of maleness or femaleness i.e. femininity or masculinity, irrespective of one's sex. This is known as gender identity. It is possible to be genetically of one sex with a gender identity of another sex e.g., trans-sexual identify themselves with the gender of the opposite sex. This implies that one's gender may not

necessarily be synonymous with that of one's sex. One's gender can be determined in many ways e.g. behaviour. In most societies e.g., Humanity, submissiveness etc are considered feminine behaviour and women are expected to behave that way. Men on the other hand, are expected to be dominant aggressive etc. Other determinants of gender may include dress, gestures, occupation, social network and especially the roles played by the sexes in the society.

Gender is the most pervasive form of inequality as it operates across all classes, caste and communities. Yet, while gender quality has been a key objective of education policy for over three decades, it has lacked critical edge in implementation.

Gender is not a women issue; it is a people's issue. Femininity does not exist in isolation from masculinity. The construction and power of the other gender relation are neither natural nor given, they are constructed to make unequal relations seem natural and can be naturalised only under the duress of socialisation. Thus, there is undue pressure on boys and girls to live up to the established norms of masculinity and femininity. While girls endure unwarranted social control, discrimination and domination, boys too suffer from the stereotyping that exists in a patriarchy culture. Discouraged from being emotional, gentle or fearful, they are thrust into the role of breadwinners, protectors and warriors. Thus, unequal gender relations stunt the freedom of all individuals to develop their human beings from existing relation of gender.

Sex as defined by Susan Basow, is a biological term referring to people, animals etc., being either female or male depending on their sex organs or genes. Sex also refers to the differences between individuals that make them male or female.

Contrary to Sex, 'Gender' has a social, cultural and psychological rather than biological connotations. It is defined in term of femininity and masculinity. The proper term for describing sex e.g., are male and female, while the corresponding terms for gender are masculine and feminine. Although the letter may be independent of biological sex, masculinity pertains to the attributes that describes male in the social and cultural context. Hence, the 'normal' 'male has a preponderance of masculinity, while the 'normal' female has a preponderance of femininity. According to Stoller "Gender is the amount of Masculinity or Femininity found in a person.

3.3 Gender and Sex

Gender refers to the array of socially constructed roles and relationships, personality traits, attitudes, behaviours, values, relative power and influence that society ascribes to the two sexes on a differential basis. Whereas biological sex is determined by genetic and anatomical characteristics, gender is an acquired identity that is learned, changes over time and varies widely within and across cultures. Gender is relational and refers not simply to women or men but to the relationship between them.

Sex refers to the biological characteristics that define humans as female or male, while these sets of biological characteristics are not mutually exclusive, as there are individuals who possess both they tend to differentiate humans as males and females.

3.4 Gender Equality

The movement towards gender equality, especially in western countries, began with the suffragette movement of the late 19th century. Then there was a change in relation to women's property rights in marriage. In the 1960s, a more general movement for gender equality developed based on women's liberation and feminising. The issue was women rights. The idea was that women should have equal rights with men. However, actual changes in attitudes continued to focus on specific issues.

The movement resulted in anti-discrimination laws. Changes to attitudes to equality in education opportunities for boys and girls have also undergone a cultural shift. Some changes came about by adopting affirmative action policies. The change has also involved changes to social views, including "equal pay for equal work" as well as most occupations being equally available to men and women. For example, many countries now permit women to serve in the armed forces, the police force and to be fire fighters. Also an increasing number of women are active in politics and occupy high positions in all spheres of life.

Gender Equality also known as sex equality or sexual equality is the goal of the equality of the genders. Stemming from a belief in the injustice of myriad forms of gender inequality. This goal making women's rights equal to men's and also making men's rights equal to women's.

3.5 Gender Inequality

It refers to unequal treatment or perceptions of individuals based on their gender. It arises from differences in socially

constructed gender roles as well as biologically through chromosomes, brain structure and hormonal differences. Gender systems are often dichotomous and hierarchical: gender binary systems may reflect the inequalities that manifest in numerous dimensions of daily life. Gender inequality stems from distinctions, whether empirically grounded or socially constructed.

3.6 Discrimination:

Discrimination can be defined in the following forms:

- Unfavorable treatment based on prejudice, especially race, caste, age or sex.
- Negative discrimination; discriminated against on the basis of religion caste or sex among others.
- Making a distinction, especially unjustly and on the basis of race, caste, age, sex etc.

Empowerment is the action of endowing someone with the ability or power required for a purpose or task. For instance, education is one of the way of empowering the people of India for achieving a better and a higher quality of life. For the educational empowerment for the weaker section of the society, positive discrimination is one of the measures adopted in the constitution of India. *National Policy on Education* and the *NCF* brought out by NCERT. The premise has been that the positive discrimination will gradually bring the children of socially disadvantaged at the same level as that of general population by compensating for the existence of their social disadvantage. Education can be an effective tool for girls empowerment, the parameters of which are:

- (i) Enhance self-esteem and self-confidence of girls.
- (ii) Building a positive image of girls by recognising their contribution to the society, policy and the economy.
- (iii) Developing ability to think critical.
- (iv) Fostering decision making and action through collective processes.
- (v) Enable girls to make informed choices in areas like education, employment and health especially reproductive health.
- (vi) Ensuring equal participation in development process.
- (vii) Providing information, knowledge and skill for economic independence.
- (viii) Enhancing access to legal literacy and information relative to their rights and entitlements in society with a

view to enhance their participation on an equal footing at all the areas.

ACTIVITIES FOR TEACHER

- Compare and contrast the differences in the behaviour of boys and girls in these societies to that of boys and girls in your own society, community.
- What do the differences tell us about gender in contrast to sex?

4. IMPORTANCE OF GIRLS' EDUCATION

Gender inequality in education is extreme. Girls are less likely to access school, to remain in school or to achieve in education. Education helps men and women claim their rights and realise their potential in the economic, political and social arenas. It is also the single most powerful way to lift people out of poverty. Education plays a particularly important role as a foundation for girls' development towards adult life. It should be an intrinsic part of any strategy to address the gender-based discrimination against women and girls that remains prevalent in many societies. The following links will further explain the necessity of girls'/women's education:

- Education is a Right
- Cultural Changes
- Better Health and Awareness
- Poverty reduction.

Everybody has the right to education, which has been recognised since the Universal Declaration of Human Rights (UDHR) in 1948. The right to free and compulsory primary education, without discrimination and of good quality, has been reaffirmed in all major international human rights conventions. Many of these same instruments encourage, but do not guarantee post-primary education. These rights have been further elaborated to address issues like quality and equity, moving forward the issue of what the right to education means, and exploring how it can be achieved. As a minimum states must ensure that basic education is available, accessible, acceptable and adaptable for all (4A scheme). The right of girls to education is one of the most critical of all rights – because education plays an important role in enabling girls and women to secure other rights.

Cultural and traditional values stand between girls and their prospects for education. The achievement of girls' right to education can address some of societies' deeply rooted inequalities, which condemn millions of girls to a life without quality education – and, therefore, also all too often to a life of missed opportunities. Improving educational opportunities for girls and women helps them to develop skills that allow them to make decisions and influence community change in key areas. One reason for denying girls and women their right to an education is rarely articulated by those in charge: that is their fear of the power that girls will have through education. There is still some resistance to the idea that girls and women can be trusted with education. Education is also seen in some societies as a fear of change and now with globalisation, the fear becomes even greater- fear to lose the cultural identity, fear of moving towards the unknown or the unwanted, fear of dissolving in the many others.

Basic education provides girls and women with an understanding of basic health, nutrition and family planning, giving them choices and the power to decide over their own lives and bodies. Women's education leads directly to better reproductive health, improved family health, economic growth, for the family and for society, as well as lower rates of child mortality and malnutrition. It is also key in the fight against the spread of HIV and AIDS.

Educating girls is an important step in overcoming poverty. Inequality and poverty are not inevitable. "The focus on poverty reduction enables the right to education to be a powerful tool in making a change in the lives of girls and women. Poverty has been universally affirmed as a key obstacle to the enjoyment of human rights, and it has a visible gender profile. The main reason for this is the fact that poverty results from violations of human rights, including the right to education, which disproportionately affect girls and women. Various grounds of discrimination combine, trapping girls in a vicious downward circle of denied rights. Denial of the right to education leads to exclusion from the labour market and marginalisation into the informal sector or unpaid work. This perpetuates and increases women's poverty" (Tomasevski, 2005).

The Constitution of India not only grant equality to all citizens including girls/women and forbids any discrimination based on religion, race, caste, sex and place of birth but also empowers the state to practice protective discrimination

in favour of girls/women, children and any socially and educationally backward classes or the SC/ST under the protective discrimination clause, the state (our country) has passed several legislations and initiated special programmes and schemes for the protection, welfare and development of girls/women and children. As per the Directive Principles of State Policy, the Article 45 of our Constitution enjoins that the state shall endeavour to provide within a period of 10 year from the commencement of the Constitution compulsory education for all children until they complete the age of 14 years.

5. IMPORTANT COMMISSIONS AND COMMITTEES ON GIRLS' EDUCATION

- The Secondary Education Commission (1952-53) upholds opening of every type of education to women open to men.
- Report of the Durgabai Deshmukh Committee or national Committee on women's Education (1958-59) recommended that (a) appointment of school mothers in all schools where there is no women teachers, (b) separate lavatory arrangement in every school, and (c) help in cash or kind such as covering the cost of books and stationary school uniform or clothing and other educational equipment to all girls up to middle level,
- Where parents are below certain level of income (d) crèches for sibling, (e) schemes for awarding prizes to the villages which has the largest enrolment and average attendance of girls, (f) two-three prizes in the form of useful articles for regular attendance, (g) attendance scholarship in the form of useful articles to poor girls, ((G) creation of a strong public opinions for girls education, (h) provision of suitable conditions in schools rather than passing of compulsory legislation so that parents cannot be encouraged to sent their daughters to schools, (i) women heads in co-education schools, (j) free and subsidized transport in order to bring middle and secondary schools within easy reach, and (k) suitable hostel facilities, the day boarding and lodging arrangements in these hostels should be cheap and payment in kind should be permitted.
- Report of the committee on the status of women in India (1962-63) suggested incentives to prevent dropouts among girls. The committee to look into the causes for lack of public support particularly in Rural Areas for Girls'

Education and to Enlist Public Cooperation 1967 and committee on differentiation of curricular for boys and girls (1964) focused on appointment of women teachers and to ensure girls enrolment and attendance and provision (grant) of free books, writing materials and clothing to girls.

- The Education Commission (1964-66) fully endorsed the recommendations of National Committee on the Education of women. The Commission emphasised on the following points. (a) Educating Public opinion to overcome traditional prejudices against girl's education, (b) appointment of women teachers, (c) popularising mixed primary schools and opening separate schools for girls at the higher primary stage wherever possible and demand, and (d) providing free textbooks writing materials and if needed clothing also.
- NPE (1986) and POA (1992) upheld the need for adequate support services (water, fuel, fodder and child care) to the promotion of girls education and more provisions of schooling facilities like at least one primary school in each habitation with a population of 300 or more and at least one middle school in each habitation with a population of 500 or more.
- The National Perspective Plan for Women (1988-2000) recommended for women's education on the top priority basis so that women can't attain a comparable level of education by 2000. The plan suggested that (a) Educational programmes need to be restructured and school curricular to be modified to elimination gender bias. (b) Awareness needs to be generated among the masses regarding the necessity of educating girls the media and various forms of communication have to be geared and a fruitful rapport has to be established between the community at large and the educational personnel (c) fifty percent posts in elementary schools should be reserved for women teachers. In every school two women teacher should be appointed. (d) School timings should be flexible and schools must be available within a walking distance i.e., within 3 km and provision of hostel facilities for girl children.
- National Policy on Education (1968) emphasised on "Equalization of Education Opportunity". It has been highlighted that strenuous efforts should be made to equalise

educational opportunity. The Education of Girls should receive emphasis not only on grounds of social justice but also because of accelerating social transformation.

- The UN Development Decade (1975-85) saw growth of institutional mechanism such as the department of women and child development, women's development corporations, integrating women in the mainstream, development of women and children in rural areas; women as special groups for poverty removal, skill development TRYSEM, ICDS, movement from welfare to development and finally to empowerment in the Eighth Plan.
- The National Perspective Plan for women (1988-2000) chalked out the National gender agenda till the turn of the century with a strong focus on rural and disadvantaged women.
- Ramamurthy Review committee towards an enlightened and humane society underscored the need for redistribution of educational opportunities in favour of Girls belonging to rural and disadvantaged section with adequate support service (water, fodder, fuel, child care) and also asked for 50 per cent share for girls in educational resources.
- The National Policy on Women's Employment (2001): The goal of this policy is to bring about the advancement of women. Specifically, the objectives of this policy includes:
 - (i) Creating an environment through positive economic and special policies for full development of women to enable them to realise 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 viz; political, economic, social, cultural and civil.
 - (iii) Equal access to participation and decision-making of women in social, political, economic life of nation.
 - (iv) Equal Access to women health care, quality educational at all levels, career and vocational guidance, employment, equal remuneration, occupational, health and safety, social security and public office etc.
 - (v) Strengthening legal system aimed at elimination of discrimination against women.
 - (vi) Changing societal attitudes and community practices by active participation and involvement of both men and women.

- (vii) Mainstreaming of discrimination and all forms of violence against women and the girls child; and
- (viii) Building and strengthening partnerships with civil society, particularly women's organizations.

6. INTERNATIONAL CONVENTIONS

On 10th December 1948 the general assembly of the United Nations adopted and proclaimed the universal declaration of human rights. The list of human rights elaborated in the declaration provides a common standard of achievement for all peoples and all nations.

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

Whereas it is essential, if man is not to be compelled to have recourse as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.

Whereas it is essential to promote the development of friendly relations between nations.

Whereas the people of the united nations have in the Charter reaffirmed their faith in fundamental human rights in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom

Whereas member states have pledged themselves to achieve, in cooperation with the united nations, the promotion of universal respect for and observance of human rights and fundamental freedoms whereas a common understanding of these rights and freedom is of the greatest importance for the full realization of this pledge.

On 18th December 1979, the convention on the elimination of all forms of discrimination against women was adopted by the United Nations General Assembly. It entered into force as an International Treaty on 3rd September, 1981 and 20 countries had ratified it. By the tenth anniversary of the convention in 1989 almost 100 nations had agreed to be bound by its provision.

The convention was the culmination of more than 30 year of work by the United Nations Commission on the status of women, a body established in 1946 to monitor the situation of women and to promote women's rights. The Commission's work has been instrumental in bringing to light all the areas in which women are denied equality with men. These efforts for the advancement of women have resulted in several declarations and conventions, of which the convention on the elimination of all forms of discrimination against women is the central and most comprehensive document.

Among the International Human Rights Treaties, the convention takes an important place in bringing the female half of humanity into the focus of human right concerns. The spirit of the convention is rooted in the goals of the United Nations to reaffirm faith in Fundamental Human Rights in the dignity and worth of the human person, in the equal rights of men and women. In its Preamble, the Convention explicitly acknowledges that 'extensive discrimination against women continues to exist' and emphasises that such discrimination 'violates the principles of equality of rights and respect for human dignity'. As defined in Article 1, discrimination is understood as "any distinction, exclusion or restriction made on the basis of sex in the political, economic, social, cultural, civil or any other field". The convention gives positive affirmation to the principle of equality by requiring state parties to take "all appropriate measure, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on the basis of equality with men (article 3)".

The commitment to UEE has been reiterating in each 5 year plans. The education Commission (1964-66) the NPE (1968), NPE(1968, and POA (1992) have all emphasized the need to implement the programme of UEE at the earliest.

There have been a number of educational initiatives from the central and the state govt. along with NGOs to achieve the goals of UEE especially after the recommendations of NPE (1986) some of these initiatives are Bihar Education Project (BEP), UP basic education project *Loak Jumbish*, *Shiksha Karmi* project in Rajasthan and District Primary Education programme (DPEP). All these programmes and Projects have special gender focus e.g., one of the criteria for selecting districts to initiate DPEP was low scale literacy.

The Government of India has launched a new scheme known as SSA to incorporate all the existing schemes and programmes related to primary education. The SSA aims to provide the quality elementary education to all children in the age group of 6-14 years by 2010 with special focus on girls and children belonging to disadvantage group and of children with special needs.

Some of the initiatives for girls under SSA are as follows: National Programme for Education for Girls at elementary level (NPEEL), *Kasturba Gandhi Balika Vidyalya* (KGBV), alternative schools etc.

Right to free and compulsory education act,-2009, section 3 provides to every children of the age of 6-14 years the right to free and compulsory education in a neighborhood school till the completion of elementary education.

ACTIVITIES FOR TEACHER

- What are the various measures envisaged in the national policy on education to empower SCs girl ?
- How does RTE-Act addresses the diversify needs of disadvantaged and marginalized group of students at elementary level ?
- How does constitution of India ensure empowerment of SCs girl ?

7. LEGISLATIVE MEASURES TO END DISCRIMINATION AGAINST SCHEDULE CASTE

To give clear expression to constitutional provisions, an impressive range of legislative measures have been enacted to end discrimination against Scheduled Castes. These inter-alia include:

- The Protection of Civil Rights (Anti-Untouchability) Act,1955.
- The bonded Labour (Abolition)Act,1976
- The Scheduled castes and Scheduled Tribes (Prevention of Atrocities) Act,1989
- The Employment of Manual Scavengers and Construction of Dry latrines (Prohibition) Act,1993
- Various Land Reform Acts.

8. IMPORTANT LAWS IN INDIA AFFECTING GIRLS

- The Equal Remuneration Act of 1976 provides for equal pay to men and women for equal work.

- The Hindu Marriage Act of 1955 amended in 1976 provides the right for a girl to repudiate a child marriage before attaining maturity whether the marriage has been consummated or not and not right to property and absolute ownership over her property entitling her to make a "Will" leaving her share of property to her heirs.
- Hindu succession (Andhra Pradesh) Amendment Act, 1955 ensures that rights of the daughter are absolutely equal to that of the son even in cases governed by *Mitakshara* system.
- Indian Succession Act, 1955 provides for uniform succession to all other than Hindus, Sikhs, Jains, Buddhists and Muslims.
- Hindu Adoption and Maintenance Act, 1956 male or female Hindu having legal capacity, can take a son or daughter in adoption.
- The Immoral Traffic Prevention Act of 1956 as amended and renamed in 1986 makes the sexual exploitation of male or female, a cognizable offence.
- An Amendment brought in 1984 to the Dowry Prohibition Act of 1961 made women's subjection to cruelty a cognizable offence. The second amendment brought in 1986 makes the husband or in-law punishable. If a woman commits suicide within seven years of her marriage and it has been proved that she has been subjected to cruelty. Also a new criminal offence of "Dowry Death" has been incorporated in the Indian Penal Code.
- The Factories Act of 1948 (amended up to 1976) provides for establishment of a crèche where 30 women are employed (including casual and contract labourers)
- The Medical Termination of Pregnancy Act of 1971 legalises abortion by qualified professional on humanitarian or medical ground.
- Amendments to criminal law, 1983 provide for a punishment of seven years in ordinary cases or rape and 10 years for custodial rape case. The maximum punishment may go upto life imprisonment.
- A new enactment of Indecent Representation of Women (Prohibition Act of 1986 and the commission of *Sati* (Prevention Act, 1987 have also been passed to protect the dignity of women and prevent violence against them as well as their exploitation.

- The pre-natal diagnostic techniques (Regulation and prevention of misuse) 1994.
- The 73rd and 74th constitutional amendments (1992) gave 33 per cent representation to women in *Panchayats* and *Nagar Palikas* and 30 per cent headships to women in these bodies at the village, block and district levels in rural areas and in town and cities.

9. IMPORTANT LAWS RELATED TO CHILDREN IN INDIA

- Children below the age of 14 years cannot be employed in hazardous work: The employment of children act 1938, The factories Act 1948 amendment in 1949, 1950, 1954, The *Beedi* and Cigar workers Act, 1966.
- The children (Pledging of labour) Act 1933, aims at eradicating the evil of pledging labour of young children by their parents to employees in lieu of loans and advances.
- The Child Marriage Act of 1929, amendment in 1976 to raise the minimum age of marriage for girls from 15-18 years and for boys from 18-21 years.
- Compulsory Primary Education acts have been passed by several states.

10. PROVISION OF NON-DISCRIMINATION

In the India as everywhere else in the world, history and society have been scarred by discrimination and in equality. It was recognition of this and to end such in justice that Part III of the Constitution of our Republic dealing with fundamental Rights contained powerful provisions combat all forms of discrimination, including notably those which were based on race, caste or descent. These provisions of the Constitution include broadly in the following manner for a deeper understanding among teachers. The Constitution of India, the fountainhead for all laws, rules and regulations of the land, confers equal right on both women and men and forbids any (negative) discrimination on grounds only of religion, race, caste, sex or place of birth and further, empowers the state to practice positive/protective discrimination in favour of historically disadvantaged group of population.

Categories for protective discrimination in the Indian constitution are women, children, the scheduled castes, scheduled tribes, other backward class, minorities and the physically challenged.

The constitution of India (Part-III): Fundamental Rights) grants every Indian citizen Right to equality, Right to Freedom, Right against exploitation, Right to freedom of Religion, Cultural and Education rights and the Rights to constitutional remedies for the enforcement of the aforesaid rights.

Constitution provisions related to equality and discrimination on grounds of sex caste, religion.

Article	Constitution of India (1950) Part III : Fundamental Rights
	Rights to equality
14	Equality before law: The state shall not deny to any person equality before the law or the equal protection of the law within the territory of India.
15	<p>Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.</p> <ol style="list-style-type: none"> 1. The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex or place of birth or any of them 2. No citizen shall on grounds only of religion, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regards to <ol style="list-style-type: none"> (a) Access to shops, public restaurants and places of public entertainment, or (b) The use of wells, tanks, bathing <i>ghats</i>, roads and places of public resort maintained wholly or partly out of state funds or dedicated to the use of general public. 3. Nothing in the article or in clause (2) of article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes. <p>Equality of opportunity in matters of Public Employment.</p> <ol style="list-style-type: none"> 1. Nothing in this Article shall prevent Parliament from making any law prescribing in regard to a class or classes of employment or appointment to an office (under the Government of or any local or other authority within, a State or union territory, any requirement as to residence within the State or union territory) prior to such employment or appointment. 2. Nothing in this article shall prevent the State from making any provision for the reservation of appointment or posts in favour of any backward class or citizens which, in the opinion of the State is not adequately represented in the service under the state.

17.	Abolition of untouchability: 'Untouchability' is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of 'untouchability' shall be an offence punishable in accordance with her law.
21	Protection of life and personal liberty: No person shall be deprived of his life or personal liberty except according to procedure established by law.
23	Right against exploitation Prohibition of Traffic in human beings and forced (i) Traffic in human beings and beggar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law. 2. Nothing in this article shall prevent the state from imposing compulsory service for public purposes and in imposing such service the state shall not make any discrimination on grounds only of religion, race, caste, class or any of them.
29(2)	Cultural and Educational Rights: Protection of interests of minorities: No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds only of religion, race, caste, sex, class, language or any of them.
	Part IV: Directive Principles of state policy
38(2)	State to secure a social order for the promotion of fare of people: The state shall, in particular, strive to minimize the inequalities in income and endeavour to eliminate inequalities in status, facilities and opportunities, not only amongst individuals but also amongst groups of people residing in different areas or engaged in different vocations.
44	Uniform civil code for the citizens: The state shall endeavour to secure for the citizens a uniform civil code throughout the territory of India
45	Provision for free and compulsory education for children: The state shall endeavour to provide, within a period of 10 years from the commencement of the Constitution, for free and compulsory education for all children until they complete the age of 14 years.

46	Promotion of Educational and Economic interests of scheduled castes, scheduled tribes and other weaker section: The state shall promote with special care the educational and economic interests of the weaker section of the people and in particular of the SCs and STs and shall protect them from social injustice and all forms of exploitation.
47	Duty of the State to raise the level of nutrition and the standard of living and to improve public health: The state shall regard the raising of the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties and in particular the state shall endeavour to bring about prohibition of the consumption except for medicinal purposes of intoxicating drinks and of drugs which are injurious to health.
51(c)	Promotion of international peace and security: The state shall endeavour to foster respect for international law and treaty obligations in the dealing of organised people with one another.
	Part IV A : Fundamental Duties
51(a)	Fundamental duties: It shall be the duty of every citizen of India (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem. (b) To cherish and follow the noble ideals which inspired our national struggle for freedom. (c) To uphold and protect the sovereignty, unity and integrity of India. (d) To defend the country and render national service when called upon to do so. (e) To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religions, linguistic and regional or sectional diversities to renounce practices derogatory to the dignity of women. (f) to value and preserve the rich heritage of our composite culture. (g) To develop and protect the natural environment including forest, lakes, rivers and wild life and to have compassion for living creatures. (h) To develop the scientific temper, humanism and the spirit of inquiry and reform. (i) To safeguard public property and to adjure violence. (j) To strive towards excellence in all type/spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.

	Part XV: Elections
325	<p>No person to be ineligible for inclusion in or to claim to be included in a special, electoral roll on grounds of religion, race, caste or sex:</p> <p>There shall be one general electoral roll for every territorial constituency for election to either house of Parliament or to the house or either house of legislative of a state and no person shall be ineligible for inclusion any roll for any such constituency on ground only of religion, race, caste, sex or any of them.</p>
330	<p>Part XVI Special provisions relating to certain classes</p> <p>Reservation of seats for Scheduled Castes and Scheduled Tribes in the house of the people:</p> <p>Seat shall be reserved in the house of people for: (a) The Scheduled Castes (b) The Scheduled Tribes except the Scheduled Tribes in the autonomous districts of Assam, and (c) the Scheduled Tribes in the autonomous districts of Assam.</p> <ol style="list-style-type: none"> 1. The number of seats reserved in any state or union territory for the SCs and the STs under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats allotted to that state or UT in the house of the people as the population of the SCs in the state or UTs or of the STs in the state or UT, or part the state or UTs as the case may be, in respect of which seats are so reserved bears to the total population of the state or UTs. 2. Notwithstanding anything contained in clause (2) the number of seats reserved in the house of the people for the STs in the autonomous districts of Assam shall bear to the total number of seats allotted to that state a proportion not less than the population of the STs in the said autonomous districts bear to the total population of the state.
335	<p>Claims of Scheduled Castes and Scheduled Tribes to services and posts: Claims of the members of Scheduled Castes and Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration. In the making of appointments to services and posts in connection with the affairs of the union or of a state.</p>
341	<p>Scheduled Castes</p> <ol style="list-style-type: none"> 1. The president (may with respect to any State or UT) and where it is a state after consultation with the Governor thereof by public notification, specify the castes,

	<p>races or tribes or parts of or groups within castes, races or tribes which shall for the purpose of the Constitution be deemed to be SCs in relation to that state or UTs as the case may be.</p> <p>2. Parliament may by law include in or exclude from the list of SCs specified in a notification issued under clauses (1) any caste, race or tribe or part of or group within any caste, race or tribe, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification.</p>
	Part XIX: Miscellaneous
366 (24)	<p>Definitions: In this constitution, unless the context otherwise requires, the following expressions have the meanings hereby respectively assigned to them, that is to say "SCs" means such castes, races or tribes or parts of or groups within such castes, races or tribes as are deemed under article 341 to be SCs for the purposes of this constitution.</p>

ACTIVITIES FOR TEACHER

- Have you as a teacher ever experienced any form of discrimination against SCs girl in and outside school, if yes describe in 50 words as to how you dealt with such situation?
- Organise a seminar on various issues related to the education of SCs girl and other socially disadvantaged children of India.
- Organise a discussion on how equality of opportunity may help in the empowerment of the socially disadvantaged group.
- Discuss the legislative measures and laws related to the children in your class.

11. FACTORS RESPONSIBLE TO KEEP SCHEDULED CASTE GIRLS OUT OF SCHOOLS

Men still dominate women in every country in the world resulting in widespread discrimination against SC's girls. The impact of unequal power relations and discrimination is often felt most severely when material poverty exists as their increases unlearn ability. Inequality in society inevitably has an impact on the provision and content of education as well as on the ability of SC's girls to enter and remain in school following are the few

reasons of excel scheduled caste girls.

- (i) *Gender discrimination:* Cultural and social beliefs attitudes and practices prevent SC girls from benefiting from educational opportunities to the same extent as boys. There is a powerful economic and social rational for investing in the education of sons rather than daughters as daughters are perceived to less valuable once educated and less likely to abide by the will of the father, brother or husband.
- (ii) *Early marriage and pregnancy:* The low value attached to girl education reinforces early marriage and early pregnancy keeping girls and their children trapped in a vicious cycle of discrimination. Too often marriage is seen as a higher priority than education and the girls who are married (even where they have been forced into early marriages against their will) as well as the girls who are pregnant are excluded from schools.
- (iii) *Violence Against SC girls in schools:* Another key issue around rights to and in education concerns the persisting violence against girls. The violence is not only a direct infringement of human rights as dedicated in the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) but it also plays a role in denying girls the right to access education by being one of the major causes of drop-out among girls.
- (iv) *Schools fail to protect the basic rights and dignity of SC girls:* Violence includes rape, sexual harassment, physical and psychological intimidation, teasing and threats. It may occurs on the way to school or within the school itself and is perpetuated by teachers, parents, person of perceived authority and fellow students.
- (v) *Child-Domestic labour:* Girls are usually needed at home or need to earn money. These are major reasons why SC girls dropout of schools. Girls being employed as child labour bearing the main burden of housework and taking on the role of caring for younger sibling are impacting girls performance and attendance in schools and resulting in physical and mental fatigue absenteeism and poor performance. While educating a boy is generally seen as a sound investment, sending a girl to schools is frequently seen either as bringing no

- gain at all or worse as an actual waste of resources.
- (vi) *Lack of encouragement:* The limited number of female teachers in both primary and secondary schools is a major constraint on girls education. The presence of female teachers especially SCs female teachers both makes girl-friendly and provides role models for girls.

Discrimination and stereotypes in school with scheduled caste girls. The following are examples of the discrimination and stereotypes which prevent girls access to quality:

- (i) Both male and female teachers have low expectations of scheduled caste girls' intellectual skills since it is thought that girls are inherently less intelligent than boys.
- (ii) Teachers ignore SC girls and give less feedback.
- (iii) Teachers frequently report that they enjoy teaching boys more than SC girls.
- (iv) SC girls have low self-esteem and fewer expectations of themselves in and out of school. They think that their future consists primarily of being wives and mothers.
- (v) Women teachers and girls low expectation are reinforced by textbooks, curriculum and assessment material with no female role-models.
- (vi) Boys usually have sufficient encouragement and space to express themselves, girls are not provided with similar arrangements to express themselves.
- (vii) Prizes won by SC girls and their achievements are not as widely reported or publicised as SC general boys.
- (viii) There is a clear tendency to use sexist language, perpetuating discrimination and ability to challenge the persistent violence suffered by SC girls in schools.
- (ix) SC girls suffer sexual assault and harassment by male teachers and classmates.
- (x) Both men and women teachers have low expectations of girls' intellectual skills, since it is thought that girls are inherently less intelligent than boys.
- (xi) Teachers ignore girls and give less feedback. It is claimed that girls have eight times less contact with teachers than boys.
- (xii) Teachers frequently report that they enjoy teaching boys more than girls.
- (xiii) Girls have low self-esteem and fewer expectations of themselves in and out of school; they think that their future consists primarily of being wives and mothers.

- (xiv) Women teachers' and girls' low expectations are reinforced by textbooks, curricula and assessment material, with no female role-models.
- (xv) Boys usually have sufficient encouragement and space to express themselves; girls are not provided with similar arrangements to express themselves.
- (xvi) Prizes won by girls and girls' achievements are not as widely reported or publicised as boys'.
- (xvii) There is a clear tendency to use sexist language, perpetuating discrimination and ability to challenge the persistent violence suffered by girls in schools.
- (xviii) Girls suffer sexual assault and harassment by male teachers and classmates.

ACTIVITIES FOR TEACHER

- List out the problems confronted by SCs girls and remedies thereof.
- What role are you expected to play to ensure a congenial, non-discriminatory environment in and outside classroom learning?

12. CONSEQUENCES OF SEX ROLE STEREOTYPES IN SOCIETY

At the societal level, sex role stereotypes can have negative or positive effects when used as standards by which to evaluate others e.g., stereotype attributed to women have generally led to prejudice and discrimination against women. This is particularly the case in the world of employment. Women may consider to be less reliable as workers because of their child-rearing functions. Men, on the other hand, may be regarded as more reliable employees because they are deemed not to be affected by such functions.

Transmittal of Sex-Role Stereotypes: The main way in which sex role stereotypes are transmitted from one generation to another is through the socialisation process. According to Susan Basow, the socialisation process has what are known as :

- *Socialisation Agents:* PARENTS, TEACHERS, PEERS
- *Socialisation Process:* School, The Media, Language, Play, Art and Music, Religion etc.

Among the socialising agents and forces, the most relevant for our purposes are parents, teachers and the school.

Parents begin to transmit sex-role stereotypes as soon as child is born. Girls and boys are treated differently e.g. they are dressed differently, given different toys (boys are given toy car, airplanes etc while girls are given doll, toy pots, plates and cups),. The toy given to the girls indicate their role as home makers rather than workers.

Teachers reinforce the sex role stereotype to learnt at home. Teachers too have a tendency to treat boys and girls differently through role assignments, rewards and punishment for academic work. Teachers may tend to reprimand boys more severely than girls for doing badly in such subjects as mathematics and science, because they are expected to do better than girls in these subjects.

School transmits a lot of stereotypes about females and males, e.g., certain subjects are taught only to boys or girls e.g., boys are taught technical drawing, wood and metal work etc., while girls are taught domestic science or home economics, secretarial skills etc. Schools also offer different games to girls and boys e.g., girls play net-ball while boys play soccer. Most games played by boys tend to be more competitive than those for girls.

ACTIVITIES FOR TEACHER

- Discuss the sex-role stereotypes on the progress of female and male pupils in schools.
- How are sex-role stereotypes transmitted by teacher and school?

13. WAYS AND MEANS TO IMPROVE GIRLS ACCESS TO EDUCATION

- *Parental and community involvement:* Families and communities must be important partners with schools in developing curriculum and managing children's education.
- *Low-cost and flexible time-tables:* Basic education should be free or cost very little. Where possible, there should be stipends and scholarships to compensate families for the loss of girls' household labour. Also, school hours should be flexible so children can help at home and still attend classes.
- *Schools close to home, with women teachers:* Many parents worry about girls travelling long distances on their

own. Many parents also prefer to have daughters taught by women.

- *Preparation for school:* Girls do best when they receive early childhood care, which enhances their self-esteem and prepares them for school.
- *Relevant curricula:* Learning materials should be relevant to the girl's background and be in the local language. They should also avoid reproducing gender stereotypes.
- *In-service Teacher Training:* Teacher education is the most neglected areas with regard to any special target group. So far, in the whole country, the traditional teacher training programme is going on whether it is at JBT or B.Ed level. By and large these are related to general teacher preparation for the normal school system.
- *There has been special training of in-service nature for teachers of Scheduled Caste:* What is more important is a kind of specialised training through DIETs for the elementary teachers on how to deal with scheduled castes children effectively. Motivate SCs children and enhance their aspiration level use of remedial teaching for these children. Change in curriculum materials and drawing these from ecology within the nature framework, make formative assessment and guide them at right time, make school them at home, allow peer group acceptance through deliberate manipulation and social reinforcement.

14. ROLE OF TEACHERS TO AVOID GENDER BIAS IN TEACHING

Teacher being the pilot of the whole education system has the most significant role to play increasing ambience of equality among the SC girls by providing equal opportunity to each child to participate in the classroom teaching-learning process and other activities in the school.

- (a) Divide your attention equally among the boys and girls in class when providing assistance. Focusing the majority of your attention on one gender group can lead the other to feel inferior, causing deterioration in their self-esteem and self-confidence. Alternate your attention from boy student to girl student as you make your way across the classroom to prevent unintentional distribution of time.
- (b) Avoid separating the class by gender, or assigning different activities to specific genders. Separating a class

by gender reinforces the concept of gender inequality by suggesting boys and girls should be treated differently. Focus on activities that encourage cooperation among the sexes by having boys and girls work with one another to complete assignments.

- (c) Resist promoting gender stereotypes in the classroom by rewarding girls for being neat, clean and orderly, while rewarding boys for being outspoken, active and independent. Tolerating certain behaviours from only one group negatively influences how the two groups socialise with one another. Encouraging a child's good behaviour regardless of the action will deter children from exhibiting gender-specific attitudes.
- (d) Discourage the permissive attitudes that allow sexual harassment to go uncorrected. Teasing that results in negative comparisons to girl, manifesting from how a boy throws a ball or from crying, implies that being a girl is worse than being a boy. Discipline this type of inappropriate behaviour in the same manner as all other types of name calling.
- (e) Avoid using inclusive language and assigning stereotyped jobs in the classroom. The use of the term, "You guys" may be common place, but it unintentionally favours one sex while dismissing the other. When assigning classrooms tasks, avoid having boys carry things while girls clean up in order to discourage the assigning of stereotyped gender roles.
- (f) Avoid showing favouritism toward students whose beliefs coincide with yours. Instead, encourage all students to seek facts and expert opinions that support their views. Rather than showing negative attention toward students with opposite viewpoints, encourage them to stand up for what they believe in as we
- (g) Avoid favouritism not only based on beliefs and inclinations, but also on gender, religion and ethnic backgrounds. If you're a female teacher, for instance, you might want to highlight strong-minded young women in your classroom to encourage them. Keep in mind, however, that favouring them—this is known as "gender bias" -might result in young men in the class feeling inadequate.

The following strategies can be used by teachers to avoid gender bias in classroom teaching-learning process:

- *Avoid the stereotypes:* This can be accomplished by checking textbooks for gender bias, watching for unintended bias in classroom activities and practices, and using gender free language. It is also important to recognise and rectify any gender biases or stereotypes you have absorbed as a teacher.
- *Promoting integration:* Students of both sexes should work together in projects and classroom activities in order to provide cross-sex collaboration. You could also get a sense of how students feel about the cultural climate of the classroom for promoting integrating.
- *Treating females and males equally:* One should provide equal opportunities for both sexes to participate in class and take on leadership roles, establish strong role models, and ensure that all students have the chance to do complex technical work.

Miscellaneous Tips for Teachers

1. Discourage formation of group among students on the basis of caste, religion, race and sex in the classroom such as for exchanging notes having lunch together or playing together.
2. Encourage an environment of mutual respect among students.
3. Strictly ensure indiscriminate behaviour for each child while teaching each as paying equal attention to all children.
4. Ensure that the children from the scheduled caste section are not mocked when they ask a question.
5. Encourage children from the scheduled caste particularly girls students, to participate in extra-curricular activities in school like dance, drama sports etc.
6. Providing special coaching for studies as well as extracurricular activities for the SC Girls so that they could also become state/national level achievers.
7. Have understanding and take interest in the day-to-day problems, academic as well as personal of these children and to solve them to the best of their ability.
8. Apart to above, teachers can use the following teaching strategy to make classroom more viable and interesting in a inclusive approach.

Department OF Education, Pattamundai College
 Signature Sheet of Students ^{Pattamundai}

	Students Name	Class
1	Sujata Sahoo	+3 3rd Year Arts
2	Soubhagyabati Dash	+3 3rd Year Arts
3	Preetima Behera	+3 3rd year Arts
4	Manini Das	+3 3rd year Arts
5	Upasana Samal	+3 3rd Year Arts
6	Sanghamitra Sahoo	+3 3rd year Arts
7	Rudrani Das	+3 3rd year Arts
8-	Soumyarajwan Tripathi	+3 3rd year Arts
9-	Riturani Nayak.	+3 3rd year Arts
10-	Kabita Sahoo	+3 3rd year Arts
11-	Banrita Das	+3 3rd year Arts
12.	Banrita Kap	+3 3rd year Arts
13.	Susmita Torai	+3 3rd year Arts
14	Swaralata Malik	+3 2nd year Arts
15.	Chidananda Mohanty	+3 3rd year Arts
16.	Saemita Das	+3 2nd year Arts
17.	Pritisha Panda	+3 1st year Arts
18.	Om Prakash Panda	+3 2nd year Arts
19.	Anil Kumar Rana	+3 2nd Year Arts
20	Sreikanta Behera	+3 1st year Arts
21	Liparani Khuntia	+3 1st Year Arts
22	Dipanjali Sethi	+3 2nd year Arts
23	Jyoti Bhusan Biswal	+3 2nd Year Arts
24	Ganendra Malik	+3 2nd Year Arts
25	Ankita Sahoo	+3 3rd Year Arts

26	Rojain Jena	+3 2nd year Arts
27	Sruuti Swain	+3 1st year Arts
28	Madhusmita Behera	+3 1st year Arts
29	Priyanka Parida	+3 2nd year Arts
30	Sunita Giri	+3 2nd year Arts
31	Anchana Bal	+3 1st year Arts
32	Sarojini Rout	+3 3rd year Arts
33	Ipsarani Panda	+3 3rd year Arts
34	Rutusmita Sethi	+3 1st year Arts
35	Laxmi priya Mohanty	+3 2nd year Arts
36	UPASANA Barik	+3 1st year Arts
37	Mitali Swain	+3 3rd year Arts
38	Swagatika Rout	+3 3rd year Arts
39	Tulasi Sethi	+3 3rd year Arts
40	Maulanmayee Panda	+3 3rd year Arts
41	Anjana Barik	+3 1st year Arts
42	Swarna prava Nath	+3 1st year Arts
43	Dipti Mayee Sahoo	+3 1st year Arts
44	Priyambada Das	+3 1st year Arts
45	Smrutiprava Biswal	+3 2nd year Arts
46	Lisha rani Malik	+3 1st year Arts
47	Aipanjali Sethi	+3 1st year Arts
48	Rupali Patra	+3 3rd year Arts
49	Sajnasam Malik	+3 3rd year Arts
50	Gopal Barik	+3 3rd year Arts
51	Saunmyaranjan Swain	+3 2nd year Arts
52	Anchana Dalai	+3 1st year Arts



Teachers and student present in the seminar