

# Pattamundai College



## Pattamundai

*Celebrating Golden Jubilee Year*



*A NATIONAL WEBINAR ON*  
“Sociology of Gender : Issues ,  
Perspectives and Challenges”

*Held On 20<sup>th</sup> October 2020*

Organized by:  
DEPARTMENT OF SOCIOLOGY  
PATTAMUNDAI COLLEGE  
PATTAMUNDAI

## REPORT

A national level webinar on the topic, "Gender and Development: Issues, Challenges and Perspectives" was organised by the Department of Sociology, Pattamundai College, Pattamundai at 10.30 a.m on 20.11.2020, under the chairmanship of Prof. Adhikari Laxminarayan Dash, Principal of the college. Two Resource persons of the webinar were Dr Navaneeta Rath, Prof. Department of Sociology, Utkal University and Dr. Dipti Ranjan Sahoo, Prof. Department of Sociology, Lucknow University, Uttar Pradesh. At the outset, Capt. Manoj Parida, Head of Department and Convener of the Webinar introduced the guests and delivered a key note address on the topic. The Principal Prof. Adhikari Laxminaryan Dash formally welcomed the Resource persons and the participants. Mr. Ranjit Keshari Senapati, Reader in Sociology and Co-Convenor of the Webinar invited the resource persons for their deliberations. After the deliberations of the resource persons, a question-answer session was conducted by Mr. R.K Senapati. The webinar was attended by Lecturers, Associate Professors, Academicians, and Research Scholars across the country numbering 440. The webinar was ended with a vote of thanks by Mr. R.K. Senapati, Co-Convenor of the webinar.



OFFICE OF THE PRINCIPAL

Mobile : 9437376724

# PATTAMUNDAI COLLEGE

NAAC ACCREDITED B+ GRADE

PATTAMUNDAI, KENDRAPARA, ODISHA - 754215

Ref No. : ..... 963 .....

Date..... 05/10/2020 .....

To

**Dr Navaneeta Rath,**  
**Professor,**  
**Department of Sociology,**  
**Utkal University, Vani Vihar**  
**Bhubaneswar, Odisha, India.**

**Sub:** Invitation as Resource Person in the National Webinar on  
**"Sociology of Gender: Issues, Perspective and Challenges"**, at  
10.30 a.m. on 20<sup>th</sup> October 2020 at Pattamundai College,  
Pattamundai.

Sir,

It is my pleasure to invite you as resource person in the webinar  
on topic **"Sociology of Gender: Issues, Perspective and Challenges"**  
to be organised by **Department of Sociology, Pattamundai College,**  
**Pattamundai** at 10.30AM on the 20<sup>th</sup> October 2020.

Your kind consent in this regard is highly solicited.

Kindly send your CV and a passport size photo for the webinar.

**Principal**  
**Pattamundai College**





*Cap. Manoj Kumar*  
*Principal*  
*5.10.20*

Principal Pattamundai College <pattamundaicollege@gmail.com>

### Invitation as Resource Person

2 messages

Principal Pattamundai College <pattamundaicollege@gmail.com>

Mon, Oct 5, 2020 at 1:06 PM

To: navaneeta.rath@gmail.com

Principal  
Pattamundai College  
[pattamundaicollege@gmail.com](mailto:pattamundaicollege@gmail.com)

 INV-1.pdf  
176K

navaneeta rath <navaneeta.rath@gmail.com>

Mon, Oct 5, 2020 at 3:44 PM

To: Principal Pattamundai College <pattamundaicollege@gmail.com>

Respected Sir,  
Thank you for your invitation. I am giving my consent to join the webinar. My brief bio and photo is attached herewith . Regards  
Navaneeta Rath

On Mon, 5 Oct 2020 at 13:06, Principal Pattamundai College <pattamundaicollege@gmail.com> wrote:

Principal  
Pattamundai College  
[pattamundaicollege@gmail.com](mailto:pattamundaicollege@gmail.com)

#### 2 attachments



download.jpg  
4K

 Brief CV (1).doc  
40K



Principal Pattamundai College <pattamundaicollege@gmail.com>

### Invitation as Resource Person

2 messages

Principal Pattamundai College <pattamundaicollege@gmail.com>

Mon, Oct 5, 2020 at 1:07 PM

To: sahu.dr@gmail.com

*Capt. Manoj Pandey*  
*D R Sahu*  
*6-10-20*

Principal  
Pattamundai College  
[pattamundaicollege@gmail.com](mailto:pattamundaicollege@gmail.com)

INV-2.pdf  
143K

D R Sahu <sahu.dr@gmail.com>

Mon, Oct 5, 2020 at 9:27 PM

Reply-To: drsahu123@rediffmail.com

To: Principal Pattamundai College <pattamundaicollege@gmail.com>

Thank you for you email and invitation. I give my consent  
Look forward to meeting you virtually on the scheduled date.  
Please find my brief CV in attachment  
Regards

D R Sahu

On Mon, Oct 5, 2020, 13:07 Principal Pattamundai College <pattamundaicollege@gmail.com> wrote:

Principal  
Pattamundai College  
[pattamundaicollege@gmail.com](mailto:pattamundaicollege@gmail.com)

### Brief Biodata

**Name :** Navaneeta Rath

**Designation :** Prof. in Sociology and Director, School of Women's Studies, Utkal University

**Qualification :** M.A., M.Phil and Ph.D. in Sociology(Utkal University)

**Post Doctoral in Sociology:** University of Wuppertal, Germany

**Phone No. :** 09437211588

**E-mail ID :** [navaneeta.rath@gmail.com](mailto:navaneeta.rath@gmail.com)

**Area of Interest:** Sociology of Gender, Child Rights and Sociology of Education

**Courses taught:** Sociology of Globalisation, Sociology of Environment and Climate Change, Research Methodology

#### Research guidance:

- a. MPhil Guidance - 13 students
- b. Ph.D Guidance-08 awarded, 03 submitted and 6 continuing

#### Selected Research Papers in Peer Reviewed Journals

Sl no.	Year of publication	Authors	Title of the paper	Name of the Journal	volume and page number	Publisher	ISSN Number  Impact factor if any
1.	2020	Biswal, Barsha and Rath Navaneeta	Domestic violence: Unfolding the realities and Breaking the Myths	Journal of the Social Sciences	Vol No. 48(3), July 2020, pp342-354	Academic Publication Council (APC), Kuwait	ISSN 02531097 COSMOS <i>Impact Factor:</i> <i>6.120</i> <i>(2019)</i>
2.	2020	Biswal, Barsha and Rath Navaneeta	Domestic Violence Research: Formidable Challenges, Responses	GIS Business	Vol-15-Issue-4- April-2020, pp406-418	ABC Verlag, Switzerland	ISSN: 1430-3663 Hi index -3

			Innovated and the Lessons Learned				
3.	2020	Rath Navaneeta	Declining Labour force Participation among Women in India: Exploring the Unexplored	Mahila Prastitha	Volume: 5 Issue: 4 April - June 2020 pp01-17	Mahila Prastitha Publications	ISSN No.(P)-2454-7891, Impact Factor: 2.2225
4.	2020	Biswal,Barsha and Rath Navaneeta	The Theoretical Discourses on Domestic Violence: A Critical Insight	Desh Vikash	Volume: 7 Issue: 1 April - June 2020, pp80-96	Desh Vikas Publications	ISSN: 2394-1782 Impact Factor: 2.2376
5.	2019	Kalinga,Kirti K.and Rath Navaneeta	A comparative assessment of climate change related knowledge and perception of Coastal and Tribal community	Library Philosophy and Practice (e-journal)	<a href="https://digitalcommons.unl.edu/libphilprac/3602">https://digitalcommons.unl.edu/libphilprac/3602</a> , (Winter)11-5.2019	<u>University of Nebraska - Lincoln</u>	ISSN-1522-0222
6.	2019	Pattnaik Annapurna and Rath Navaneeta	Status of Children in Care Homes in Odisha A Socio-legal Analysis	Library Philosophy and Practice (e-journal)	<a href="https://digitalcommons.unl.edu/libphilprac/3602">https://digitalcommons.unl.edu/libphilprac/3602</a> , (Summer) 6-7-2019	<u>University of Nebraska - Lincoln</u>	ISSN-1522-0222
7.	2019	Kalinga,Kirti K.and Rath Navaneeta	Interrogating Climate Change through the Cultural Theory of Risk	Adalya Journal	<a href="http://adalyajournal.com">http://adalyajournal.com</a> , Web of Science Group, volume-8-issue-10-october Page No : 1477 - 1482	Suna ve Inan Kirac Akdeniz Medeniyetleri Arastirm	ISSN-1301-2746 impact factor 5.3

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8.	2018	Rath Navaneeta and Pandey Annapurna	The Role of Non State Actors in Ensuring Indigenous Right to Education in an Era of Neo liberalism: an Experiential Account from India	ABYAYALA, REVISTA SOBRE ACESSO À JUSTIÇA E DIREITOS NAS AMÉRICAS	V.2, No.1	Dossier, BRASÍLIA	ISSN 2526-6675
9.	2018	Mohapatra, Umakanta and Rath, Navaneeta	Voluntarism In Odisha: The Indigenous And Exogenous Traits	International Journal of Recent Scientific Research	Vol. 9, Issue, 2(G), pp. 24265-24272, February, 2018,  DOI: <a href="http://dx.doi.org/10.24327/ijrsr.2018.0902.1629">http://dx.doi.org/10.24327/ijrsr.2018.0902.1629</a>	IJRSR	ISSN: 0976-303  pp24265-24271
10.	2018	Mohapatra Umakanta, Sucheta Priyabadini and Rath Navaneeta	Genesis of Voluntarism in Odisha: A Socio-Archaic Trace	The Eastern Anthropologist	Vol. 71:1-2	<u>Ethnographic and Folk Culture Society</u>	ISSN: 0012-8686  pp209-233 Impact factor,0175  pp 209-232
11.	2017	Rath Navaneeta and Panda, Sasmita	Traditional Hand-woven Khandua of Nuapatna and Maniabandha -A Navigation into its Ancestry and Analyzing the Present	International Journal of Advance Research and Innovative Ideas in Education	Vol-3 Issue-4	IJARIIIE	ISSN(O)-2395-4396

12.	2017	Navaneeta and Panda, Sasmita	Over viewing the Literature on Handlooms and Detecting the Grey Areas	Desh Vikash	Volume-4, Issue-2, July-September, PP202-216	Desh Vikas Publications	ISSN-2394-1782 Impact Factor: 2.2376
13.	2017	Rath Navaneeta and Mishra Subhra	Globalisation and Consumer Rights: the Developments, Debates and Defence	GE-International Journal of Management Research	Vol. 5, Issue 4, April	Association of Academic Researchers and Faculties	ISSN:2321-1709 Impact factor-5.779
14.	2017	Rath Navaneeta and Mishra Subhra	Gender Divide in Science: Breaking the Glass Ceiling	International Journal of Research in Sociology and Anthropology	Volume 3, Issue 1	IJRSA	ISSN 2454-8677 Pp1-8
15.	2016	<b>Rath, Navaneeta</b>	Energy Use Pattern in the Poor Households and Its Impact on Empowerment: a Study in the Urban Slums of Bhubaneswar	Journal Of Humanities And Social Science	Volume 21, Issue 5, Ver. 4 ,May	International Organization of Scientific Research (IOSR), JHSS	ISSN: 2279-0837 PP 53-61 Impact factor-4.621
16.	2016	<b>Rath, Navaneeta</b>	Gender Budgeting: A Means to Attain Gender Equality	Mahila Prastitha	Vol.1 Issue, 4, April-June	Mahila Prastitha Publications	ISSN 2454-7891
17.	2016	Rath Navaneeta and	Impact of Globalization on the Urban Informal	Imperial Journal of Interdisciplinary Research	Vol-2, Issue-6	IJIR	E- ISSN: 2454-1362 Impact Factor: 3.7

		Mishra Subhra	Economy: A Study of the Women Craft Workers of Odisha				
18.	2016	Rath Atashi and Rath Navaneeta	Farmers' Suicide : Trends and Trials	International Journal of Research in Social Sciences	Vol.6 Issue10 October		ISSN-2249 2496
19.	2016	Basu(Sen ), Nandini, Mohanty, Kalyani and Rath Navaneeta	Sanitation Workers in India: Indispensability vrs. Invisibility	Social Vision	vol.3 Issue 1 April- June	Desh Vikas Publications	ISSN - 2349-0519 <i>Impact Factor:</i> 2.3222
20.	2015	Satpathy, J. and Rath, N	Clinical Reflections On Some Models In Absenteeism	International Technology and Innovation Research	Volume 01, Issue 02, Edition 01, June	<a href="http://ijir.org/">http://ijir.org/</a>	ISSN (print): 0219-8770 <i>Impact Factor:-</i> 2
21.	2015	Rath, Navaneeta	Abused Children in Schools: The Need and Means of Counseling	Journal of Social Work Research	July	Sage	<i>ISSN:</i> 1468-0173 <i>Impact Factor</i> 1.275

Books authored- 04

Books edt. -05

Research project Completed:18

**Professional Experience-31 years of teaching and research**

**Administrative experience- Director, School of Women's Studies 2011-2013 2018 till date**

**Conference/Seminars organized-**

1. **Women and Environment: National Seminar (2013), sponsored by U.G.C.**
2. **Four Regional consultations for drafting the Odisha Child Policy (2016&2017), sponsored by UNICEF and OSCPCR**
3. **One State Consultation for drafting the Odisha Child Policy(2018), sponsored by UNICEF and OSCPCR**
4. **Three state level Gender Budgeting Workshops (2018-2019) , sponsored by Gender Budgeting Division, Ministry of WCD, Government of India**
5. **Workshop on combating Violence against Women (2019), sponsored by NIPCID**
6. **One national level and two state level training workshops on” Revisiting gender Budgets to Balance for Better”**

**Invited talks delivered:**

- **At Gopabandhu Academy of Administrative Training**
- **At Madhusudan Academy for Accounts Training**
- **At SUM Nursing College**
- **At C.V.Raman college of engineering**
- **At main branch of Syndicate bank on International Women’s day**
- **At ABS Academy , Durgapur**
- **At R.B.I.,Bhubaneswar**
- **At KITT**
- **At OXFAM ,India as a panellist**
- **Other important activities:**

**Professional Skills:**

- **Trainer on Gender Issues**
- **Trainer on Qualitative Field Research**

**Consultant to:**

- **International Labour Organisation**
- **OPEPA**

- **Task Force on Children Government of Odisha**

**Membership in different Bodies-----**

- **Member DRC, Utkal University of Culture**
- **Member, Board of Studies & SRC Utkal University of Culture**
- **Member, Board of Studies of Ravenshaw University**
- **Member, Board of Studies of Ramadevi Women's University**
- **Member, Board of Studies of B.J.B. Autonomous college**
- **Member, Board of Governors VISWASS**
- **Member, Organ Transplant Committee of Kalinga Hospital**
- **Member ,Internal Ethics Committee of AIIMS**
- **Member ,Stem Cell Research Ethics Committee of AIIMS**
- **Member of the Governing body of Sikshasandhan**
- **Chancellor's Nominee to the Academic Council of Rama Devi Women's University**
- **Member, D.R.C.NISER**

**Member in Editorial Boards and Reviewer:**

- **SEARCH, DDCE, Utkal University**
- ***Journal of Social Sciences' (JSS), Kamla-Raj Enterprises' journals, co published by Taylor & Francis, UK***

**9. Other Information**

- **Member O.B.C. Commission, Odisha**

डॉ. डी.आर. साहू  
प्रोफेसर  
Dr. D.R. Sahu  
Professor

लखनऊ विश्वविद्यालय  
लखनऊ २२६००७ (उ.प्र.) भारत  
University of Lucknow  
LUCKNOW-226007 (U.P.) INDIA



### Curriculum Vitae

Name: DIPTI RANJAN SAHU

Date of Birth: 17.07.1967

Professor, Department of Sociology, University of Lucknow, Lucknow, 226007 U.P

Email: [sahu.dr@gmail.com](mailto:sahu.dr@gmail.com) 0522-2741515(R) Mobile - 9415014116/700782961

- Received education at Ravenshaw Collegiate, Ravenshaw College, Utkal University(Odisha), H,S,S, Department, IIT Kanpur & University of Lucknow (Ph.D.)  
First class throughout with distinction, University rank and scholarship)
- More than 28 years of teaching and research experiences. More than 10 years as Professor of Sociology at Ravenshaw and Lucknow University
- Five years of Headship in the Department of Sociology at Ravenshaw University, Cuttack, Odisha(2010-12) and University of Lucknow (2016-19)
- Represented National subject association in the capacity of Secretary (2018-19), Member, Managing committee (2012-17) and Convener, Research Committee-17 on Social Movement (2012-15) of Indian Sociological Society, New Delhi.
- Subject Expert for Sociology, Indian Council of Cultural Relations, Government of India, Utarakhand Public service commission, U.P Higher Education, Jharkhand Public Service commission, West Bengal Public service commission and many other Indian Universities
- Members of Academic council, Executive Council, External member of Board of studies of various universities and Chairman, Board of Studies

**डॉ. डी.आर. साहू**  
प्रोफेसर  
**Dr. D.R. Sahu**  
Professor

**लखनऊ विश्वविद्यालय**  
लखनऊ 226007 (उ.प्र.) भारत  
**University of Lucknow**  
LUCKNOW-226007 (U.P.) INDIA

- **Areas of specializations:** Development, Gender ,Movement Studies, Social Auditing & Monitoring & Evaluation
- Successfully led a team of academic professionals in hosting the **36<sup>th</sup> Indian Sociology Congress- 2010** while working as Professor and Head, Department of Sociology at Ravenshaw University, Cuttack, Odisha
- Similarly hosted the **43<sup>rd</sup> Indian Sociology Congress-2017** at Lucknow University as its Organizing Secretary.
- Elected as one of the **honorary Board of Directors of International development organizations CARAM ASIA** based at Kuala Lumpur (2017-till date).
- Successfully organized more than 35 national seminars and workshops on various themes
- Represented **international academic body as Secretary & Treasurer of Research committee- 48 (social movement) of International Sociological association 2014-16** and now serving as a member of its Executive board (2018-22),
- Served as **Joint Secretary** of Ethnographic & Folk Culture Society, Lucknow; **Regional Secretary**, Indian Anthropological Association, New Delhi and **Established Orissa Sociological Society** , as a registered academic body in Ravenshaw University in 2010
- My **publications** include **Sociology of Social Movement (ed), SAGE, 2012** and recently, **People;s Protest and Social Change RAWAT Publications 2021** and more than 25 research papers.
- Serving as a member of the **Editorial Board of reputed journals, Sociological Bulletin and Samajshastra Sameekshya** published by SAGE, New Delhi. **International Journal of Youth** , Editor of **E -Newsletter, Indian Sociological Society**
- Completed more than **25** research and action projects sponsored by different International and National Agencies and extended consultancies to various Central and State Governments..
- Guided & supervised **20 Ph.D. & 30 M. Phil. Students (awarded)** and **one international Fulbright fellow and 10 post doctoral UGC and ICSSR fellows.**
- **International academic visits**\_to USA , Canada, Sweden, Nepal, Bangladesh, Thailand, Malaysia, Japan, China and Austria.

डॉ. डी.आर. साहू  
प्रोफेसर  
Dr. D.R. Sahu  
Professor

लखनऊ विश्वविद्यालय  
लखनऊ 226007 (उ.प्र.) भारत  
University of Lucknow  
LUCKNOW-226007 (U.P.) INDIA

- **Various administrative responsibilities** : Assistant & Additional Proctor, Assistant Provost, Program Coordinator, Social Engineering Course, Department of Sociology, University of Lucknow, 2006-2010, Convener, Admission Committee, Ravenshaw University
- Represented Teachers association of University of Lucknow as a faculty representative, Joint Secretary and Vice President
- Visiting Professor, Department of Sociology, Savitri Bai Phule University , Pune 2019
- Involved in various socio- cultural activities in U.P. and Odisha
- Contributed 2.25 crore ( raised in Lucknow ) to Chief Minister, Sri Naveen Patnaik, Government of Odisha in 2000 and distributed 120 truck load of relief materials in 5 cyclone affected districts of Odisha in the capacity of secretary of Lucknow Odia Samaj, Lucknow.
- Media Interface: Commentator on current Political, Social, Cultural issues and events on TV/News Channels



**(Dipti Ranjan Sahu)**



**DEPARTMENT OF SOCIOLOGY  
PATTAMUNDAI COLLEGE , PATTAMUNDAI**



Organises a

**National Webinar on  
Sociology of Gender: Issues, Perspectives and  
Challenges**

Date: 20.10.2020 , Time:10.30 A.M.



**RESOURCE PERSON**

**Dr. Navaneeta Rath**  
Professor, Dept. of Sociology Utkal University  
& Director, School of Women's Studies, Utkal  
University.



**RESOURCE PERSON**

**Dr. Dipti Ranjan Sahu**  
Professor,  
Dept. Of Sociology,  
Lucknow University



**Prof. A.L.N Dash**

**Principal**  
Pattamundai College  
Pattamundaï



**Capt. Manoj Parida**  
Reader & Convenor



**Mr. R.K.Senapti**  
Reader & Co-Convenor

**Free-Registration, E-Certificates will be issued to the participants,**

**Platform Zoom**

# Gender and Development : The Changing Approaches

Navaneeta Rath  
Professor in Sociology,  
Utkal University, Vani Vihar

## Why Gender Development became a concern?

- Patriarchy
- Gender bias
- Gender stereotypes
- Gender Asymmetry
- Gender slavery
- Development benefits became male centric
- Accommodating both the gender groups in the process of development as an International commitment.
- Thinking on gender started from post second world war period followed by the period of decolonization.

### The Paradigms in Gender Development discourse

- Started in 1950s and took real momentum in 1970s.
- The two major paradigms in "Gender and development" discourse are the welfarist and the developmentalist approach.
- The welfarist approach comprises of WAD and WID. WID gives a coverage to Equity Approach, Anti-poverty Approach and Efficiency Approach
- The Developmentalist approach includes Gender & Development (GAD) and Empowerment

### The Welfare Approach

- The welfare approach addresses women solely in their reproductive role as mothers and wives, and ignores women's productive and community managing roles entirely.
- The welfare approach remains restricted to social welfare concerns such as nutritional training, food aid, education mother child health programmes, family planning programs and home economics".
- The welfare approach was most popular between 1950 and 1970.
- The welfarist approach comprises of WID and WAD. WID gives a coverage to Equity Approach, Anti-poverty Approach and Efficiency Approach.





# WID




WID approach dates back to the early years of 1970s

- The prevailing belief among the development theorists and the gender theorists- women had not only been left out of development but had also become even more disadvantaged as a result of the ongoing development programmes and projects.
- This approach has its origins the influential work *Woman's Role in Economic Development* by the Danish economist Ester Boserup (1970).
- Boserup argued the process of modernization was anti-women. It was gradually sidelining the women from the process of development and was limiting their outdoor economic participation in a visible manner.
- So, they demanded a better integration of women into the economic system. The term WID became popular particularly throughout the United Nations Decade for Women (1976-1985) which was initiated following the First World Conference on Women held in Mexico city in 1975.
- The World Bank became the pioneering international organization to recognize the need for Women in Development, appointing a WID Adviser in 1977.
- The first major success of the WID movement was the 1973 Percy Amendment to the US Foreign Assistance Act which spelt out that the assistance granted by the US Agency for International Development (USAID) should "provide special attention to those programmes projects and activities which integrate women into the national economies of foreign countries, thus improving their status and assisting the total development effort".

**Criticism:**

- The WID approach concentrated very narrowly on the inequalities between men and women and ignored the social, cultural, legal and economic factors that give rise to those inequalities in society. So, critics commented that the attempt of WID approach to bring women issues into the development agenda without addressing their roots is a fallacious attempt.



<h3 style="text-align: center;">The Equity Approach</h3> <ul style="list-style-type: none"> <li>The equity approach is based on the assumption that economic growth has always been detrimental to the status of women.</li> <li>So, it makes an advocacy for the equal distribution of development benefits between men and women.</li> <li>It advocates for equal opportunity for women</li> </ul>	 <h3 style="text-align: center;">The Anti poverty Approach</h3> <ul style="list-style-type: none"> <li>The Anti-poverty approach targeted at reducing the existing inequalities between men and women by reducing the income inequalities.</li> </ul>	<h3 style="text-align: center;">The Efficiency Approach</h3> <ul style="list-style-type: none"> <li>Became popular in the 1980s.</li> <li>The efficiency approach regards women's productive capacities are kept as the unutilized and underutilized asset for development.</li> <li>To them development becomes more delivering when women's contributions to the process is taken into account. Women should be treated as the "Effective, Visible and Vital" contributors.</li> </ul>  
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# WAD

The Women and Development approach arose in opposition to WID in the latter part of the 1970s.

- It departs from the WID approach in arguing that women had always been an integral part of the development process by contributing significantly to the care and production economy.
- They criticise patriarchy, modes of production and marginalisation of women.
- Major approaches are capacity building, women exclusive programme designing and credit supply.
- Transformational Approach for creation of leadership.
- Development by women and for women.

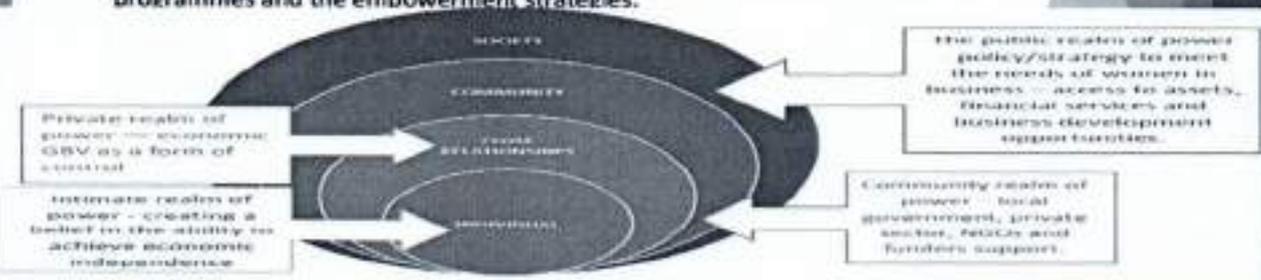
**Criticism:**

The WAD approach tends to see women as a class and gives little attention to the differences among women. The vital point of intersectionality i.e. with the concerns of class, ethnicity, etc have been downplayed by these theorists.



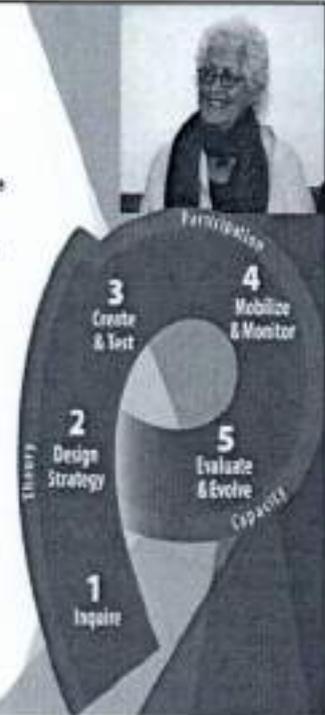
## The Developmentalist Approach:

- The developmentalist approach developed in the mid 1980s as a replacement for the welfarist approach.
- The developmentalist approach demanded as members of the society, women have every right to design development, direct development and to reap the benefits of development equally with the men.
- The Developmentalist approach insists upon "Gender and Development" programmes and the empowerment strategies.



### Gender And Development

- The main focus of GAD is gender mainstreaming and it proposes top-down state intervention can play a major role in women's emancipation.
- The GAD framework owes its origin to the works of Caroline Moser who developed the Moser Gender Planning Framework while working at the Development Planning Unit of the University of London.
- The major focus of the Moser framework includes gender role identification, gender needs assessment, disaggregating control of resources and decision making within the households, planning for balancing the triple roles of reproduction, production and community management.
- The GAD approach to development looks at the unequal relations women face in the society and the prevalent inequitable distribution of esteem, power and economic resources. The ultimate goal of the GAD approach is to create equitable and sustainable development for both men and women and to make them equal participating members in the decision-making process.
- The GAD approach sets out to ensure legal changes to laws that discriminate against women's rights. Inheritance and property rights.
- Criticism:
  - The GAD approach is criticized for over emphasizing the social differences between men and women without providing equal weight age on the bonds between them and the potentials they have for change.



### Empowerment Approach

- Empowerment approach is considered to be the most critical and the most promising among all the approaches.
- Instead of top-down state policies, it relies on bottom-up movements of the grass-root people.
- The main thrusts of empowerment approach are awareness generation, political mobilization and to acquire "created space" not "invited space".
- Particularly, DAWN (Development Alternatives with Women for a New Era), which is a "network of activists, researchers and policymakers" from the Third World has an important contribution for the genesis and growth of this approach.
- The concept of empowerment be broken down and analyzed in terms of assets (avoir – knowledge (savoir) – capacity (pouvoir) – will (vouloir).



Caroline Moser makes the conceptual distinction between practical gender needs and strategic gender needs.

## PGN

- Practical Gender Needs (PGN) tends to be immediate and short term.
- It is unique to particular women.
- It is related to daily needs, food, housing, income, health, children etc.
- It can be easily identifiable by women.
- It can be addressed by provision of specific inputs such as food, hand pumps, clinics etc.
- It can be addressed by involving women as beneficiaries and perhaps as participants.
- It can improve condition of woman's lives.
- It generally does not alter traditional roles and relationships.

## SGN

- Strategic Gender Needs (SGN) tends to be long term.
- It is common to almost all women.
- It is related to disadvantaged position, subordination, lack of resources and education, vulnerability to poverty and violence etc.
- Strategic gender needs aim at reducing the disadvantages of the women by empowering and emancipating them but, they are not easily identifiable by them and require policy intervention.
- It can be addressed by consciousness raising, increasing self confidence, education, strengthening women's organisations, political mobilisation etc.

### GEM

- GEM "refers to the opportunities through which women are actually able to achieve equality with men".
- The parameters of GEM are:
  - the share of parliament seats occupied by women.
  - the proportion of legislators, senior officials and managers who are women.
  - the female share of professional and technical jobs.
  - the ratio of estimated female to male income.

### GDI

The measures of GDI are:

- 'longevity' (female and male life expectancy at birth)
- 'knowledge' (female and male literacy rates, and female and male combined primary, secondary and tertiary enrolment ratios)
- 'decent standard of living' (estimated female and male earned income)

Gender Inequality Index (GII) is a new index for measurement of gender disparity that was introduced in the 2010 Human Development Report  
Gender Gap Report

## FACT-SHEET ON WORLD'S WOMEN

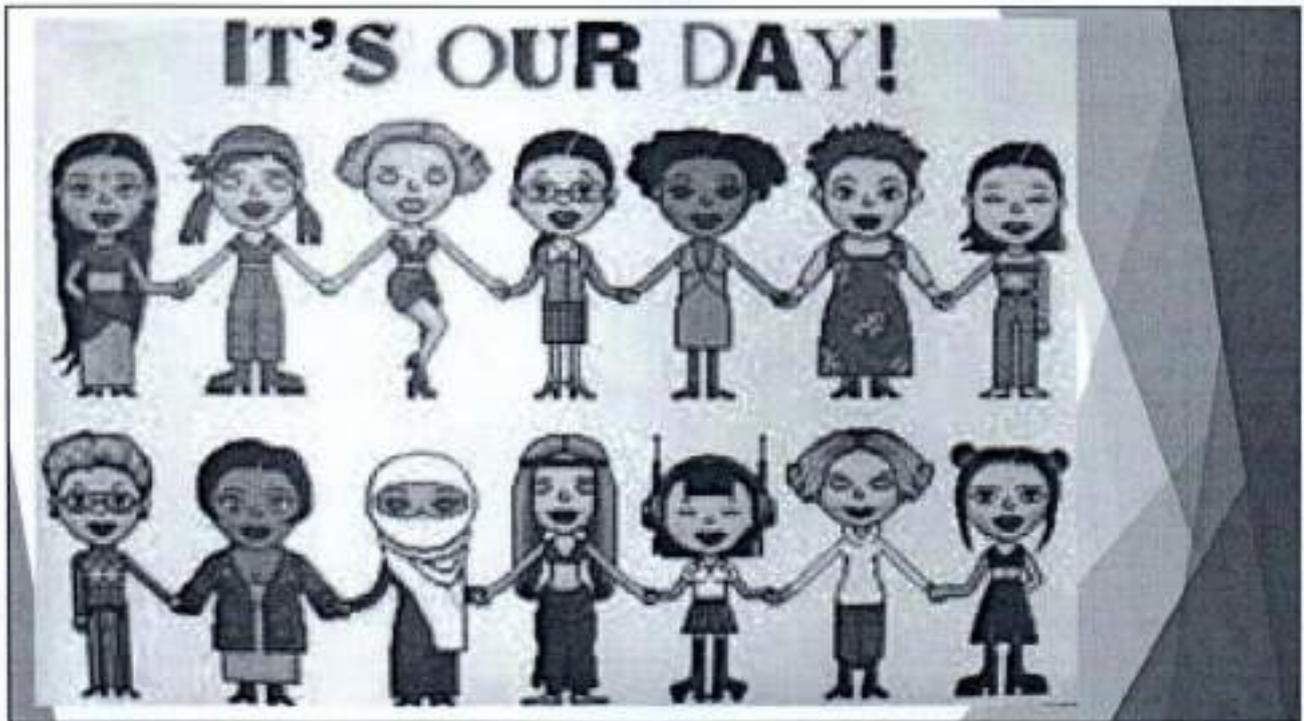
- Every 90 seconds, one woman dies during pregnancy or child birth. Women make up 80% of all refugees and displaced people.
- Women are largely excluded from formal peace processes. Only 1 in 11 participants of peace negotiations since 1992 were women.
- Women make up more than 50% of the global population, but fill less than 20% of all parliamentary seats.
- More than 16.4 million women in the world have HIV/AIDS.
- Women account for 70% of the population living in absolute poverty (on less than \$1.00 a day).
- Tens of millions of girls have been aborted, killed, undernourished, or terribly neglected due to their gender.
- 311 million working age women continue to live and work in countries without legal protection.

- Every year, 60 million girls are sexually assaulted at, or on their way to school.
- Women and girls are 80% (540,000) of the estimated 800,000 people trafficked across national borders annually with the majority (505,600) trafficked for sexual exploitation.
- At least 60 million girls are 'missing' from various populations - mostly in Asia - as a result of infanticide, neglect or sex-selected abortions.
- Between 100 and 140 million women and girls alive today have been subjected to Female Genital Mutilation.
- Today, the world houses about 900 million illiterates and 2/3 rd among them are the women.
- It is estimated that there are about 1.2 billion people living below poverty world wide and 70% of them are the women.

**Roles, Rights, Resources,  
Relations-Normative changes**

**Institutional changes**

**Policy Changes**



## LECTURE NOTES ON FEMINISM

Prof. D R Sahu  
University of Lucknow

### **Bias & Sexism: Implications for Women:**

Political:	<p>Low representation of women in politics, bureaucracy, law and police.</p> <p>Lack of political will to frame and implement laws safeguarding rights of women.</p> <p>Reluctance of state to intervene in families in favor of women.</p>
Economic:	<p>Minimum participation of women in income generation activities.</p> <p>Devaluation of women work related to home, child and health care.</p> <p>Discrimination of women in terms of employment and wages.</p> <p>Restricted entry of women in education and technical training opportunities. Limited access of women in property, land and other assets.</p> <p>Implied division of occupation on the basis of sex.</p>
Familial / Cultural	<p>Preference for male child.</p> <p>Practice of sex-related abortions and female infanticide.</p> <p>Neglect and deprivation of female child in relation to education and health.</p> <p>Prevalence of work overload among females.</p> <p>Marriage considered a sacrament.</p> <p>Customs related to marriage tilted against women.</p> <p>Reluctance of men to participate in the process of parenting.</p> <p>Sanction for the use of physical power of men over women,</p> <p>Subjugation of elderly women to abuse for economic reasons.</p> <p>Glorification of virtues such as patience, morality and sacrifice in women.</p> <p>Glorification of the role of wife and mother and neglect of women as a person.</p> <p>Interpretation of religious dogmas to subdue women.</p>
Legal	<p>Laws related to marriage, maintenance, custody and divorce, tilted against women.</p> <p>Lack of legal literacy among women.</p> <p>Expensive and slow litigation process.</p>
Biological:	<p>Prevalence of the concept of purity and pollution related to female sexuality.</p> <p>Women seen as a reproductive unit rather than an individual identity.</p> <p>Lack of control of decision related to reproduction and access to reproductive health.</p> <p>Lack of medical research related to women health.</p> <p>Glamorizing women as sex symbols in media.</p>

**### Masculinity:** Characteristics; Janet Saltzman Chafetz

(1974, 35-36) describes seven areas of masculinity.

Physical	Virile, athletic, strong, brave. Unconcerned about appearance and aging;
Functional	Breadwinner, provider for family as much as mate.
Sexual	Sexually aggressive, experienced. Single status acceptable.
Emotional	Unemotional, stoic, the proverb says boys don't cry;
Intellectual	logical, intellectual, rational, objective, practical,
Interpersonal	leader, dominating; disciplinarian; independent, free, individualistic; demanding;
Other Personal Characteristics	Success-oriented, ambitious, aggressive, proud, egotistical; moral, trustworthy; decisive, competitive, uninhibited, adventurous.

### ### Patriarchy:

Definition: Patriarchy is defined as "A society in which men hold most of all of the power" and "a form of social organization in which the father or eldest male is the head of the family" as per Oxford Dictionary.

Patriarchy is best defined as control by men. The opposite is matriarchy which means women are in charge and the head of families. Obviously, the culture of the United States and most other countries is patriarchal. Men have the power and control the women. If you don't believe that consider the basics of how our society functions.

### The assumption about women is that women are not equal to men in many ways due to following gender ideologies and dualities:

Body	Mind
Nature	Culture
Passive	Aggressive
Domestic	Public
Emotion	Reason

All the above characteristics on the left are associated with women, while all the qualities on the right are associated with men. All characteristics associated with men show the presence of higher ability, aggression and higher evolution. Men also gain dividend from patriarchy in terms of honor, prestige and the right to command. Since the evolution, man has been able to make himself strong having power of control in his hand. This is true in the following picture by making comparison of evolution of woman and man. Thus, we realize that the society that does not discriminate women is better. Women need justice to raise their status. Society must be gender friendly and gender sensitive to give women empowerment, participation and equality that could lead to human development in real sense.

**### Gender Roles:** On the bases of sexual division of labour, there are three basic categories of human activities. In gender, we call these as Gender Roles. These are

- 1) Reproductive Role
- 2) Productive Role
- 3) Community Management Role

### **1. Reproductive Role:**

Reproductive Role includes child-bearing/rearing responsibilities and domestic tasks done by women. Reproductive activities are divided as below:

a. Human or biological reproduction:

It includes not only bearing children but also reproducing the relationship of marriage, kinship, fertility and sexuality.

b. The Reproduction of labor:

It means the care and socialization of children and the maintenance of adult individuals who will fit into the social structure of society.

c. Social Reproduction:

These activities include caring of children, adults and old through activities of feeding the children, cooking food for adult and old, washing, cleaning, nursing and many other household activities.

### **2. Productive Role:**

Activities in which women and men engage themselves for the purpose of production of goods and services is called their Productive Role. Both women and men engage in these activities. These activities carry a reward in the form of wages in cash or kind, therefore, these activities are regarded as economic activities also. Work done in farms, factories, and offices fall in this category. However, men generally dominate in these activities due to having more time and better skills to get higher wages, while women are concentrated in labor intensive low paid jobs.

### **3. Community Management Role:**

All activities related to the governance of community life, the organization of cultural and social activities are called the Community Management Role. The Community Management work is voluntary and unpaid work. Both women and men are engaged in these activities. However, men gain in this by earning social prestige and social leadership whereas women's community management role is valued as doing some work in their 'free time'.

### **### Feminism:**

On the surface it is a redress of women's rights, deep in its core is the inevitability and vengeance of the fair sex, escorted by the fallout of technology. Feminism is based on the high evaluation of women as human beings and rejects the assignment of roles based on gender. Women's studies is the academic manifestation of feminism. It receives support from feminists and arms us with knowledge. Women's studies has grown in American college campuses since the late 1960s. It marshals new feminist scholarship from various disciplines and builds on it to create new concepts and theories. Much of this work is done as a collective effort.

Feminism is very much a modern notion within legal circles, which aims to eradicate any prejudice against women's rights. This in a society strongly founded upon a male-orientated legal system, which historically fails to recognize the social and legal rights of women, and instead focuses upon "male-orientated theories and ideologies. It is this patriarchy that feminists thrive to eliminate. Feminism is a philosophy in which women and their contributions are valued. It is based on social, political and economical equality for women. Feminists can be anyone in the population, men, women, girl or boys. Feminism can also be described as a movement. A revolution that includes women and men who wish the world to be equal without boundaries. These boundaries or blockades are better known as discrimination and biases against gender, sexual orientation, age, marital status and economic status. Everyone views the world with his or her own sense of gender and equality. Feminists view the world as being unequal. They wish to see the gender gap and the idea that men are superior to women decreased or even abolished.

Feminism is also described as an ideology focusing on equality of both sexes. Some have argued that gendered and sexed identities, such as "man" and "woman", are social constructs. Feminists often differ in opinion over the sources of inequality, how to attain equality, and the extent to which gender and gender-based identities should be questioned and critiqued."

A social movement of women whose aim is to abolish Patriarchy. The multifaceted nature of patriarchy is reflected in a variety of issues, campaigns and types of feminism. Feminist movements differ in how they view patriarchy and how they organize to combat it.

The history of feminism can never be written fully. Known feminist history began with the first wave of feminism inspired by the ideals of the French revolution and women's participation in it. In Britain the publication in 1792 of Mary Wollstonecraft's 'A Vindication of the Rights of Women' started the first wave. She was concerned with women's right to equal education and many 19<sup>th</sup> century feminists fought for this, opening up schools and colleges for women, gaining entry into men's colleges and male professions such as medicine.

Legal reforms which altered the legal status of married women from being their husband's property to becoming legal individuals who could be awarded legal custody rights' own property and sue for divorce, all partly due to feminist pressures.

Feminists were also concerned with sexuality. They campaign successfully to abolish the Contagious Diseases Acts which permitted policemen to forcibly examine and lock up women suspected for being a 'common prostitute'. They petitioned successfully to raise the age of consent to protect young girls from the white slave trade. Some fought for women's right to enjoy sex and control their fertility. All these continued during the inter-war period but largely within the existing political parties, especially the labour and communist parties. It became less a mass movement and more of a parliamentary reform movement.

The Second Wave of Feminism is associated with Betty Friedan's "Feminine Mystique"(1963) in which allegedly happy, upper middle class full time housewives and mothers speak about their misery and frustration. This was the 'problem with no name', the unconceptualized dissatisfaction of women with their lives in spite of having faithfully following patriarchal prescriptions

for female happiness. Feminism in Britain and the U.S.A. also grew out of the revolt of women in the New Left against their treatment by male comrades. In U.K. there were also equal pay strikes –revolts by employed women.

The Women's liberation movement is one of the main forces within the second wave. It is not a hierarchical, structured-membership organization but loosely structured encompassing many groups, political theories and campaigns. There are two important strands within the Women's Liberation Movements:

- Socialist or Marxist Feminism
- Radical and Revolutionary Feminism

**Marxist Feminism** is primarily concerned with the interrelationship between capitalism and patriarchy. The intellectual roots lie in Engel's theory that patriarchy originated with the development of private property; its political roots lie in the socialist movement.

The orthodox Marxist view that women's oppression is a function of capitalism. Engels argued that women's emancipation depended on women 'going out to work'; becoming proletarians and struggling for socialism, which would also free women. Lenin argued that house work is demeaning drudgery and that socialized services( staffed by women) should supplant it.

**Radical and Revolutionary** Feminists are concerned with sex-class theories. They criticize Marxist Feminists for subordinating patriarchy to capitalism. A small number of radical feminists situate women's oppression in biological inequality but most view it as socially structured, pre-existing capitalism and possibly even the source of all other systems of domination like class and race, identifying power and control as its fundamental elements. Women are viewed-

- In the economic sense, in the domestic labour debate
- In the political sense, as a sex-class controlled by actual or threatened violence.

Theories of male violence led to the growth of revolutionary feminism, which is primarily concerned with compulsory heterogeneity as the mechanism for controlling women's reproductive power. This control operates through ideological means such as romantic ideology and through violence, as in wife-battering, rape, pornography and so on.

The second wave of feminism has also given rise to Women's Studies, which originated in the political practice of conscious-raising –learning about women's oppression from discussions of personal experiences. Feminists started questioning the reasons behind the absence of women in various studies.

All knowledge is socially constructed, in that it is selected and ordered. As a social construct it reflects patriarchal concerns in these processes. All knowledge handed down in educational institutions is patriarchal in form (hierarchy and competition) and content

(Disciplines and their boundaries). On these view women's studies is a new discipline which embraces the feminist principle of women's oppression and attempts to analyze how patriarchy is structured.

### ### Types of Feminism:

The basic premise of feminism is that women at present have lower status than men. Women are discriminated against socially, economically and politically and that this state of affairs is unjustified and this must be changed.

They however differ in their analysis of the origin of women's inferior status and why it has persisted and how can sexism end.

**i) Liberal or Moderate Feminism:**

Aims at bringing equality between men and women in the framework of the existing social system do not question the underlying basis of women's subordination. The Indian women's movement as it emerged from the period of social reform in 19th century, the freedom struggle and the early post-Independence phase had strong liberal feminist learning.

Contemporary liberal feminists often continue the task begun by Wollstonecraft and Mills: to extend liberal principles to women, not only when we enter the so-called public realm but also within the family. Equality, it is argued, can never be realized for most women if we are forced by social convention or law to choose between parenthood and career while men can have both. The marriage contract can never be a free and voluntary agreement as long as women are forced by economic necessity to marry or stay married, and as long as the terms of the contract are so clearly unfair, within what used to be the standard of marriage. The entire responsibility of child care and household chores fall on the mother, and the opportunity of developing a career and economic independence open only to the father. And since wives, and especially mothers, perform hard work in the home for very long hours, the economic value of this work should be recognized.

Some feminists favor wages for housework. But pay for housework (as distinct from support payments to provide for children) may do little to change the unjustifiable division of labour within the household that assigns tasks on the basis of gender. A more plausible liberal solution is the equal sharing of housework and child care and of the responsibility to support the family economically (Bem and Bein, 1978).

Liberal feminists also call for the equalization of women and men in the realms of political life and economic activity, where liberals have always professed commitments to equality of opportunity (though not to "economic democracy"). The liberal tradition should be seen to imply that women have an equal right to as much education as men, to develop an occupation that is as fulfilling to hold public office, to choose to have or not have children, and to be a parent with some leisure for further self development. To make equal opportunity a reality, special efforts of "affirmative action" to open up opportunities for women will have to be made.

It may be quite legitimate to set aside a certain number of jobs or a percentage of spending for a minority group in order to remedy past discrimination against that group. This case concerned racial minorities, but similar arguments apply to remedying discrimination based on gender, as when a police department may decide to hire qualified women ahead of qualified men because its policies in the past have unfairly kept women off the force.

The resistance of men and of society to the changes that their own tradition indicates should be made tells us something about the extent to which self-interest rather than a commitment to principles of equality motivates the behaviour of the fortunate.

The liberal tradition offers the basis on which our ideas of freedom and equality might be developed, so women can enjoy the individual rights to which "all Men" have long been thought to be entitled. In recent years, many American feminists have been working within this tradition and expanding on it. We argue for rights to basic necessities such as food, shelter, and medical care, and for rights for a woman to decide for herself whether to have children or an abortion. We argue for rights to employment that is, to actually have a job as well as to be treated fairly in trying to get a job which happens to become available and in advancing within it. We argue for a meaningful kind of "equality before the law," plainly stated in the Constitution and then substantively interpreted. Women can never be liberated without a more satisfactory idea of what freedom is.

Conservatives have often claimed to be concerned about many aspects of life important to women—the family, the voluntary association and the moral standards of society. Traditionally, they have upheld ties of family and friendship against the more calculated and competitive relations advocated by traditional liberalism. They have understood the emotional value of ethnic traditions and the role of habits of discipline or responsibility. A liberal sometimes appears willing to decide everything in the marketplace; to a conservative, there are things which should not be bought and sold, such as a person's honor.

In some respects, the sentiments of feminists are parallel to those of conservatives. Feminists too understand the importance of family relations although we have different notions of what constitutes a family. We too resist the calculation of liberal self-interest and commercialism. But conservatives have so far shown no inclination to transform their views in a way that would be compatible with feminism. The traditional values that the conservatives try to uphold include that of the place of women; in the home, as wife and mother, giving emotional support to a husband who supports her economically.

## **ii) Socialist Feminism:**

It seeks to analyze the subordination of women as linked with other forms of oppression and attempt; to unite the fight for socialism with that for women's liberation. The family and the economy are not looked upon as separate institution but interacting system.

Many feminists look to the socialist tradition as the most satisfactory source of ideas for a women's movement that will improve the society. These feminists see conservatism as conserving a sexist status quo and fear that liberalism will merely promote an even more generalized pursuit of self-interest that already exists. Socialist feminists fear that too many of the few

women in a liberal capitalist system who will taste success will learn to scramble for self advancement in the corporate hierarchy, striving for profits regardless of the good of society, just as men do. And too many other women will simply be left out, especially Third World and minority women.

These feminists claim that liberalism has never paid enough attention to economic issues because of its concern with political issues and its tradition of laissez-faire. Women could gain all sorts of legal rights such as the right to vote, the right to equal admission to professional schools, the right to join certain clubs, and even the right to abortion, and still be left in a condition of economic dependency thoroughly damaging to our self-respect and our efforts to win liberation.

The lack of awareness among traditional Marxists of the views and problems of women has resulted in the development of a socialist feminist position. This has been one of the leading position among Western feminists concerned with the formulation and expression of feminist theory. Socialist feminists such as Sheila Rowbotham and Juliet Mitchell argue that many transformations of the economy called for by socialists are necessary before women confined primarily to the lowest-paying and least secure jobs can begin to gain real economic independence.

Socialist feminists hold that many specific demands made by socialists will need to be met before society can begin to provide what women need, rather than what is profitable for corporations. All feminists can enthusiastically join socialists in demanding publicly funded child care and medical care, decent housing for all, and no exploitative jobs for all who can work. And we can join with socialists in working for changes in corporate capitalism that will be necessary to make these possible.

But socialist feminists also recognize that traditional socialism has failed to understand the specific ways in which women are oppressed as women and not merely workers (Gould, 1976). Socialist feminists emphasize that the traditional gender division of labour within the family as well as outside it will have to disappear, that men will have to learn to have as much regard for women as they have for each other, and that feminist alternatives-such as women centered communities and lesbian families-will have to be recognized as legitimate.

### **iii) Radical Feminism:**

Sexual oppression is primary and aims at changing all oppressive social institutions. They have adopted a militant, anti-men stand to the point of being isolations. The autonomous women's movements in India in the 70's and early 80's seem to have been influenced by the radical feminist perspective.

All European countries and their government had socialized tradition and philosophy as a part of their emergence. United States on the other hand had no sociologist background United State is mainly a pragmatic society and their political and economical development shows

radical and pragmatic ideology. For radical feminists personal liberty was highest ideal. They thought equality of men and women as their natural right. According to radical feminism what ever separation of sexes is done so far is because of man made complexities and misunderstanding. If there was a problem of female discrimination it has to be removed from its roots.

Radical feminist emphasize that emancipation of both man and women which will help economic and social development of the country. This understanding of individual roles, without any discrimination is based on American pragmatic society. One of the thinkers of American feminism was Miss Emma Goldman, she was born in Russia in 1869, and migrated to New York, she was associated with socialism in Russia as well as pragmatism in America, she was disillusioned regarding what, why there was separate status for feminism or women in different types of philosophy and society. She says that women's rights are equal to man and should be applicable to the whole world. In her book "Women's Emancipation" she wrote that demand for women's freedom in all walks of life is just and most required.

She deplored the fact that for a woman to succeed in a profession, she virtually had to give up everything else, to refuse to become a wife or mother, to become "empty and dead" as a woman. The lot of the non-professional working woman was no better. Goldman argued for a world in which women would be free to develop our minds and talents, but also to feel deeply, to give expression to "the voice of love," and to be sweethearts and mothers as well as workers.

For the Radical Feminists patriarchy is a historical fact rooted in biology. Today the biological limitations of women are overcome by technical development. Birth control measures, artificial reproduction like test tube babies and other technological developments have influenced women's biological role. On the other hand household gadgets and other services have made the household work less painful. Women are working in high posts and drawing big salaries. Yet the status of women is not equal to that of man.

The reason is that the patriarchal society is a male dominated society. The norms and values do not permit sexual equality. Radical feminist therefore envisage a revolution which will restructure the society anew by destroying gender differentiation based on the wrong notions of maleness and femaleness. Feminists feel that the oppression of women is based on the belief of gender differences for women. Women should first free themselves from this sexist notion which is internalized in them. Women must fight the male dominated institutions and values. Matriarchy is not the alternative. The new society should be more rational and humanistic.

Destruction of gender differences will benefit men also. By destroying the power relation there will be a better society, where there

will be good human relations. Men and women will work and live in a non-sexist and non-oppressive society.

#### **iv) Marxist Feminism:**

Analyze women's oppression exclusively from the economic point of view. They see women's struggle as part of a large class struggle against an exploitative capitalist system. Many left-oriented women's organization in India has used a Marxist class framework of analyzing women's oppression.

Its origin is drawn from Marxism (Engel's and Marx's views) especially Engle's important work "Origin of the family, private property and state". The emphases are

- (a) The Antagonistic relationship between the classes is the context within which the woman's question is situated. Thus, women's oppression is situated in context of class oppression which supersedes all other forms of oppression
- (b) The fight for women's liberation is not a fight of women against men, but of women against the capitalist system and all capitalist social relation of male dominance
- (c) Only with class struggle the sexual discrimination of women shall end
- (d) Once private property is abolished (through, collective ownership of means of production), the exploitation and oppression of women will automatically disappear.



# DEPARTMENT OF SOCIOLOGY

## PATTAMUNDAI COLLEGE

### PATTAMUNDAI

Affiliated to Utkal University, Bhubaneswar, Odisha



### *Certificate of Participation*

This is to certify that Mr./Ms./Mrs. SOUMYASHREE PARIDA of Pattamundai college, Pattamundai has actively participated in the National Webinar on '**SOCIOLOGY OF GENDER: ISSUES, PERSPECTIVES AND CHALLENGES**' organized by Department of Sociology Pattamundai College, Pattamundai, Kendrapara, Odisha.

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10/12/2020 13:37:28	ajayashahana20@gmail.com	DEPTI MAYEE ROUIT Patnamundi college patn	Student	Dist-kandrapara	116 mathematics	9028685372
10/12/2020 13:34:31	877233807@gmail.com	Rishika Nayak Patnamundi	Student	Alpo-Ghadamal, block-A,	180 Sociology	9114277403
10/12/2020 13:31:17	satyashah081986@gmail.com	SARYASACHI DASH Patnamundi college, patn	Student	Tanapur	179 Sociology	8182630796
10/12/2020 13:38:41	sunshy111@gmail.com	SOHAILI LENKA Patnamundi jennal collge	Student	Patnamundi	131 Sociology	773569746
10/12/2020 13:45:42	ankitadash@gmail.com	ANKITA DASH University	Student	Banshanpur University	15 Oda	8144457856
10/12/2020 13:46:10	satyashah081986@gmail.com	SABINA PARVEEN Jan. Kanya Pathshala PG	Student	Nijampur Mozafarnagar	1 Commerce	952844523
10/12/2020 13:46:57	prajwalikapara1407@gmail.com	PRATYAKSHA JENA Patnamundi college patn	Student	Alpo-sha, dist-kandrapara	264 Sociology	773569746
10/12/2020 13:53:40	manishbag@gmail.com	MIRZA ISRAIL, BAUD Patnamundi college patn	Student	Al-patnamundi dist-kand	152 Commerce	768472816
10/12/2020 13:54:00	shreshth@gmail.com	ROHAN BISWAL Patnamundi Degree colle	Student	Al- Kudipalana, Po- Mar	76 Sociology	8114889891
10/12/2020 14:30:33	satyashah081986@gmail.com	MR. PRADSEEP KUMAR PATTAMUNDI DEGREE	Student	Al-Sanahana Po-Batal-072	Department of Physics	637541923
10/12/2020 14:34:16	hemajashan31@gmail.com	NARITA PACHH Patnamundi degree Coll	Student	Patnamundi	228 Sociology	6371118079
10/12/2020 14:39:06	pradyumn44@gmail.com	JYOTIRMAYA PANDA SOA UNIVERSITY	Student	Chakrasana, Bhubanes	74 LAW	8163172710
10/12/2020 14:39:38	sunshy111@gmail.com	SUNAM LENKA Patnamundi college patn	Student	Alpo-malacostara	50 Physics	7325896029
10/12/2020 14:52:31	8prajwalikapara1407@gmail.com	DEPTI MAYEE SWAIN Utkal university	Student	Kandrapur 066	Sociology	8118067858
10/12/2020 15:57:20	satyashah081986@gmail.com	ABHILASHI SAHOO Patnamundi college, patn	Student	Al- Badamohan pur, post-066	Commerce	7077891344
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10/12/2020 15:12:11	manishbag@gmail.com	CAPT.MANUJ PANDA Patnamundi college, Pat	Associate Professor	Betal, Patnamundi	Sociology	9881329644
10/12/2020 15:15:58	mehashahana30@gmail.com	MADHUSMITA TARIAN Patnamundi college patn	Student	Ganganpur 90	Sociology	784037800
10/12/2020 15:19:34	mehashahana30@gmail.com	MAHARISHI SWAIN PATTMUNDI DEGREE	Student	AT-CHHADARA Dist-kand 067	SOCIOLOGY	9078302433
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10/12/2020 19:31:19	satyashah081986@gmail.com	TRISHREE PANDA Patnamundi college, patn	Student	Betal, kandrapara, Raj	80 Sociology	8117047370
10/12/2020 19:51:29	sunshy111@gmail.com	BABUDEV BAL Patnamundi degree Coll	Student	Patnamundi	4 Commerce	9078968953
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10/12/2020 20:04:23	ajayashahana20@gmail.com	BLAYALAKSHI SAHOK Patnamundi college patn	Student	Patnamunde, kandrapara	174 Economics	8078895942
10/12/2020 20:05:39	satyashah081986@gmail.com	RAJANENDU DAS Kalinga Bharati Residenc	Student	Patnamundi 081	Physics	8337158187
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10/12/2020 20:07:06	matikakundraw@gmail.com	SURENDR KUMAR MA Patnamundi College Patn	Student	Alpo Anshikara dist-kand	177 Education	6370328005
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10/12/2020 20:40:17	pradyumn44@gmail.com	PRATYULSHI KUMAR PAT 13 degree College patn	Student	Tanapur	183 History	8337081213
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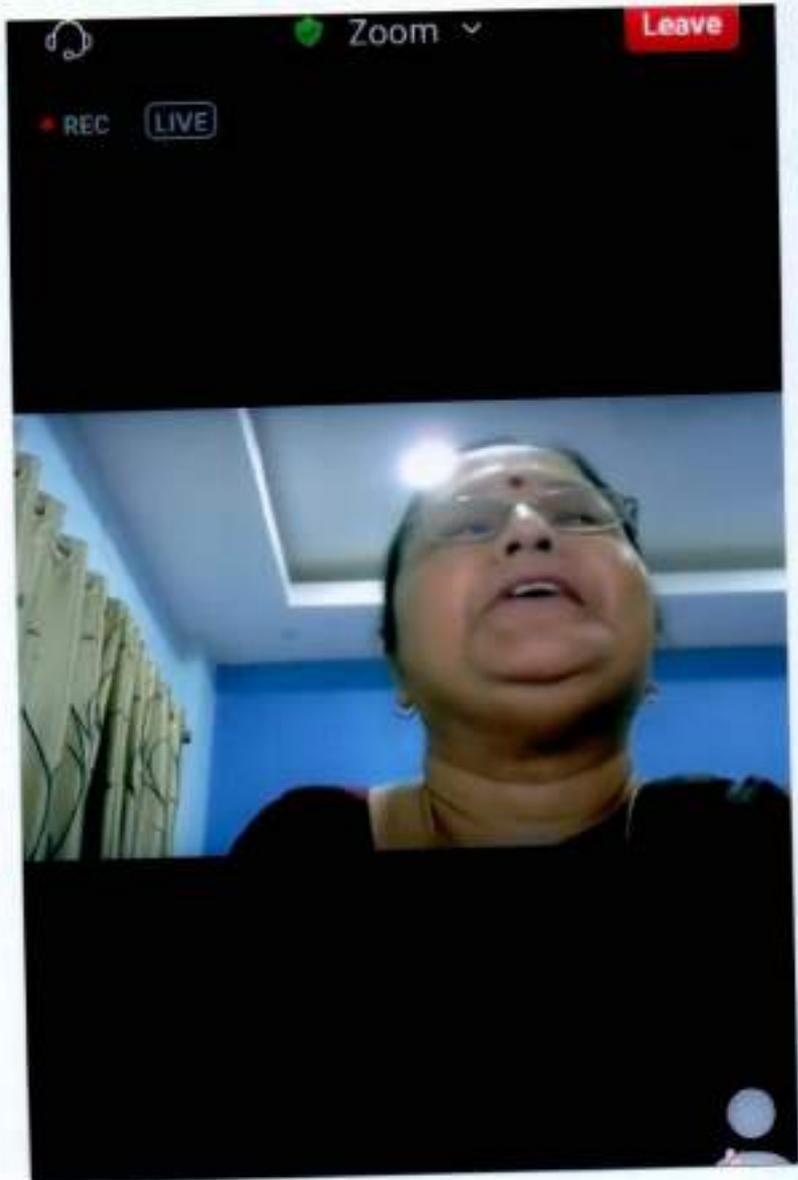
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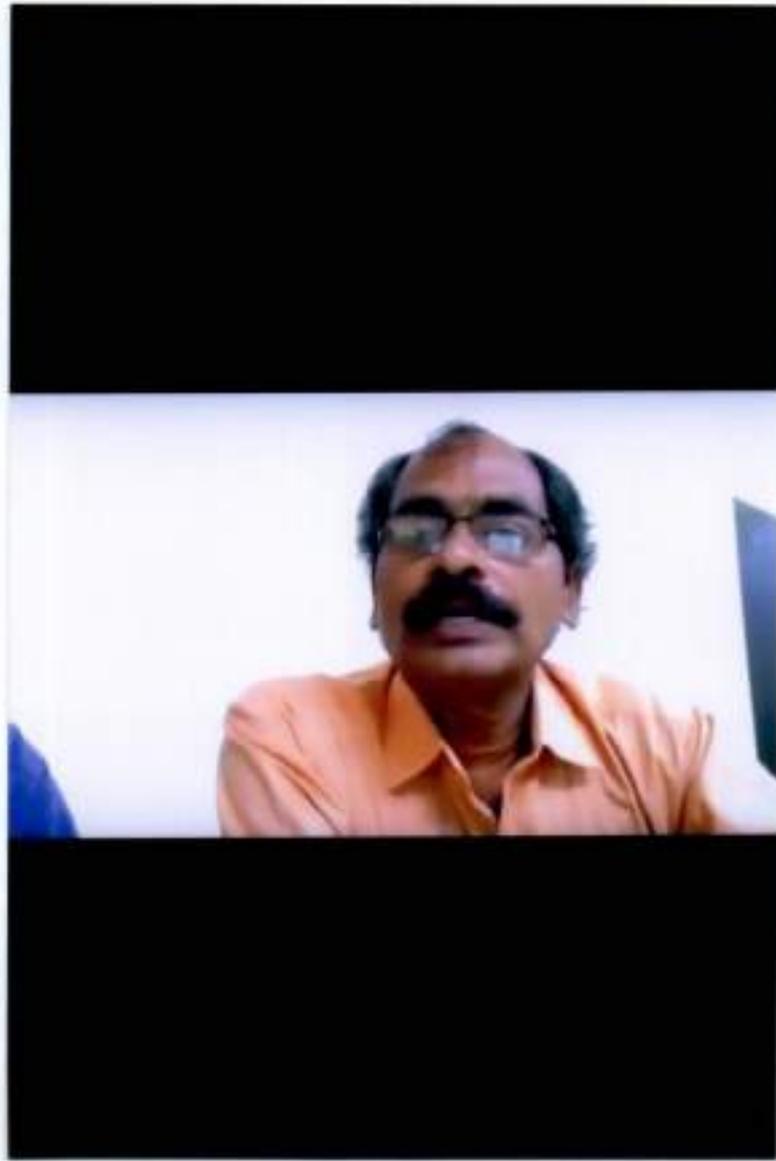
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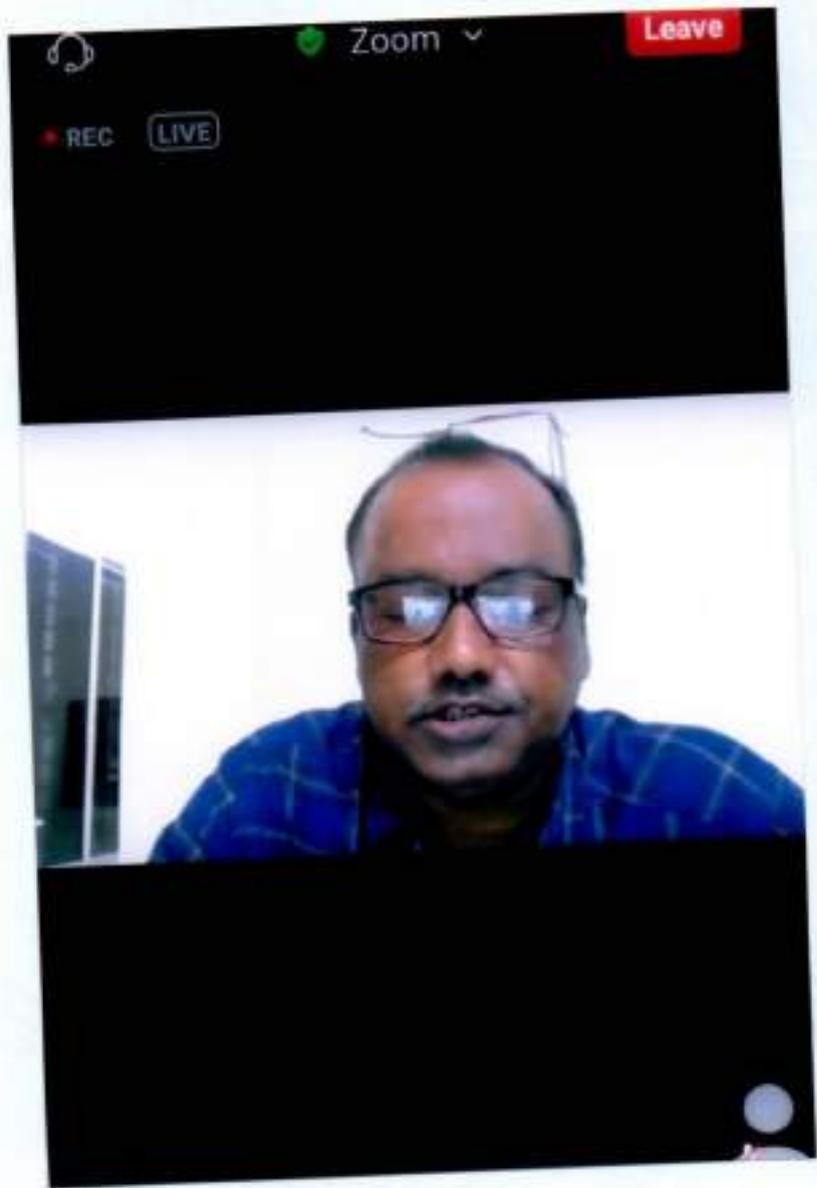
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ସମାଜିକ ବିଜ୍ଞାନ ସମାଜ, ପରିଚେଷ୍ଟ ଓ ଅଭ୍ୟାସ ଶାସ୍ତ୍ର ଭାଗର ଖେଳିନୀର  
କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ଅଧିକାରୀ ଲକ୍ଷ୍ମୀନାରାୟଣ ମହାନ୍ତି ପୈତୃକୋପଦେଶରେ  
ଅନୁଷ୍ଠିତ ହୋଇଥିଲା । ଏଥିରେ ଉତ୍ତମ ବିଦ୍ୟାଳୟ ସମାଜ ବିଜ୍ଞାନ ବିଭାଗ  
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କଲେଜ ଅଭ୍ୟାସପାତ କରିଥିଲେ । ପଢ଼ାମୁଣ୍ଡାଇ ମହାତ୍ମା ଜି.ଏ.ବି.ପାଲିଆର  
ପ୍ରଫେସର ଡଃ. ବାଞ୍ଚିନୀନିଧି ପାଣିଗ୍ରାହୀ ସମାଜିକ ସମାଜରେ ବିଭିନ୍ନ କର୍ମ  
ସମ୍ପାଦନାକାରୀର ରଥ ସମାଧାନ କରିବା କଲେଜ ପ୍ରସ୍ତୁତାଭ୍ୟାସ କରିଥିଲେ ।  
କଲେଜ ଅଧ୍ୟକ୍ଷ ସାତରଘାଣୀ ଦେବପ୍ରକାଶଦେବ ବିଭାଗର ମୁଖ୍ୟ କର୍ମଚାରୀମାନ  
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ଟାୟୋରନା କରିଥିବା ବେଳେ ନିରୂପଣ ସାଙ୍ଗି ଧର୍ମ୍ୟାତା ଦେଇଥିଲେ ।  
କାର୍ଯ୍ୟକ୍ରମକୁ ପ୍ରାଧ୍ୟାପକ ଡଃ. ନୀଳମ୍ବ ଜୟରାଠି, ଡଃ. ପ୍ରମୋଦ ସାମଲ, ଡଃ.  
ପ୍ରେମକାନ୍ତା ରାଉତ, ଡଃ. ଦୁର୍ଗାଦେବ ପରିଡ଼ା, ଡଃ. ରମେଶଚନ୍ଦ୍ରମାନ ସାହୁ,  
ପ୍ରାଧ୍ୟାପକ ବିଶ୍ୱାସ ଦୁର୍ଗା ପରିଚାଳନା କରିଥିଲେ । ଏଥିରେ ବିଭିନ୍ନ କଲେଜର  
ଅଧ୍ୟାପକ/ଅଧ୍ୟାପିକା, ଛାତ୍ରଛାତ୍ରୀ ଅଂଶଗ୍ରହଣ କରିଥିଲେ ।

The 'Somoja'.  
Date- 21.10.20



## ପଞ୍ଜାମୁଣ୍ଡାଇ କଲେଜ ସମାଜବିଜ୍ଞାନ ବିଭାଗ ଜାତୀୟ ଷ୍ଟୁଡିନାର

ପଞ୍ଜାମୁଣ୍ଡାଇ, ୨୧।୧୦ : ଏକପ୍ରେସ୍ ପ୍ୟୁସ୍

ପଞ୍ଜାମୁଣ୍ଡାଇକଲେଜ ସମାଜବିଜ୍ଞାନ ପଠକ୍ରୁ ସାମାଜିକ ଜିଜ୍ଞା ସମସ୍ୟା, ପରିସଂସ୍ଥା ଓ ଅଭିଭାବ ଶାସ୍ତ୍ରୀୟ ଜାତୀୟ ଷ୍ଟୁଡିନାର କଲେଜ ଅଧିକ ପ୍ରଚାରଣ ଅଧିକାରୀ ଲକ୍ଷ୍ମୀନାରାୟଣ ଦାଶଙ୍କ ପୌଷ୍ଟିକତାରେ ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ଏଥିରେ ଉତ୍ତର ବିଶ୍ୱବିଦ୍ୟାଳୟ ସମାଜବିଜ୍ଞାନ ବିଭାଗ ପ୍ରଫେସର ଡ. ନବନିତା ରଥ ଯୋଗ ଦେଇ ଆଧୁନିକ ବିଦ୍ୟାଳୟେ ସାମାଜିକ ଜିଜ୍ଞାକୁ ସୁଦୂର ଉପରେ ଆଲୋଚନା କରିଥିଲେ । ଉତ୍ତରପ୍ରଦେଶ ଇଣ୍ଡୋ ବିଶ୍ୱବିଦ୍ୟାଳୟର ପ୍ରଫେସର ଡ. ବିପ୍ଳବଜନ ସାହୁ ଯୋଗ ଦେଇ ବିଭିନ୍ନ ସମାଜିକ ସମସ୍ୟାର ଚିହ୍ନଟ କରି ସମାଜନୀତିତାକୁ ସହ ସମାଧାନ କରିବା ଉପରେ ସୁପ୍ରସାଧାରଣ କରିଥିଲେ । କଲେଜ ଅଧିକ ସ୍ୱାଗତକ୍ଷମତା ଦେଇଥିବା ବେଳେ ବିଭାଗୀୟ ମୁଖ୍ୟ ଡାକ୍ତରୀକ ମନୋଜ ପ୍ରସିଦ୍ଧ ଅତିଥିପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ପ୍ରାଧ୍ୟାପକ ରଞ୍ଜିତ ଦେବପତି, ଅଧ୍ୟାପକ ମାନସ ନାୟକ ଓ ଅଧ୍ୟାପିକା ମଧୁସିଦ୍ଧା ପରିତା ଜାତୀୟତା ସଂଯୋଜନା କରିଥିବା ବେଳେ ନିରୁପମା ସ୍ୱାଇଁ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି କାର୍ଯ୍ୟକ୍ରମକୁ ପ୍ରାଧ୍ୟାପକ ଡ. ନୀଳମଣି ରେଞ୍ଜା, ଡ. ପ୍ରମୋଦ ସାମଲ, ଡ. ହେମଲତା ରାଉତ, ଡ. ଦୁର୍ଗାସନ ପରିତା, ଡ. ରମେଶ କୁମାର ସାହୁ, ପ୍ରାଧ୍ୟାପକ ବିଶ୍ୱନାଥ ପ୍ରସାଦ ପରିତାଙ୍କଦ୍ୱାରା ଏଥିରେ ବିଭିନ୍ନ କାର୍ଯ୍ୟକ୍ରମ ଅଧ୍ୟାପକ/ଅଧ୍ୟାପିକା, ସାମ୍ବଲପୁର ଓ ୫୦୦ ଅଂଶଗ୍ରହଣକାରୀ ଯୋଗ ଦେଇଥିଲେ ।

The "Odisha Express"  
Date - 22.10.20



# ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସମାଜବିଜ୍ଞାନ ବିଭାଗର ଜାତୀୟ ଷ୍ଟୁଡିନାର

ପଟ୍ଟାମୁଣ୍ଡାଇ (ଅଘ): ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ସମାଜବିଜ୍ଞାନ ପଞ୍ଚମ ସାମାଜିକ ଶିକ୍ଷା ଭାଗ୍ୟ, ପରିପେକ୍ଷଣ ଓ ଆହୁାନ ଶାକ୍ତିକ ଜାତୀୟ ଷ୍ଟୁଡିନାର କଲେଜ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ଉତ୍ତ୍ୱାନାଚାର୍ଯ୍ୟ ଦାକ୍ଷକ ପୌରହିତ୍ୟରେ ଅନୁଷ୍ଠିତ ହୋଇଛି । ଏଥିରେ ଉତ୍ତ୍ୱାନ ବିଶ୍ୱବିଦ୍ୟାଳୟ ସମାଜବିଜ୍ଞାନ ବିଭାଗ ପ୍ରଫେସର ଡ.

ନବମିତା ରଥ ଯୋଗ ଦେଇ ଆଧୁନିକ ବିଭାଗରେ ସାମାଜିକ ଶିକ୍ଷାର ଗୁରୁତ୍ୱ ଉପରେ ଆଲୋଚନା କରାଯାଇଛି । ଉଚ୍ଚମାନବେଷ କଲେଜ ବିଶ୍ୱବିଦ୍ୟାଳୟ ପ୍ରଫେସର ଡ. ନିର୍ମଳାକାନ୍ତ ଡାଃ ଯୋଗ ଦେଇ ବିଶିଷ୍ଟ ସାମାଜିକ ସମସ୍ୟାର ବିଶ୍ଳେଷଣ କରି ସମାଜବିଜ୍ଞାନର ସହ ସମାଧାନ ଉପରେ ଗୁରୁତ୍ୱାଚାର୍ଯ୍ୟ କରିଥିଲେ ।

କଲେଜ ଅଧ୍ୟକ୍ଷ ସୁରଜକାନ୍ତ ଦେବତାଙ୍କ ଦେଇ ବିଭାଗୀୟ ଗୁଣ୍ୟ କ୍ୟାମ୍ପରେ ମନୋଜ ପରିଡ଼ା ଅତିଥି ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ । ପ୍ରାଧ୍ୟାପକ ଗଣିତ ସେନାପତି, ଅଧ୍ୟାପକ ମାନସ ନାୟକ ଓ ଅଧ୍ୟାପିକା ମଧୁସୂତା ପରିଡ଼ା କାର୍ଯ୍ୟକ୍ରମ ସଂଯୋଜନା କରିଥିବାବେଳେ ନିରୁପମା ଦ୍ୱାର୍ଦ୍ଧ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି

କାର୍ଯ୍ୟକ୍ରମକୁ ପ୍ରାଧ୍ୟାପକ ଡ. ନାବମଣି କେଳା, ଡ. ପ୍ରମୋଦ ଭାମକ, ଡ. ପ୍ରେମକାନ୍ତ ରାଉତ, ଡ. ଦୁର୍ଗାକାନ୍ତ ପରିଡ଼ା, ଡ. ଉତ୍ତମକାନ୍ତ ଦାସ, ପ୍ରାଧ୍ୟାପକ ବିଭାଗ ସୁଶୀ ପରିଚାଳନା କରିଥିଲେ । ଏଥିରେ ବିଶିଷ୍ଟ କଲେଜର ଅଧ୍ୟାପକ ଅଧ୍ୟାପିକା, କାର୍ଯ୍ୟକ୍ରମ ଓ ଶୁଭ ଆଶ୍ରମାଣନା ଯୋଗ ଦେଇଥିଲେ ।

The "Sambasadharama"  
Date- 21.10.20

