Chapter II

Review of Literature

This chapter discusses various research studies performed in this area collected through a thorough literature search in journals, books and internet. The chapter is organised in different sections of studies related to variables of this study. Different sections include studies related to gender and culture, gender issues, gender roles and relations, gender and violence, gender justice, gender and media, gender and structural change, empowerment and gender mainstreaming, strengthening women’s capacities, gender mainstreaming approaches & strategies, women’s networks and partnerships, gender and sustainable development, gender & NGO.

Gender mainstreaming raises some of the most fundamental and sensitive problems. Several issues such as unequal wages for men and women, high maternal mortality rates, feminization of the HIV/AIDS epidemic, gender-based violence etc, can be traced back to the legacy of unequal power relations between men and women, and the lower status accorded to women in society.

2.1 Gender and culture

The UNFPA State of World Population Report (2008) on Reaching Common Ground: Culture, Gender and Human Right, highlights that as a natural and fundamental dimension of people's lives, culture must be integrated into development policy and programming. It then becomes our responsibility as development practitioners and advocates treading with caution and applying a cultural lens to our work.
Unemployment levels among girls in particular are higher than those of young men, and this may often be due to cultural biases against girl’s education, training and employment. In both developed and developing countries, outside the agricultural sector, women are still averaging less than 78% of the wages given to men for the same work.

Deborah Tannen believes that men and women have different talking styles and that this becomes evident in everyday life, with women more often using “we,” and men using “I” more often.

Don Zimmerman and Candace West found that patients are more likely to interrupt female medical doctors than male medical doctors. This study highlights how societal gender assumptions are embedded in and perpetuated through spoken discourse.

More women than men have problems with being assertive. A meta-analysis by Jean Twenge compared assertiveness scores in men and women historically and showed that women’s assertiveness co varies with their social status and educational attainment. What is regarded as appropriate and assertive is also related to gender roles. Behaviour that is seen as assertive in men is often regarded as arrogant or aggressive in women. This is true of observer perception as well as self-perception. Assertive behaviour is more likely to be seen as inappropriate with females, for it clashes with traditional role expectations. Women in high-status positions often experience a dilemma between appearing likable and being effective. (Twenge, 2001).

Other researchers have studied micro-interactions to explore how gender is created in a situation.

The most primitive and perhaps most commonly referred to explanations in popular culture depend on sex-role training, training boys and girls their
culturally appropriate roles. But when trying to understand gender on the interactional/cultural aspect, the means by which status differences shape expectations and the ways in which in-group and out-group membership influence behavior need to be at the center of attention. Too little attention has been paid to how inequality is shaped by such cultural outlook during interaction.

2.2 Gender roles and relations

Girls under the age of 12 make up an increasing proportion of urban slum dwellers and female-headed households predominate. (UN Habitat & WICI et al) Changes in the economic and social position of women have created a crisis in gender relations and concern about the stability of the heterosexual family. One of the factors that supported male power- the economic status of the man-has changed. The earning power of the woman can reduce the economic contribution of the man to the relationship and the family, and among a growing minority, women’s earning power if greater than that of men. (Wilkinson, 1994)

One can hardly examine the cultural expectations and interactional processes that construct gender disparity without attention to the actions of members of the dominant group. We must pay close attention to what men do to preserve their power and privilege.

The need to modify patriarchal and machismo attitudes towards women, and offer alternative role models to boys and young men is increasingly recognized. Previously, much of the focus has been on individual men as perpetrators, rather than prevention at the structural level in terms of changing social relations, and attitudes. (Shaw and Capobianco., 2004) The number of preventive programmes working with men and boys has increased
in recent years. (Barker et al, 2007) They include sports programmes to address masculinities and change men’s attitudes about themselves and their role in society, and sensitize them about violence against women and children. Other programmes work with young men in relation to their role in pregnancy and fatherhood. (Harvey, A., Moreno, G. C., and Butchart, A., 2007). A background paper of WHO expert meeting ‘The Primary prevention of intimate partner violence and sexual violence’ had discussed about this. (WHO, 2008,) They have also discussed the topic ‘Preventing Violence and Reducing its Impact: How Development Agencies Can Help’. (Barker, G., Ricardo, C. and Nascimento, M., 2007). This is done by, engaging men and boys in changing gender-based inequity in health. Women are seen as having been ‘liberated’ and the view is that it is now men and masculinity need support (Wilkinson, 1994).

2.3 Gender and violence

Gender violence is a significant factor in the gender inequities experienced by girls and women. According to the WHO, between 10 percent and 69 percent women report that they have experienced violence at the hands of an intimate partner at some point in their lives. Between 6 percent and 47 percent report being sexually assaulted by an intimate partner in their lifetimes, and between 7 percent and 48 percent of girls and young women age 10 to 24 years report that their first sexual encounter was coerced. Female genital mutilation can also be considered to be violence against girls and young women. (Organization, 2000).

Recent comparative studies across the world show that violence against women is widespread in public and private settings. The World Health Organization’s (WHO) Multi-country Study on Women’s Health and
Domestic Violence against Women collected information on intimate male violence against partners in ten countries in 2005. The proportion of women who had experienced physical or sexual violence, or both, in their lifetime ranged from 15% to 71%, with most countries recording between 29% and 62%. The study emphasises not only the damaging public health impacts of such violence, but the very strong influence that gender roles and expectations play. In some countries as many as 50-90% of women felt that it was acceptable for a man to beat his wife under a number of circumstances. (WHO, 2005) Multi-Country Study on Women’s Health and Domestic Violence against Women. Geneva.).

Up until 1976, no states in the United States categorized rape in marriage (also known as spousal rape) as a criminal offence. Now it is considered a crime throughout the United States, but some states differentiate rape by spouses from rape by strangers (with the latter being seen as the more serious offence and the former being minimized in certain instances due to the existence of legal exemptions). In addition, while several countries now have legislation outlawing spousal rape and the United Nations General Assembly categorizes the act as a crime under international law, there are still many states that do not recognize this view. These legislative guidelines for addressing sexual assault within marriage are significant in that the majority of victims are women and the legal codes have been shaped by social attitudes that have historically stated that once married, women relinquish the right to refuse consent to sexual intercourse. Because of the trauma and stigma associated with rape in general-and spousal rape in particular- combined with the complexity of the related legal processes, it has proven to be extremely difficult for rape survivors to file charges or to ultimately successfully achieve a conviction against their attackers. The historical notion (embedded in many religious guidelines, for
example) that not only a woman’s monetary assets but also her physical being becomes a shared “property” between the woman and her spouse has meant that until recent decades, the possibility of receiving some form of legal recourse and social support has been extremely difficult. This is an example in which access to justice has been central but also remote: Unofficially, women may find themselves shunned by family members or local communities if they pursue a charge of spousal rape, while officially, women may be intimidated by the lengthy and complicated judicial system that reduces charges against spouses and in which female judges and legislators are often underrepresented. Attitudes surrounding privacy and the body—in this case in association with sexual relations and violence toward a spouse—are publicly monitored in ways that, ironically, work against the ability to receive public protection and accountability and instead largely remain the concern and struggle of the individuals immediately involved.

From the previous example, it can be noted that access to justice cuts across a range of scales: from the body, to the household, neighbourhood, city, nation, and international arenas. (O’Brien, 2009)

The International Violence Against Women Survey (IVAWS) which looks at both intimate violence and violence perpetrated by men other than partners also underlines that women are far from safe. (Johnson, et al., 2008)

Eleven countries have so far participated in this victimization survey. The findings from nine countries show that violence was prevalent in every country studied and among all age and socio-economic groups of women experienced physical or sexual violence by any man since age 16.

- In most countries, between 22% and 40% of women have been physically or sexually assaulted by an intimate partner
• Between 10% and 31% of women have been sexually assaulted by a man other than an intimate partner

• While physical violence tends to predominate in relationships with intimate partners, when other men are the perpetrators, sexual violence tends to occur with the same or greater frequency as physical violence. It is important to think ahead, and anticipate.

The Global Assessment of Women’s Safety which surveyed 210 organizations found that one of the most reported forms of gender-based violence was in public spaces and related to public transport (WICI et al., 2008). A number of studies using surveys and safety audits have been conducted in the United Kingdom, Canada, the United States, and South Africa among other countries. (WICI, 2008) They show that women often fear and or experience harassment, intimidation, or assault on public transport, or while waiting for public transport (Wekerle and Whitzman., 1995) Women in Cities International had also discussed about the same topic (WICI., 2008.

In South Africa, a consultation on public transport users found high levels of insecurity related to waiting for buses or walking to bus stops among women. (Moser, C., 2008).

2.4 Gender and Media

Qualitative content analysis, particularly frame analysis, examines the contexts, or frames, in which women or men are represented in advertisements. Such frames are often ideological, such as showing women predominantly in unpaid work environments, but also visual, as in the systematic positioning of women as smaller than men in advertisements. Not surprisingly, content analysis studies that have looked at mainstream media
advertisements starting with the 1940s have found that most advertisements reinforced prevalent gender, class, and racial hierarchies in society, thereby constructing the distorted social realities. The print advertisements of the 1940s and 1950s, for instance, overwhelmingly showed women as white, middle-class caregivers in domestic settings, surrounded by household or food products. During this same time period, men in advertisements also tended to be overwhelmingly white and middle class—but were predominantly shown in paid professional work environments. While women were portrayed as dependent and in need of male guidance, men appeared knowledgeable, independent, and dominant, often paired with “masculine” products, such as cars and technical devices or in financial service roles. (O’Brien, 2009)

2.5 Gender and structural change

According to Helen O’Connell, the gender equality can only be possible through radical structural change. Here, the structural change includes a numbers of factors which has to be changed for the achievement of gender mainstreaming. Some of the barrier and constraints which come under this group are:

- Recruitment: transparency of recruitment criteria
- Work environment and working conditions: these are usually not supportive to women.
- Appraisal system for career evolution: this doesn’t take sufficiency into account life course development.
- Stability of employment: this is lacking
- Career development: these are often inexistent or opaque in most cases.
- Gender education: is not sufficient in most organizations.

### 2.6 Gender Justice

The term gender justice simply refers to the equality between two sexes. It is a social, political, economic, educational, cultural and environmental correlation. All these conditions have to be satisfied to achieve the gender justice. The global studies have showed that, as a cause the global justice has gained strength over the years. The studies realized that no state can progress in it, if half of its population is held back.

As a result of the struggle for the equal freedom, justice and rights which were made by different NGO’s, feminists and government organizations, considerable progress has been made, but women are still lagging behind. There are also some other common issues which women face with the globalization. The consumerism and cultural heterogeneity had increased the objectification of women in the society. Apart from all these factors there are also some other issues in many cultures of the world, which made the condition of women vulnerable. In these cultures, women don’t have the right over themselves, their children and even their own body. South Africa and Middle East and two places in which the conditions are worse. So the term gender justice refers to the harmonizing of needs and right of women into mainstream society. The justice here means, more balance in the behaviour and the end of violence and the distribution of social necessities.

A strong mandate has established by the United Nations for gender justice. In UN gender equality and gender justice since its inception. In 1946 for “advancement of women” there formed a separate body. The commission
there collects data on women’s situation around the world, to promote the human rights of women and to raise the awareness of women and to support for their contribution to development. Both the four world conference on women and the decade for women has significantly contributed to raising awareness and commitment to the equality and justice of gender. To guide the works at national level Beijing Declaration and platform for action had been framed in 1995. To eliminate all kinds of discrimination against women, CEDAW-The Convention on the Elimination of All Forms of Discrimination against Women has been ratified by 185 states and optional protocol by 90 states. The adoption of gender mainstreaming was considered as a critical strategy for gender mainstreaming, since 1995 the intergovernmental bodies such as ECOSOC, General assembly and the Commission on the status of Women have worked in order to mainstream the gender perspective as an important part of all policy areas.

2.7 Gender and migration

The movement of people across borders is not new, there is evidence of the feminization of migration internationally. (INSTRAW., 2007). Women represent a growing proportion of the world’s population of international migrants, currently estimated between 175 million and 190.6 million, and the International Organization on Migration estimates that 50% of working migrants are women.(Global Migration Group.,2008). The numbers include those who migrate for temporary or permanent work, family reasons, or sudden changes in the environment, those who are stateless, those who have been trafficked or smuggled, and refugees or asylum seekers who were forced to leave due to coercion.(Global Migration Group., 2008)
Reported incidents of gender based and sexual violence against women and girls in camps for refugees and displaced persons are widespread, and there are reports of sexual violence against men and boys as well. (UNHCR., 2003)

2.8 Gender and Economic Development

Countries which offer economic opportunities to women are not only increasing the well-being of women, families and communities, but increasing their overall prosperity as well.( World Economic Forum., 2007).

Increasing women’s access to jobs and economic self-sufficiency can help to reduce the high numbers of women living in poverty, and can also serve as an exit strategy for women wishing to leave their abusive partners. (Whitzman, C., 2008a)

Economic development programmes must be developed to address the different needs of women. For example, immigrant women may face several barriers in accessing employment such as systemic discrimination, lack of available training programmes offered in different languages, and may be at risk of gender based violence because they are women, and because of their immigrant status. Recent research in the US reveals that women’s safety programs need to work to bridge the gap between addressing gender violence, citizenship efforts and economic. This involves a partnership between UNDP, UNFPA, UNIFEM (UN Women) and UNV.

Women and girls also contribute in important ways through informal employment, and to unpaid work in the home and to community life, as seen for example by the large number of women who volunteer their time community safety or development projects. For example, female residents of the Village of Hope in Kigali volunteer by carrying out home visits and
providing homecare to people living with HIV. Aboriginal women volunteered their time in the evenings to provide a visible presence in the community for youth, and this led to the establishment of the first Night Patrol programme in Australia. Young men are also supporting women and girls, by volunteering their time to help raise awareness about gender based violence among men and boys in the Partners for Change Project, a UN Regional Joint Programme on the “Prevention of Gender-based Violence by Working with Boys and Men” in the Asia-Pacific. This involves a partnership between UNDP, UNFPA, UNIFEM (UN Women) and UNV.

2.9 Gender and Management of Resources

It is now recognized that the direct involvement of women in water management projects leads to more successful outcomes. In an evaluation of 122 water projects the World Bank found that the effectiveness of the project was 6-times higher where women were involved than when they were not. (World Bank., 1995)

2.10 Gender and Sustainable Development

In the long term, building safer and inclusive avenues for women and girls and reinforcing their right will contribute to sustainable development. The wider concept of social sustainability “includes a complex set of processes, involving multiple actors and agencies, located at different levels of community, neighbourhood and city wide governance.” It includes principles of equity, access to resources, and pays close attention to issues of power relationships and the importance of providing opportunities for women and girls to contribute to urban policies and build social capital—a source of empowerment for women. (Manzi et al., nd.)
The rights of women and girls to the city can be strengthened and protected through several different entry points which contribute to sustainable communities (e.g., social inclusion, migration, economic development, climate change, etc.). Through active partnership building in women’s safety, involving grassroots women’s groups, community based organizations, local authorities, and other levels of governance (national, regional, international), gender equality which is a condition of sustainable development can be created so that the economic, social and environmental needs of communities in the present do not compromise similar needs of future generations.

2.11 Gender System

Indian society is organised around certain parameters and aims, the functionality of which is ensured by a set of systems and institutions. For instance, marriage and family life are ingrained aspects of the Indian society. Girls and boys get married and start their own families living within the prescribed norms that determine the choice of marriage partner, their roles, code of conduct (fidelity, chastity, girl’s subservience to her husband and in-laws etc.), life-style and practices (such as purda, male inheritance, dowry etc.). One of the most widespread codes of organization that affects all aspects of social functioning is the gender system. It is patriarchy that provides the life force to the unfavourable conditions that woman face. Muchkund, D (ed). (1995)

The common features of gender system are male-female differentiation, allocation of roles, gender-based hierarchical placement. Male-female differentiation, form the core of gender-based system. Biological sex differences, which are real, are extended to be the criteria for social
placement. In any organization or society, roles are attributed for specific function. In patriarchy, roles are allocated not only in accordance with the biological functions (procreation), but are misappropriated according to the values prescribed to male and females. Within patriarchy, ‘dominating and controlling social function’ are prescribed for males where as ‘supportive functions’ are the purview of females. Thus, by birth, the males are ‘inheritors of resources’; performing the functions of earners and by birth the females are ‘family caretakers’ performing the functions of ‘child nurturing the households’. Muchkund, D (ed). (1995)

Along with role allocation certain norms and values, as well as practices and beliefs, further promote the ‘male-female superior-inferior or hierarchy’. Whereby, males have access to land holdings inheritance, skills, productive employment and the associated high status. Women, on the other hand, are denied even life (female infanticide/ foeticide), receive poor nutrition and medical care, inferior education and suffer atrocities such as eve-teasing, rape, wife beating etc. Muchkund, D (ed.) (1995)

2.12 Elements of Gender system:

This includes role stereotyping; both sexes in the society are socialized to the predetermined but separate roles based on their biological function. Even in society where both men and women are called upon to earn, the primary roles associated with social values have remained unchanged. Thus even if women earn income, their responsibility towards household chores remains undiminished. Another element is the child preference on the basis of sex; the corresponding social status availed by the male due to his being the inheritor, the protector of the family and its interest, the ‘doer’, a male child is valued. Moreover, it is the sons who are old age insurance for the parents,
since the daughters get married and leave the family. Besides, daughter implies expenses such as dowry. Thus a male child is preferred by the society. Muchkund, D (ed). (1995)

Early gains in gender equality take the form of women’s greater equality with men in skill development and standard of living. These gains untie women from traditional household activities, setting them free to participate in greater rates in civic activities such as petitions and boycotts. In turn, a more strongly female civil society helps pave the way for more women to achieve power positions. Finally, when women enter power positions in greater numbers at a broader front, it also becomes likely that more women enter national parliaments. (Amy C. Alexander& Christian Welzel)

By using recent political developments in Mexico, Edmé Dominguez, at the Universities of Gothenburg and Linköping, indicates that women may show the way to a new political culture. She argues that women’s participation in the awakening of civil society in Mexico, and also the Zapatista women’s rebellion against their life situation, with their ‘Revolutionary laws against poverty’, imply a serious transformation in the political culture and in related gender relationships.( Dominguez, E)

2.13 Requirement of structural change

The main requirements for the structural change are, standard setting and robust trigger for structural change, Institutional standards and guidelines for systematic improvement of gender equality, the prioritization of areas in which improvements need, Communication, Gender education, Involvement of policy leadership, Support from gatekeepers of excellence, Transfer of knowledge and Allocation of public and private fund.
2.14 Gender Relations

Gender relations have an impact on other domains of women’s lives. Development should be centred on human beings by making them its ends. Whithead, A., (1978) expresses this as: “No study of women and development can start from the viewpoint that problem is women, but rather men and women, and more specifically the relations between them (cf Ostergaard, 1992). Development planning has been conventionally ‘gender blind’ or gender neutral by not taking into account gender inequality and its impact on development outcomes. A ‘gender approach’, focuses on the outline of gender reactions and its links with the society.

Women’s role could not be seen as autonomous from gender relations. This became a way of looking at the structures and processes giving rise to women’s disadvantaged position. Disadvantage came from the globally pervasive ideology of male superiority: men had control and power over women. (cf Ostergaard, 1992)

2.15 Strengthening women’s capacities

Gains in legitimacy by women and their ability to have a stronger voice have been supported by the different training programmes administered primarily by the NGOs and women’s organisations, since government capacity to provide training is limited. The majority of the NGO training focuses on roles, responsibilities, legal awareness and human rights issues. A 1999 World Food Programme study, Elected Women Members of UP: A Socioeconomic Study showed that about 90% of the female members interviewed were unaware of the different government bodies and their functions, which indicates the need for training.
The assessment of the trainings by Democracy Watch in 2002 showed that CARE’s approach was more effective in creating a level of acceptance for women in the wider community and allowed them to function more effectively. However, women who received training (whether specifically targeted or not) reported that it allowed them to change the attitudes of male members, who assumed they were unaware about various issues. Assistance and training provided by movement-oriented NGOs, such as Nigeria Kori, or women’s organisations, such as Bangladesh Mahila Parishad, have created a high level of consciousness among women who belong to these organizations – in contrast to other women UP members-about social problems and women’s practical concerns. These concerns vary from dowry or early marriage to polygamy, women’s security in the public sphere and water collection. These women are more willing to raise difficult issues in the public sphere, and the support they receive from their organisations has allowed them to tackle administrative and other types of resistance.

In India and Bangladesh they do so, on the assumption that women’s political inexperience, and their lack of skills and information, constrains their political participation. Increased political participation requires a thorough understanding of a country’s political context and its terms of inclusion, and an integrative approach to empowerment, institutional development and the formalisation of spaces for citizen participation and accountability mechanisms.

2.16 Empowerment and gender mainstreaming

The Third World Women’s Conference called for the empowerment of women as agents, rather than seeing them as problems, of development. (Bunch and Carrillo., 1990) Women’s voices must enter the definition of
development and the making of policy choices. (Sen and Grown 1987: 82)

The Worldwide Declaration on Women and Local Government firmly asserts that “in order to create sustainable, equal and democratic local governments, where women and men have equal access to decision-making, equal access to services and equal treatment in these services, the gender perspective must be mainstreamed into all areas of policy making and management in local government.” (IULA, 1998)

More recently, there has been renewed focus on how it can work to the benefit of women and men. Gender mainstreaming can help to incorporate gender equality into the concept of social sustainability (Grandelsonas, C., 2010). A ‘twin track’ model for achieving gender equality through gender mainstreaming has been proposed by Caroline Moser, in which women’s and men’s concerns are integrated in all policies and projects with the aim of enhancing equality, while specific activities are funded to empower women. (Moser, C., 2005). An Introduction to Gender Audit methodology: Its design and implementation in DFID Malawi. London: Overseas Development Institute.

In the book, Decentralisation and women’s rights in Latin America A magic bullet for gender equality by Rebecca Smith it is said that, Women continue to face resistance in establishing their legitimacy as skilled and able political actors, whereas men are assumed to be prepared to enter political roles.

Implementing meaningful gender integration (or mainstreaming) is an enormous challenge. The 2008 UN-HABITAT report, Gender Mainstreaming in Local Authorities: Best Practices, provides useful information on how to overcome this challenge. It points out that successful gender mainstreaming requires senior leadership, clear analysis, strong
policy commitments with corresponding organisational structures and resources, gender-skilled staff, training and monitoring. In other words, it is a long-term political project.

Local government would benefit by adopting a triple-track approach to promoting gender equality and protecting and respecting women’s human rights. First, it would need to thoroughly integrate gender analysis into all its political, organisational and administrative functions. Second, it should provide political and practical support to women’s organisations and movements and establish dialogue with them. And third, it should support specific strategic initiatives with men on gender and masculinity issues.

International donors and NGOs also have a major role to play in supporting local government to develop these capacities through training programmes, funding recruitment and employment (or secondment) of skilled staff, research capacity, study tours and other forms of national, regional or international learning exchanges.

Women candidates need support–in addition to political inclusion–in the form of awareness raising, confidence building and practical assistance. In many countries, the presence of women in political structures makes it clear that participation does not translate automatically into gender responsive policy making.

Strong links with women’s organisations and movements in the community are vital to local governments if they are to successfully promote a gender equality and women’s rights agenda.

Political violence against women: Violence or the threat of violence, against women is an intractable barrier to women’s political participation at local and national levels. Violence or the threat of violence, perpetrated by
partners, community leaders, the police, politicians or the media can dissuade women from standing as candidates in the first place. It will also prevent elected women from carrying out their political responsibilities and functions properly and deter women from standing for re-election.

The four oft-cited barriers to women’s political participation – culture, confidence, cash and caring responsibilities – conceal the actual experience or threat of violence that restricts women to the private sphere.

Women’s organisations and movements can impact the development of inclusive, democratic and accountable local Governments at many levels. They can help raise awareness on rights and mobilise women to voice their needs, claim their rights and engage politically. These organisations can also lobby for changes in the law to respect women’s human rights, monitor the implementation of legislation and policy, stimulate public debate, and liaise locally, nationally and internationally with other women’s organisations to strengthen their network.

If women’s organisations are well rooted in marginalised communities, they can encourage disabled women, women living with HIV/AIDS and women from ethnic minority communities to participate in informal and formal local politics, and support elected women. Women’s organisations are in a good position to provide advice and expertise for training the political and administrative arms of local government, and for complying with international human rights standards.

It all starts with leadership and political will. Probably the best way to mobilise political will to address gender inequality is to get as many women as possible in powerful positions. One way of doing this is through
affirmative action—by reserving a certain percentage of council seats for women.

2.17 Gender mainstreaming Approaches & Strategies

Effective strategies need to be followed by time-bound action plans with clear budgets and gender-specific indicators, limited not just to the gender goal, but a comprehensive set of indicators for all the goals and targets.

Strategies for mainstreaming gender equality at the local level included establishing policies aimed specifically at addressing issues of interest to women as well as creating institutions dedicated to advancing women’s rights.

There have been a number of initiatives developed to promote safer transport for women, using combinations of approaches such as situational improvements, public awareness campaigns, and training on women’s safety, sexual harassment, and safe transport. As part of their Safe Delhi Campaign, Jagori provided gender training to over 3500 DTC bus drivers and conductors in 2007, to help change attitudes and beliefs about sexual harassment, rooted in the wider context of gender discrimination.

In Argentina, the city of Rosario reviewed its municipal plans in the Second Equal Opportunity Plan at the request of women’s organizations that make up the Advocacy Council, using a gender-sensitive approach to public transport. This helps to reduce the feeling of insecurity through better signage (knowing where you are and where you’re going) and designing bus stop shelters with unobstructed views of the surroundings. Improvements have been made to the physical environment of transport stations (e.g., removal of hidden spaces, increased lighting, awareness-raising posters (to reduce the possibilities of crime and victimization) in order to create
consciousness of violence against women in transport stations, like the
campaign implemented by the local government of Rosario of printing
“violence against women is a grave violation of human rights” on pre-paid
bus cards”. (UNIFEM, 2007).

As the UN-HABITAT-WICI 2008 report ‘Women’s Safety Audits: What
Works and Where?’ underlines, the approach has now been used and adapted
by women’s organizations in cities in all regions of the world. This includes
with diverse groups of women (elderly, disabled, Indigenous, minority or
migrant, slum dwellers) and in relation to a variety of public spaces (e.g.,
subway stations, parks, shopping centres, university campuses, refugee
camps, public transport etc.).

Women’s safety audits, tailored to local contexts and diverse groups of
women have been effective in i) making small, but concrete changes in the
design of built environments; ii) in legitimating women as experts in their
local communities; and iii) training women to not only identify safe and
unsafe spaces but to engage with the political process for change; and iv) in
developing partnerships between grassroots women and local authorities. In
some instances, women’s safety audits have helped to create spill over
effects, including the development of employment programmes for women
or gender aware training for planners. (Beebeejaun, Y., 2009).

2.18 Access to Land and Housing

Access to land and housing are key determinants of women’s empowerment.
The right to access adequate housing is fundamental to other rights such as
the right to security of the person, equal protection of the law, the right to
life, the right to work, the right to health, and education. Women’s ownership
of landed property can help to transform gender relations by improving
women’s independence and economic standing, by reducing levels of poverty, and by helping to reduce the risk of economic and other forms of violence. However there is a significant gap between women’s formal legal rights and ownership of landed property, and the substantive ownership rights women actually experience (e.g. joint ownership, inherited property, etc.), including effective control over landed assets. (Baruah, B., 2004).

Women’s organizations play a key role in establishing partnerships to increase women’s awareness of their rights and entitlements to landed property, and in creating alternatives to strengthen women’s right to residence and ownership. Women and children suffer disproportionately from forced evictions, especially because of lack of secure tenure. They may experience violations of human rights including violence during forced evictions, and the absence of alternative housing.

Gender inequality and poverty can lead to large proportions of women without access to such services as water and sanitation, access to lighting and power, garbage collection, roads and transport services resulting in poor health, insecurity and an increased risk of violence. Women often have to find ways to navigate unsafe spaces in the city in absence of basic infrastructure and services.

The kinds of problems women likely to experience include harassment and physical and sexually assault, but also increased school absences among girls, and lost hours that could otherwise be devoted to housework, education, employment, subsistence activities or job and training activities. Physical assault and rape are especially real risks for women and girls who have to seek secluded places for sanitation purposes. To avoid embarrassment, many women and girls will delay using sanitation facilities,
which can contribute to health problems. Third International Conference on Women’s Safety: Building Inclusive Cities background paper.

2.19 Gender budgeting

There is a growing recognition of gender budgeting as a significant socio-economic tool to mainstreaming gender at the macro policy level. First introduced in Australia in 1984, and currently being used by more than 80 countries since 1995, it is an important tool for gender mainstreaming as it helps to assess the impact of budgeting on men and women, contribute to the realization of social, economic, and cultural rights, and good governance and monitor progress on gender equality. (ICPC., 2008). Empirical evidence on gender budgeting reveals that worldwide, India is taking the lead in the process of creating a sustainable institutional mechanism for gender budgeting. (Commonwealth Secretariat, 2005)

Participatory Budgeting was first developed in Porto Alegre, Brazil in the 1990s, and is now widely used in countries such as South Africa, Uganda, United States, New Zealand, and in Europe. It provides opportunities for citizens, to lobby for funding for specific projects, and often attracts large numbers of women and minority populations.

The use of Gender-Responsive Budgeting by municipalities in many countries works to sensitize elected officials about the needs of women and men, build the capacity of women to participate in the implementation of budget procedures, and work to reduce economic inequalities between men and women.

The concept of Learning Academies has been developed by the Mother Center International Network for Empowerment (MINE). It is a knowledge-building methodology that increases community participation and
involvement through organizing neighbourhoods into learning communities. The Learning Academy has an “internally oriented task of structuring internal communication and community building, and an external task of partnership building linked to public decision making”.

A variety of arts-based strategies are also being used to facilitate the inclusion of women’s voices and participation in safety planning processes. For example, in Montreal, Canada, Conscience Urbaine (Urban Awareness) uses photographs of cityscapes in the evening to draw attention to public spaces in the city where women feel unsafe, and encourage women to report them to local authorities.

A number of cities have also developed specific structures to help institutionalize women’s right to the city, and gender into planning. Some examples include hiring gender planners in planning departments, creating women, youth, or diversity committees within local government, or creating specific committees focused on women’s housing needs, violence against women, etc. Norway has adopted a number of approaches to address the needs of women in urban planning such as increasing their participation in municipal consultations, using gender-disaggregated data, and have developed city plans that are tailored to the needs of women and men. Within a larger reconstruction scheme, UN Habitat has worked with three municipalities in Afghanistan involving community development councils, largely comprised of local women’s groups. These women’s councils have led income-generating projects, literacy programmes and have improved roads and services. The City of Ottawa, Canada in partnership with the City for All Women’s Initiative (CAWI) provided support for the training of community based women to animate focus groups and get feedback from diverse communities on the City’s Recreation Plan. During these sessions,
women said they wanted green spaces, safe places and financially accessible programmes. However, structures created to involve women in planning processes can be affected by political regimes and agendas. They may vary in the types of resources they are able to secure, and the power can wield (advisory vs. full support of the state). This underlines the importance of supporting grassroots women’s approaches and participation in local governance. A number of urban planning approaches advocated by women have made clear that the physical design of spaces must also include economic and social planning measures to help ensure that women and girls can attain their rights to live the city (Whitzman et al., 2009). A grassroots self movement originating in Germany connects and supports the 750 Mother Centers currently operating in 15 countries. Mothers Centers aim to improve the lives of families and communities, connect with families of different backgrounds, reclaim public spaces for communities, and participate in civic and community governance. (Jaekel & Van Geldermaisen., 2006).

2.20 Gender Mainstreaming and Organization

Research suggests that organizations can diminish potential negative effects by educating their employees and dispelling myths about affirmative action policies. (O’Brien, 2009) There are certain points that should be noted while thinking about gender mainstreaming and organization, they include, who me can make the organizations responsive to gender, what are the various missions and objectives of organizations for dealing with gender mainstreaming, The factors that the organizations must ensure bout gender mainstreaming, the structure of gender responsive organizations.
2.21 Gender responsive organizations

An organization can be gender responsive by identifying the factors, which create an aggregative gender biases in the organization. Form the mission of the organization in a supporting way, structure the policies, practices and services in the attitudes, practices and believes of the organization. Adopt proper measure like structuring the organization vision and objectives, reforming policies, conducting gender awareness seminars and relevant capacity building measures, especially for woman, improving the safety and security of work environment, and the like to eliminate the gender issues (O’Brien, 2009).

2.21.1 Vision and objectives of a gender responsive organization

A gender responsive organization’s vision will be formed in concern for the welfare of the society, of both male and female, through the achievement of its organizational goals. Economic productivity and social equity are two examples.

2.21.2 Gender responsiveness of organizational structure

An organization which is gender responsive must not have covert and overt gender biases along the lines and location of authority, lines and location of communication, and the decision making process must be participative and democratic. The gender responsive organizations must also ensure that, the decisions, principles and programs are guided by the gender equity and equality principle. They should provide equality in access to opportunities and the decision making process. There should be affirmative actions when there is a need to reduce the gap for the benefits and resources between males and females (O’Brien, 2009).
2.21.3 Gender Fair Practices

Various gender fair practices include the elimination of overt and covert basis in hiring, firing or promotion, promotion of gender equality for the access of training, education, opportunities and role in decision making, development of organizational policies and personal services which address gender issues and adoption of non-sexist practices (O’brien, 2009).

2.21.4 Women’s Networks and Partnerships

Women’s networks and partnerships play an essential role in building inclusive and safe cities for women and girls. They include collectives, NGOs, forums and virtual communities, and operate at and between different levels (local, national, regional and international). They focus on many different issues that affect women’s safety and gender equality, such as sustainable development, employment, health, sanitation and water issues, gender based violence, climate change, and education, etc. They work in a variety of ways including through i) knowledge production and exchange, ii) community mobilization and advocacy, iii) public education, iv) mediation, and v) capacity building.

The Global Assessment on Women’s Safety provides a rich source of information on the ways women and girls are partnering to reduce poverty, increase employment, and reduce violence against women and girls (Global Assessment on Women’s Safety., 2008)

The equitable participation of women in decision making in urban spaces is a key element for increasing women’s empowerment and ensuring that the needs of women and girls are addressed. The development of awareness raising campaigns on women’s equality, the creation of gender departments in municipalities, leadership training for women, and the use of quotas and
reserved seats have helped to increase the number of women in local government, which in turn, can help to ensure that women’s safety issues are on the public agenda.

Key entry points in building more gender-responsive and women inclusive cities, such as land access and housing security, water management, urban planning, poverty eradication, economic development and cultural issues. These entry points can be used to challenge unequal gender relations in the city and improve the civic participation of women and girls.

2.22 Gender issues

The United Nations Development Fund for Women estimates that one in three women around the world will be beaten, coerced into sex, or otherwise abused in her own lifetime.

The notion of “battered women,” with its emphasis on physical violence, fails to entirely capture the various ways in which intimate partners of either gender can be manipulated and abused and as a consequence, the term has been largely replaced by *domestic violence* (DV), *intimate partner violence* (IPV), and the more generic *family violence*.

According to the National Coalition against Domestic Violence, nonfatal IPV is most frequently committed by individuals of opposite genders. Females are more likely than are males to experience nonfatal IPV. Most victims of IPV are women. On average from 2001 to 2005, about 96 percent of females experiencing nonfatal IPV were victimized by a male, and about 3 percent reported that the offender was another female, whereas about 82 percent of males experiencing nonfatal IPV were victimized by a female and about 16 percent of males reported that the offender was another male. For homicides, intimate partners committed 30 percent of homicides of females,
5 percent of homicides of males. One of 14 men has been physically assaulted by a current or former spouse, cohabiting partner, boyfriend, girlfriend, or date at some time in their lives, and 86 percent of adult men who were physically assaulted were physically assaulted by a man and in only 56 percent of the times were these assaults by a stranger.

Battering appears to occur within every culture, and every religious orientation and all races are equally vulnerable.

Twenty-three percent of pregnant women seeking prenatal care are battered. In a survey of pregnant low income women, 65 percent of the women had experienced either verbal abuse or physical violence during their pregnancies.

From 2001 to 2005, females living in households with lower annual incomes experienced the highest average annual rates of nonfatal IPV. Females remained at greater risk than males within each income level.

The vast preponderance of violent acts in our culture are perpetrated by males and acted out against women, children, and other men. In about 95 percent of the cases of DV, the perpetrator is male, and even in situations where women are violent, the violence tends to be less damaging and far less lethal than when men are violent. The dominant influence on male behaviour is social expectation.

Since women’s issues are discussed and analysed in detail by almost all social organisations for quite sometime, one might be inclined to assume that gender issues are synonymous with women’s issues. Gender refers to the roles of and relationships between both women and men, and hence the problems faced by men in our society too need to be looked into to realise the need for gender mainstreaming.
Society often promotes competitiveness and aggression among males, which can include a tacit acceptance of violence. In the process, they often become victims of violence and physical abuse. Statistics on violence against women and weaker family members, including children and the elderly, indicate that men who have suffered from violence are more likely to become perpetrators of violence in the future. The solution is to treat all men and women, boys and girls as persons of equal worth victimized by human rights violations and as human beings worthy of equal protection under human rights laws.

Injuries are a major concern that has incapacitated boys and men more than girls and women. In our society, boys are socialized differently than girls and are less likely to have their explorations restrained by parents, are more likely to be allowed to roam further and are allowed to play alone. Because of these, they are exposed to more risk. Due to gender stereotypes about men being strong, they are expected to work in dangerous working environments such as mining, heavy industry, construction, work around chemicals, and so forth. One of the results of this gender stereotyping in the workplace is the default acceptance of injury and death on the job rather than making workplaces safe for everyone, regardless of sex.

Patriarchal systems create an assumption that men are knowledgeable. Men are supposed to be the leaders and therefore do not need to master new tasks and information. This mindset is a huge mental and practical handicap for men in today’s faster-paced, more dynamic economies, where adaptability and the capacity to learn new skills and absorb new information are often critical to success. “Because the men are expected to fulfil the role of leader, people’s default assumption is that men are capable of leading in any sphere of life or sector of work, except perhaps in the few almost exclusively women’s categories like childcare. Men tend to internalize this assumption,
and as a result are less likely to attend training and skill-building courses or seek assistance that might call into question their innate qualification for leadership status.”

The patriarchal male role is dominated by four functions: money, leadership, security, and procreation. Failure to meet the heavy expectations on them is very devastating for men. Unemployment affects men more than women. Some research has suggested that the alternative gender roles available to women protect them somewhat more from the negative impacts of unemployment than the gender roles available to men, who feel a far greater social expectation to produce income. In order to cope up with the pressures and mental trauma due to unemployment, economic collapse and rapid change in all aspects of life, many men often take to alcohol, tobacco or drugs and resort to violence in family. Ultimately, substance abuse and violence lead to family breakdown. Concern for unemployed young men includes their lack of breadwinner status leading to denial of a marital alliance and their susceptibility to antisocial and risky behaviour.

Among educated men of Kerala, migration to Middle East for labour is a way of life because of high unemployment rates and low wages in the State. This migration is not viewed negatively and in many cases family members push male members to migrate for work. Being able to send money home and fulfil their breadwinner and decision-maker status is often the motivation to migrate. However, the impact of men’s long absences from their families and communities is especially difficult on children. Lack of male role models at home and the need for character formation received from both parents, coupled with access to easy money has led to poor academic performance, high drop-outs, drug abuse and self-destruction in many children from such families.
2.23 Women education

The parliamentary Committee on Empowerment of women’s sixth report on educational programme for women (2000-01) endorsed low Gross Enrolment Ratio (GER) and high dropout rates to gender inequality, social inequity and economic exploitation tied with low enrolment of girls in school and low retention. Other reasons are parents’ indifference, poverty, absence of single-sex school, unsafe travel and lack of amenities such as women teachers, toilets and so on. It also states that neglect of women begins with the indifference shown towards the education of young girls.

2.24 Dowry related violence

In 2000, The United Nations Population Fund reported that female infanticide in India had amplified dramatically greater than the decade. The infant mortality rate for female babies was 40% upper than that of male babies. While poverty was mentioned as the main reason, dowry was listed as second.

2.25 Associations for networking

There are several initiatives for addressing the issues, although they acknowledge that it will be difficult to implement change. Organizations like the International Society against Dowry Abuse and Bride-Burning in India (ISADABBI), “Say No to Dowry” Campaign was launched by the Association for India’s Development (AID) in year 2006, Women’s Action Research and Legal Action for Women (WARLAW) are some of them. They run programmes to assist women in becoming more self-sufficient through public awareness, medico-legal and judicial assistance to the victims of these crimes as well as to provide shelter, skills training and rehabilitation
services, thereby enabling women victims to leave homes because of dowry abuse.

2.26 Credit and gender mainstreaming

A similar absence of information on the agency involved in the achievement of particular decision-making outcomes also characterises a study by Rahman (1986). However, the selection of outcomes at least had a plausible bearing on women’s empowerment since they relate to basic welfare achievements in a context characterised by considerable gender discrimination. It is found that women who had received loans enjoyed higher levels of welfare (food, clothing and medical expenditure) compared to women in households where men had received the loans or in economically equivalent households which had not received any loans at all. The findings would lead us to conclude that women’s access to credit reduced, but did not fully eliminate, gender differentials in intra-household welfare. However, as evidence on women’s empowerment, they would have been strengthened by information on whose agency was involved in translating loans into impact. Did increased expenditures on women’s wellbeing represent the more active and direct exercise of purchasing power by women; did it represent their greater role in household decision-making about the distribution of household resources; or did it represent the greater weight given by the household head to women’s wellbeing in recognition of women’s role in bringing in economic resources? Clearly each of these possibilities throws a different light on the issue of power and agency within the household so that while we can arrive at some firm conclusions about the effects of their access to credit on women’s welfare, there is still a question mark about its implications for their empowerment. Rahman, R.I., (1986). In India purchase of food; purchase of major household goods; purchase of
small items of jewellery; course of action if child falls ill; disciplining the child; decisions about children’s education and type of school (Jejeebhoy).

Scaria, Mary stated through the words of Devos that the national domestic workers’ movement was to empower the ‘invisible’ workers by lobbying for their legal rights though domestic work is not legally recognised as labour. Because of that they don’t have legal protection, no minimum wage and cannot organize as unions. (Made in Hell)

Unorganised or informal sector constitutes a fundamental part of the Indian economy. More than 90 per cent of workforce and about 50 per cent of the national product are accounted for by the informal economy. A high percentage of socially and economically disadvantaged sections of society are concentrated in the informal economic activities. The high level of growth of the Indian economy during the past two decades is accompanied by increasing informalisation. There are indications of growing interlinkage between informal and formal economic activities. There has been new dynamism of the informal economy in terms of output, employment and earnings. Faster and inclusive growth needs unique attention to informal economy. Sustaining high levels of growth are also intertwined with improving domestic demand of those engaged in informal economy, and addressing the needs of the sector in terms of credit, skills, technology, marketing and infrastructure.

2.27 **Attitude**

A sensible and feasible multi-pronged strategy has to be worked out which may create a better, safe and yielding environment, which leads to change of attitude for women. Slowly this will bring change in the mindset of people who consider female a burden. (Scaria, Mary, 2006)
2.28 NGO on RCH

The NGOs template for better reproductive and child health thus begins to look increasingly more sensible in the present scenario. With its liberal multilateral support for local customs and culture, its tendency to consult with those for whom the programmes are meant, the model developed by the NGOs for protecting the reproductive health of the poor, while helping them achieve the small family norm.

2.29 Gender & NGO

NGOs in India have been trying to sensitise, organise and mobilise people particularly the poor at village community level and at various other levels to enable them to pursue self-development, fight for their rights and apply pressure on Government when needed. (Jain 1995) Building up a healthy relationship of Government- Non Government Organization partnerships on sensitive issues would produce better results. (Jain 1995) NGOs have an important role in supporting women, men and households and expected that they can meet the welfare. (Desai 2005)

Anti-oppressive practices is transformational because its comprehensive orientation espouses social change through holistic practice, the elimination of structural inequalities, social relationships, a concern with inputs, outputs, processes and collective working (Dorminelli 1993, 1996, 2003) Social work Organizations should adopt new ideas for improving organizational capacity but decision about organizational structures and staffing need to be based on some knowledge of different organizational forms and the environments in which they work best. Those who can suggest improvement and see the way forward to delivering them with realistic plans and proposals are much about existing services or processes and await their formal
resolution through working parties or policy groups and so on. The new method of organizing that require practitioner collaboration between disciplines and service users provide opportunities for radically empowering service users and enabling them to have a greater input in service design and delivery than hitherto. The commitment to and involvement with localities and specific interests can make professionals’ participation seem more genuine. This promotes a more equal relationship between professional and service user than is possible between public official and service user. (Adam, R., et al, ed. (2009).

2.30 Non-Governmental Organizations

Korten (1990) identified three stages or ‘generations’ of NGO evolution. The first generation, he identifies as ‘relief and welfare’, in which the NGOs is involved in the direct delivery of relief services to beneficiaries such as the distribution of food, shelter or health services. At this stage, NGOs are responding to immediate needs. The second generation he calls ‘small-scale, self-reliant local development’. At this stage, NGOs focus on building the capacities of local communities to meet their needs through ‘self-reliant local action’ (1990: 118) NGOs become more developmental in orientation. Korten calls the third generation, ‘sustainable systems development’. At this stage, NGOs seek to make changes in policies and institutions at local, national and international levels. NGOs at this stage move away from operational service provision to taking on more catalytic roles. Underlying this theory of NGO evolution is the belief that NGOs learn from their experiences and adopt change accordingly.
2.31 NGOs as agents for change

(Seibel, 1989) NGOs are said to have comparative advantage because of their flexibility, their ability to reach the trouble spots of the world, and their participatory approach to development.

NGOs are said to be innovative and cost effective (Cernea, 1988; Brown and Covey, 1989).

NGOs are value driven organization, whose staffs are highly motivated and committed to serving the needs of the poor. (Korten, 1990; Clark, 1991). These qualities have helped to promote the view that NGOs are on the whole better and more effective as agents of change than government.

Brett 1993- NGOs behave in ways no different to governments especially in situations where there was little or no alternative.

In addition, NGOs have been criticised for weak and inefficient management which is seen to be a major weakness especially in light of the increased levels of public funding being channelled through them for development. (Clark, 1991).

Tendler 1982: identified three main types of decision-making processes. These were: (i) genuinely representative; (ii) top-down ‘sensitive’ in which despite appearances of participation the NGOs actually made the decisions in a relatively top-down manner, and (iii) local elite decision-making in which NGOs were criticised for responding to decisions made by local elites, which were taken by the NGO to be representative of all the poor.

2.32 NGO Management

In comparing NGOs to the government and business sectors, some argue that because of their structure, their areas of operation, and their values amongst
other things, NGOs are distinct from other organizations and therefore require distinct management approaches (Billis, 1993, Flower, 1989)

Others argue that regardless of the distinctive features, NGOs, like all other organizations, require basic management skills (Dichter, 1989)

2.33 From Welfare to Development


The principles of grassroots development which involve participation, capacity building and sustainable approaches require different forms of management (Stark Biddle, 1984, Walker 1994)

2.34 Organizational Problems of NGOs

One of the most common problems and dilemmas that NGOs experience is the decision-making processes. (Billis and MacKeith, 1992). Tensions often occurred between staff and senior managers because of the staff expectations that they would be equal partners in the decision-making process.

Governance of the organization and the relations between Board members and staff (Hodson, 1992). Board members often lacked the time or the expertise to be able to carry out the responsibilities effectively (Harris, 1989). As a result, senior staffs were often left to make policy decisions with little or no support from board members. (Hodson 1992)

NGOs were weak at staff career development (Billis and MacKeith, 1992). Often organizations lacked a career structure in which staff could develop. In
addition they were not good at budgeting for staff training. (Stark Biddle, 1984)

In situations where organizations were expanding rapidly, it created problems for many who were unable to keep up with the demands of their work. (Billis and MacKeith, 1992).

Fund raising activities were often the source of much tension in the organizations. (Stark Biddle, 1984).

The strategies and images used to raise funds from the public were often felt to compromise the nature of the work done by other members of staff. (Billis and MacKeith, 1992).

The difficulties of managing NGOs with operations in several countries also raised concerns. The difficulties came from the inability to define proper lines of autonomy on policy issues. (Stark Biddle, 1984, Billis and MacKeith, 1993; Butler and Wilson, 1990)

Field staff often felt isolated unsupported and felt there was a lack of understanding of the issues they were dealing with at field level. (Brooke, 1984). Headquarters staff on the other hand, felt that field staff had too much power which needed to be controlled if all the interests within the organization were to be adequately addressed (Stark Biddle, 1984).

Zald 1970, in his study of the YMCA, found that there was an endless cycle of power struggle between the centre and local units. However, decentralization can have the paradoxical effect of increasing the bureaucracy as organizations devolving power on the one hand, tend to set up all sorts of control measures on the other (Perrow, 1977).
Balancing the needs of the different stakeholders who each feel they have an equal right to the decision-making process has created a number of management problems for these organizations. (Rochester, 1995)

Gupta 2009, noted that as NGOs involved in development, the power imbalance within their own structures should be a cause for major concern.

Suzuki 1998, emphases the power relations between expatriates and local staff. In comparing the two sets of staff, he notes that the relations between them are characterised in employer-employee terms. Expatriates have salary scales and benefits that are higher than local staff. In addition, expatriates have overall control of the programmes.

**Summing up**

As long as women have not acquired a critical mass, male leaders need to become gender sensitive, to learn to understand and appreciate situations from the perspective of the opposite sex. They need to be aware and recognize the differences, inequalities and specific needs of women and men, and have to act on it.
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