

## **INTRODUCTION**

Culture, as it is usually understood, entails a totality of traits and characters that are peculiar to a people to the extent that it marks them out from other peoples or societies. These peculiar traits go on to include the people's language, dressing, music, work, arts, religion, dancing and so on. It also goes on to include a people's social norms, taboos and values. Values here are to be understood as beliefs that are held about what is right and wrong and what is important in life. A fuller study of values rightly belongs to the discipline of philosophy. Axiology as a branch of philosophy deals with values embracing both ethics and aesthetics. This is why philosophical appraisal of African culture and values is not only apt and timely, but also appropriate. Moreover, the centrality of the place of values in African culture as a heritage that is passed down from one generation to another will be highlighted. We shall try to illustrate that African culture and values can be appraised from many dimensions in addition to examining the method of change and the problem of adjustment in culture. Here we hope to show that while positive dimensions of our culture ought to be practised and passed on to succeeding generations, negative dimensions of our culture have to be dropped in order to promote a more progressive and dynamic society.

Before we can have an appraisal of African culture and values, it is necessary for us to have an understanding of the concept of culture and its meaning. This will help us grapple with the issues we will be dealing with in this course. Let us now look at the concept and meaning of culture, as this is fundamental to our understanding of what exactly culture is.

## **THE CONCEPT AND MEANING OF CULTURE**

Edward B. Taylor is reputed as the scholar who first coined and defined culture in his work *Primitive Culture* (1871) and reprinted in 1958. Taylor saw culture as that complex whole which includes knowledge, belief, art, morals, law, customs or any other capabilities and habits acquired by man as a member of society. This definition captures the exhaustive nature of culture. One would have expected that this definition would be a univocal one – but this is not so. In fact, there are as many definitions of culture as there are scholars who are interested in the phenomenon. Culture embraces a wide range of human phenomena, material achievements and norms, beliefs, feelings, manners, morals and so on. It is the patterned way of life shared by a particular group of people that claim to share a single origin or descent. In

an attempt to capture the exhaustive nature of culture, Bello (1991: 189) sees it as “the totality of the way of life evolved by a people in their attempts to meet the challenge of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms thus distinguishing a people from their neighbours”. Culture serves to distinguish a people from others, and Aziza (2001: 31) asserts that:

*Culture...refers to the totality of the pattern of behaviour of a particular group of people. It includes everything that makes them distinct from any other group of people for instance, their greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious as well as philosophical beliefs.*

Culture is passed on from generation to generation. The acquisition of culture is a result of the socialisation process. Explaining how culture is passed on as a generational heritage, Fafunwa (1974: 48) writes that:

*The child just grows into and within the cultural heritage of his people. He imbibes it. Culture, in traditional society, is not taught; it is caught. The child observes, imbibes and mimics the action of his elders and siblings. He watches the naming ceremonies, religious services, marriage rituals, funeral obsequies. He witnesses the coronation of a king or chief, festivals, the annual dance and acrobatic displays of guilds and age groups or his relations in the activities. The child in a traditional society cannot escape his cultural and physical environments.*

This shows that every human being who grows up in a particular society is likely to become infused with the culture of that society, whether knowingly or unknowingly during the process of social interaction. We do not need to have all the definitions of culture and its defining characteristics for us to understand the concept and meaning of culture. Even though there are as many definitions of culture as there are writers, there is an element of similarity that runs through them all. This singular underlying characteristic is the attempt to portray and capture culture as the entire or total way of life of a particular group of people. Etuk (2002: 13) is of the opinion that “an entire way of life would embody, among other things, what the people think of themselves and the universe in which they live -their world view -in other words, how they organise their lives in order to ensure their survival”. It can be safely stated that there can be no culture without a society. It can also be said that culture is

uniquely human and shared with other people in a society. Culture is selective in what it absorbs or accepts from other people who do not belong to a particular cultural group.

Culture is to be understood as the way of life of a people. This presupposes the fact that there can be no people without a culture. To claim that there is no society without a culture would, by implication, mean that such a society has continued to survive without any form of social organisation or institutions, norms, beliefs and taboos, and so on; and this kind of assertion is quite untrue. That is why even some Western scholars who may be tempted to use their cultural categories in judging other distinctively different people as “primitive”, often deny that such people have history, religion and even philosophy; but cannot say that they have no culture.

It is true that based on the consideration of culture as that which marks a people out from others groups, one can rightly say that there are many cultures in Africa. Africa is inhabited by various ethnic nationalities with their 100 different languages, modes of dressing, eating, dancing and even greeting habits. But in spite of their various cultures, Africans do share some dominant traits in their belief systems and have similar values that mark them out from other peoples of the world. A Malawian culture, for instance, would be closer to, say, a Zambian culture on certain cultural parameters than it would be to the Oriental culture of the Eastern world, or the Western culture of Europe. It is true that culture is universal and that each local or regional manifestation of it is unique. This element of uniqueness in every culture is often described as cultural variation. The cultures of traditional African societies, together with their value systems and beliefs are close, even though they vary slightly from one another. These slight variations only exist when we compare an African culture with others. Certainly, African cultures differ vastly from the cultures of other regions or continents. And we believe there is no need to over-labour this point since there are sufficient similarities to justify our usage of the term “African culture”. Here we would be sure to find a world of differences and diversity in beliefs, values and culture generally. Using Nigerian culture for instance, Antia (2005: 17) writes that “Nigerians always behave differently from the French, or Chinese, or Americans or Hottentots, because Nigerian beliefs, values and total thinking are different from those of the French, Chinese, Americans or the Hottentots”.

Culture has been classified into its material and non-material aspects. While material culture refers to the visible tactile objects which man is able to manufacture for the purposes of

human survival; non-material culture comprises of the norms and mores of the people. While material culture is concrete and takes the form of artefacts and crafts, non-material culture is abstract but has a very pervasive influence on the lives of the people of a particular culture. Hence beliefs about what is good and what is bad, together with norms and taboos, are all good examples of non-material culture. From the foregoing, it is obvious that culture is shared since it consists of cherished values or beliefs that are shared by a group, lineage, and religious sect and so on. Apart from this, culture is dynamic in the sense that it is continually changing. Culture is not static. We are not alone in this observation as Antia (2005: 17) states that “culture is not fixed and permanent. It is always changed and modified by man through contacts with and absorption of other peoples’ cultures, a process known as assimilation”. Etuk (2002: 25) has also observed that “cultures are not static, they change. Indeed, culture needs to change; which wants to remain static and resistant to change would not be a living culture”. We can see that since culture is carried by people and people do change their social patterns and institutions, beliefs and values and even skills and tools of work, then culture cannot but be an adaptive system. Once an aspect of culture adjusts or shifts in response to changes from within or outside the environment, then other aspects of the culture are affected, whether directly or indirectly. It is necessary to know that each element of a culture (such as material 101 procedures, food processing or greeting patterns) is related to the whole system. It is in this respect that we can see that even a people’s technology is part of their culture.

Idiong (1994: 46) opines that: *“there are some misconceptions that are widely held about ‘culture’ as a word. Such misconceptions can and often lead some persons to have a negative perception of ‘culture’ and all that it stands for. Such persons raise their eyebrows and suddenly frown at the word ‘culture’ as they in their minds’ eyes visualise masquerades, idol worshipping, traditional jamborees and other activities they consider bizarre that go with culture”*.

This “misconception”, we believe, does not appear to be widespread but the posture may have arisen from a partial understanding of the meaning of culture because as we shall see, culture generally, and African culture in particular, is like a two-sided coin. It has soul-lifting, glamorous and positive dimensions even though it is not completely immune from some negative outcomes. African culture, as Ezedike (2009: 455) writes:

*Culture refers to the sum total of shared attitudinal inclinations and capabilities, art, beliefs, moral codes and practices that characterize Africans. It can be conceived as a continuous, cumulative reservoir containing both material and non-material elements that are socially transmitted from one generation to another. African culture, therefore, refers to the whole lot of African heritage.*

We could see that African culture embraces the totality of the African way of life in all its forms and ramifications.

## **TYPES OF CULTURE**

As is seen from the foregoing, Culture has been classified into two broad types: material and non-material aspects. While material culture refers to the visible tactile objects which man is able to manufacture for the purposes of human survival; non-material culture comprises of the norms and mores of the people. While material culture is concrete and takes the form of artefacts and crafts, non-material culture is abstract but has a very pervasive influence on the lives of the people of a particular culture. Hence beliefs about what is good and what is bad, together with norms and taboos, are all good examples of non-material culture. Below are the detailed types of culture stemming from the broad two -material and non-material:

- ❖ **Popular Culture:** This is the type of culture that is short-lived yet very popular as the name suggests. It comes as a result of changing life-styles and innovations, e.g. salsa dance, songs on the scene, break dance by Michael Jackson. This culture dies out too quickly.
- ❖ **Folk Culture:** Also known as residue culture, folk culture includes carvings, paintings, and other artefacts created by artists and artisans often anonymous and often without academic training in the arts.
- ❖ **Mass Culture:** Mass culture is that long lasting culture produced and consumed on a large scale. E.g. 1980 dress code, record players, tapes etc
- ❖ **Real Culture:** This is the actual behaviour of people in a given society
- ❖ **Ideal Culture:** That culture which isn't obtainable yet aspired and cherished.

- ❖ **Artificial Culture (not real):** culture that isn't indigenous. Indigenous culture is eroding at alarmingly high levels, what remains after the indigenous culture has been eroded is artificial culture.

## COMPONENTS OF CULTURE

1. **Language:** Language is the medulla of every society. It is language that interprets everything that takes place in each and every society and therefore gives culture its meaning. Language is intrinsic to the expression of culture. As a means of communicating values, beliefs and customs, it has an important social function and fosters feelings of group identity and solidarity. It is the means by which culture and its traditions and shared values may be conveyed, preserved and passed on from one generation to the other.
2. **Religion:** Religion interacts with culture in influencing cognitions, emotions and actions. Below are some of the ways in which culture and religion relate to each other. Religion as part of culture: Not only is religion part of culture, religion has been the root and lead of culture in most societies. Religion is social organization built on belief or supernatural ideal, led by churches/mosques and conformed by mass followers with indoctrination of ethics and mission to change their society and the world. Religion controls most governments in the world thru controlling the minds of politicians and citizens. From this perspective, religion and culture are inseparable, as beliefs and practices are uniquely cultural. For example, religious rituals (one type of practice) unite believers in a religion and separate nonbelievers. ... Simmel (1950) believed that religious and cultural beliefs develop from one another.

- ❖ **Religion constitutes culture:** Let's define culture. The definition of the very first professional anthropologist, Sir Edward Burnett Tylor, is this: "Culture... is that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by [a human] as a member of society." (*Primitive Culture*, 1871). Religion involves morals and customs and sometimes law, and religion is definitely acquired by a human as a member of society. Therefore, religion contains culture.

- ❖ **Religion could include culture:** Religion is the combination of blind faiths, beliefs, traditions, attitudes, customs, norms, values, principles, procedures and processes. Culture is just all these put together. The difference is that culture is being changed with time and the religion is passed with them from centuries.
- ❖ **Religion could transcend culture:** Cultures are a subset and a localization that can underlie the generalization that a civilization represents. Samuel's P. Huntington's *Clash of Civilizations* is based almost solely on religions as the basis of civilization. Within Western Civilization for example, which has featured the uneasy relationship of two religions, Christianity and Judaism, you find that splits in Christianity have created cultural enclaves. Christians and Muslims misunderstandings have troubled all cultures included within these boundaries. Some religions do, and some don't. The pagan religions of the ancient Romans, Celts, Aztecs, etc. were tightly bound up with their cultures. Their gods were anthropomorphised expressions of the hopes, fears, daily and seasonal aspects of life in that culture, such that the two concepts are inseparable.

The case of Christianity is different. The earliest debate in the Christian Church was between those who insisted that Jewish culture be followed and those who did not. The ones who didn't win out in the end and Christianity took a number of different forms in different cultures. Some of those can be seen today, for example, in the Syro Malankara Church in India, which received its faith not from Western colonial missionaries but from the apostle Thomas in the 1st century, or the Ethiopian Orthodox Church, which maintains a uniquely African expression of Christianity, with circular churches, liturgical dancing, and unique dietary laws.

As the forms of Christianity that established themselves in Greece and Rome spread, however, they took elements of the culture with them. This is why so much of contemporary Christianity in the world today is bound up with Roman traditions, but even there it is expressed very differently depending on culture. An Irish Catholic and a Brazilian Catholic will have very different ways of celebrating the same festivals

❖ **Religion could be influenced by culture**, e.g. many of the architectural elements in ancient Egypt such as the adornment of the buildings with carvings and hieroglyphics are regarded as cultural characteristics. Yet when you examine the content of these adornments on buildings or even the direction buildings faced, they frequently reflect religious stories and were created to tell those stories. Thus, something as tangible as the way in which buildings were decorated is tied to religious tradition. Even the commissioning of Michelangelo can serve as an example here, his painting of the Sistine chapel is a cultural phenomenon- world renowned for that matter, yet it reflects a religious ideology and was ultimately created for religious purposes.

Religion could shape culture: Religious beliefs help determine the value systems used in a culture. In America, many of the regulations and laws are based on the concepts and principles articulated in the bible. These principles set forth acceptable behaviours and consequences for breaking them. Another way that religion influences culture is through service to others. Religious groups help to foster community, giving and fellowship. Having common beliefs puts people into accountable relationships. Religion unifies people in that they share meals, listen to the same type of music etc and this brings them together. set forth religious practice appears to have enormous potential for addressing today's social problems. Religion could interact with culture in influencing cognitions, emotions, and actions.

### **3. Lifestyle**

A lifestyle typically reflects an individual's attitudes, way of life, values, or world view. Therefore, a lifestyle is a means of forging a sense of self and to create cultural symbols that resonate with personal identity. Not all aspects of a lifestyle are voluntary. Surrounding social and technical systems can constrain the lifestyle choices available to the individual and the symbols she/he is able to project to others and the self.

The lines between personal identity and the everyday doings that signal a particular lifestyle become blurred in modern society. For example, "green lifestyle" means holding beliefs and engaging in activities that consume fewer resources and produce less harmful waste (i.e. a smaller ecological footprint) and deriving a sense of self from holding these beliefs and engaging in these activities. Some commentators argue that, in modernity, the cornerstone of

lifestyle construction is consumption behaviour, which offers the possibility to create and further individualize the self with different products or services that signal different ways of life.

Lifestyle may include views on politics, religion, health, intimacy, and more. All of these aspects play a role in shaping someone's lifestyle. In the magazine and television industries, "lifestyle" is used to describe a category of publications or programs.

In the Zambian context, lifestyle is characterised by an urban or modern setting or traditional or rural orientation. In rural areas, the means of earning a living are subsistence farming including fishing, herding cattle, rearing chickens, goats etc. In the urban setup, people are either in formal employment or self-employment. The extended family is important in Zambia, although the family structure is somewhat different from the western societies. Here in Zambia your mother's sister is your mother and the same is true with your father's brother. Other members of the same clan who may not be blood relations may still be considered as siblings. Some families are matrilineal yet most are patriarchal. In Zambia the elderly, chiefs, and others of high status are shown great respect. Funerals of both relatives and neighbours are considered extremely important to attend to show solidarity and respect.

3. **Socializing-agents of socialisation etc:** a continuing process whereby an individual acquires a personal identity and learns the norms, values, behaviour, and social skills appropriate to his or her social position. Agents of this process include:
  - ❖ Family
  - ❖ School
  - ❖ Peers
  - ❖ Media
  - ❖ Church/ Mosque
4. **Recreation-** traditional ceremonies such as **CHISUNGUS**, dances for rural areas then soccer, tennis, golf etc
5. **Holidays and Celebrations:** Different societies have adopted different days to commemorate and celebrate certain occurrences in their society. E.g. Farmers day (Zambia) African Freedom Day (Africa) and Christmas (world).

6. **Technology:** People of different cultures possess skills, knowledge, crafts, arts and tools of work which human beings use to produce material goods from the natural environment. They use such skills, knowledge and tools respond to changes from within or outside their society. It is necessary to know that each element of a culture (such as material procedures, food processing or greeting patterns) is related to the whole system and can therefore conclude that even a people's technology is part of their culture.
7. **Values and Attitude:** The term value can be used both as a noun and as a verb. When used as a noun, the term symbolises the regard that something is held to deserve; the importance, the worth or usefulness of something. E.g. "your support is of great value" or "the value of adequate preparation cannot be underestimated."

When used as a verb, the term value can mean principles, ethics, moral standards, rules of conduct, standards of behaviour etc. In this context, we can define values as "philosophy or standards of behaviour or one's judgement of what is important in life" Attitudes are feelings or ways of thinking and acting that affects people's behaviour. E.g. being rude, unfriendly, friendly, good etc. Different cultures have such values and attitudes. In Zambia and Africa as a whole, our core values include but not limited to:

- ❖ **Mutual respect:** Respect is a basic human need. Every single human being deserves respect. In his article, "A Theory of Human Motivation", Maslow (1943) lists a hierarchy of needs starting with the most basic i.e. food, shelter air, clothing etc. Esteem needs is ranked 4<sup>th</sup> and it includes achievement, mastery, independence, status, dominance, prestige, self-respect, respect from others. Maslow argues that the satisfaction of the need of respect leads to confidence, worth, strength, capability and feeling of being useful and necessary to the world
- ❖ Hard work
- ❖ Co-operation
- ❖ Love
- ❖ Honesty
- ❖ Integrity
- ❖ Justice
- ❖ Cleanliness

- ❖ Democracy
- ❖ Peace

The list endless...add on to the above list...

## GENERAL CHARACTERISTICS OF CULTURE

### 1. Culture is learned and acquired

Culture is learned, not inherited. It derives from one's social environment, not from one's genes. Culture should be distinguished from human nature on one side and from an individual's personality on the other although exactly where the borders lie between human nature and culture, and between culture and personality, is a matter of discussion among social scientists.

*Human nature* is what all human beings, from the Russian professor to the Australian aborigine, have in common: it represents the universal level in one's mental software. It is inherited with one's genes; within the computer analogy it is the 'operating system' which determines one's physical and basic psychological functioning. The human ability to feel fear, anger, love, joy, sadness, the need to associate with others, to play and exercise oneself, the facility to observe the environment and talk about it with other humans all belong to this level of mental programming. However, what one does with these feelings, how one expresses fear, joy, observations, and so on, is modified by culture. Human nature is not as 'human' as the term suggests, because certain aspects of it are shared with parts of the animal world. Three levels of uniqueness in human mental programming (Hofstede 1994: 6). The *personality* of an individual, on the other hand, is her/his unique personal set of mental programs which (s) he does not share with any other human being. It is based upon traits which are partly inherited with the individual's unique set of genes and partly learned. 'Learned' means: modified by the influence of collective programming (culture) *as well as* unique personal experiences.

Cultural traits have often been attributed to heredity, because philosophers and other scholars in the past did not know how to explain otherwise the remarkable stability of differences in culture patterns among human groups. They underestimated the impact of learning from

previous generations and of teaching to a future generation what one has learned oneself. The role of heredity is exaggerated in the pseudo-theories of *race*, which have been responsible, among other things, for the Holocaust organized by the Nazis during the Second World War. Racial and ethnic strife is often justified by unfounded arguments of cultural superiority and inferiority. Culture is acquired in the sense that there are certain behaviours which are acquired through heredity. Individuals inherit certain qualities from their parents but socio-cultural patterns are not inherited. These are learnt from family members, from the group and the society in which they live. It is thus apparent that the culture of human beings is influenced by the physical and social environment through which they operate.

**2. Culture is shared by a group of people:** A thought or action may be called culture if it is shared and believed or practiced by a group of people.

**3. Culture is cumulative:** Different knowledge embodied in culture can be passed from one generation to another generation. More and more knowledge is added in the particular culture as the time passes by. Each may work out solution to problems in life that passes from one generation to another. This cycle remains as the particular culture goes with time.

**4. Culture is dynamic:** No culture remains on the permanent state. Culture is changing constantly as new ideas and new techniques are added as time passes, modifying or changing the old ways. This is the characteristics of culture that stems from the cultures cumulative quality.

**5. Culture gives us a range of permissible behaviour patterns:** It involves how an activity should be conducted, how an individual should act appropriately.

**6. Culture is diverse:** It is a system that has several mutually interdependent parts. Although these parts are separate, they are interdependent with one another forming culture as whole.

**7. Culture is ideational:** Often it lays down an ideal pattern of behaviour that are expected to be followed by individuals so as to gain social acceptance from the people with the same culture.

8. **Culture is continuous:** once it is learned, it goes on and on and only undergoes some alterations. One cannot unlearn it.

#### Characteristics of Culture

9. **Comprehensive:** this means that all parts of that particular culture should fit together in some logical manner. Being a system of interdependent components in which each component addresses particular issues, a healthy culture presents no threats to itself because it has a system in place.
10. **One's culture not easily realised-** Because culture is learnt and most of it informally, most people only know of it when they encounter a totally different culture. Many don't even know that it is called culture.
11. **Controls behaviour-** through its norms and value system, culture controls behaviour

### IMPORTANCE OF CULTURE

- ❖ **Identity:** Culture helps to reinforce one's identity. Culture enables us to identify with other people of similar backgrounds like our and to think in terms of belonging to a group. In short culture gives us a sense of belonging. Adding tolerance and acceptance of other people's culture (culture relativity) is done better when you know and understand your own. Our country Zambia is identified by the National Anthem, our national Flag with all its features, the Independence Day, and the coat of Arms with all its features.
- ❖ **Development:** There is no doubt/denying that culture aids development. Its components of values and attitude, technology and education are all prerequisites to development. Three levels of development include individual development which engulfs integrity, self respect, honesty and hard work; and community development which encompasses cooperation, tolerance, and respect for authority, respect for other, peace, hard work and love.
- ❖ **Regulation of behaviour:** Norms, values, customs and traditions all help in controlling and regulating behaviour.

- ❖ **Education:** Culture is a tool for education. Culture is passed on from one generation to the next through education. It is learned and/ acquired and not inherited clearly explains the existence and importance of education in culture.
- ❖ **Unity:** With its tendency to giving people a sense of belonging, culture tends to unite people.
- ❖ **Heritage (Inheritance, things handed down from the past):** Culture preserves both historic materials like those found in archives and historical sites; and non-material heritage like language, rituals, music, customs, and values etc.

## KEY CONCEPTS IN CULTURE

- ❖ **Cultural Relativity:** Cultural relativity understands of other people's cultures in the context of those particular cultures. It calls for tolerance of other people's cultures as opposed to regarding them as backward, uncivilised and inhuman simply because they are different from our own or because they seem undesirable to most of us.

The more thoroughly imbued with our own native culture, the more difficult it is to adapt to a culture that is new or strange, even when there is need for such adaptation. In short, it is very difficult to understand the behaviour of people whose cultures are different from our own. Yet in the world of today, there is need for a balance, for intercultural understanding and appreciation of others whose ways of life are different from ours. After all, our view of the world cannot be held to be the ultimate one, it is only an interpretation. Failure to accept and understand other people's culture has fatal consequences... Hitler' hatred of the Jews is one vivid example.

- ❖ **Ethnocentrism:** Ethnocentrism is the assumption that the way we do things is normal or indeed human nature while holding the view that any other way of doing things is immoral or wrong. Ethnocentric judgements fail to recognise the true qualities of other cultures. An ethnocentric person is unable to or unwilling to look at other cultures in their own rights. One has to be extremely sensitive to the relativity of cultural patterns and always try to appreciate the life-style of other people in their own terms. Avoiding ethnocentrism is very cardinal because an ethnocentric person, without seeking the reason why in trying to relate to the aspects of culture of another, condemns as immoral, the custom of others, hence an ethnocentric person may be

unable to recognise and solve social problems in his own culture, or to solve problems in other cultures.

- ❖ **Culture Shock:** Culture shock is a dynamic cultural contact between two distinctive cultural groups where individuals in both groups may experience a profound emotional reaction which anthropologists call culture shock. The outstanding feature of culture shock includes an inability to make sense of the behaviour of others or to predict what they will say or do.
- ❖ **Stereotyping:** Stereotyping is making an opinion on another purely on the basis of group membership. One may judge an individual on the basis of how one perceives the whole ethnic group. Eg regarding all females as weak or all young people as irresponsible. Some stereotyping is also based on ethnicity. Here in Zambia for example some tribes are labelled as thieves, others as stingy, others backward and others as tribalists.
- ❖ **Prejudice:** Prejudice is a preconceived opinion that is not based on reason or actual experience based either on gender, age, ethnicity, religion, place or even occupation. Others say it is unfair and unreasonable opinion or feeling, especially formed without enough thought or knowledge. Simply the practice of thinking badly about someone because they are different from you. Stereotyping and prejudice lead to discrimination and consequently sow dissent in a society. When discrimination is practiced through stereotyping and prejudice then it's called direct discrimination. When it's done through policies and does not appear discriminatory at face value then it's called indirect discrimination, for example fees at schools and hospitals disqualify less privileged people from accessing these services

## **CULTURAL PRACTICES IN ZAMBIA**

Cultural practices generally refer to the manifestations of particular cultures or sub-cultures in regard to their traditional and customary practise of particular ethnic groupings. These includes events and activities that ethnic groups in Zambia and indeed many African countries if not all share the following common cultural practices:

- ❖ **Respect for Elders:** It's believed that anybody older than oneself should be accorded respect in speech and treatment regardless of status, race or blood relationship. Hence it is common to call an older person 'mum', 'dad', 'grandmother/father' even when there is no actual blood relationship. Kneeling for example is a sign of respect in Zambia.

- ❖ **Extended Family System:** our family value system extends beyond just the nuclear family to include nephews, nieces, mothers-in-laws etc. This system means that the concept of orphans does not exist in real terms because it means that everybody has a family even if they lack biological parents and siblings.
- ❖ **Rites of Passage:** Rites of passage are rituals that one undergoes to mark important changes in a person's position in the society. These rites of passage include naming a new born baby, initiation, marriage ceremonies, death and after death ceremonies. Chisungu and mukanda are the most widely known initiation rituals. Lobola, matebeto, sinamenga, Mbusa are some other ceremonies practiced during weddings. Rituals of death include isambo lyamfwa, ukupyana, ubwalwa bwe shinda, uzamba, siyeke (sikenge), mungenisa kaya, kupuza ya bafu and pikililo.
- ❖ **Traditional ceremonies:** traditional ceremonies are traditional events or festivals held to commemorate past events. Other functions of traditional ceremonies include:
  - expressing, reflecting and reinforcing cultural relationships and values.
  - observing certain rituals.
  - communicating important cultural themes through the use of special forms of language, music and dance.
  - connection to the ancestors-Julius Malema challenge
  - providing oral history of settlement - patterns of migration
  - reconciling inter-group conflicts for peaceful co-existence
  - asserting of local traditional leadership
  - displaying symbols of ethnic citizenship or sense of belonging to ethnic groupings.
  - linking urban and rural communities of particular ethnic groupings in a unity of purpose.
  - festivals afford paramount chiefs the opportunity to reassert their authority over their sub-chiefs and subjects.

There are different types of traditional ceremonies. These include:

- ❖ Harvest festivals

- ❖ Commemorative ceremonies which focus on activities that honour memory of the dead, migration histories or offerings given to the gods and ancestral spirits for the past and future well being
- ❖ Religious festivals for the gods in honour of specific spirits or gods
- ❖ Ceremonies which move with rhythms of nature, such as moons, flooding cycles like the Kuomboka or the Ikoma ceremony. Ceremonies for small intimate groups such as boys or girls when these come of age. Such festivals are called initiation ceremonies and may sometimes be performed privately because of the confidentiality of the knowledge they impart
- ❖ Promotional ceremonies are invented cultural festivals in order to promote a particular development agenda. Some of the traditional ceremonies of Zambia include the following:
  - ❖ Kuomboka flood ceremony of the Lozi people
  - ❖ Umutomboko ceremony of the Lunda people of Luapula
  - ❖ Ukusefya pa Ng'wena of the Bemba people
  - ❖ Lwiindi ceremony of the Tonga people
  - ❖ Likumbi lya mize of the Luvale people
  - ❖ Ncwala ceremony of the Ngoni people
  - ❖ Ibibwela Mushi of the Biswalala
  - ❖ Shimunenga of the Ila people
  - ❖ Kulamba Ku Bwalo of the Lenje people
  - ❖ Chimanamanongo of the Bisa of Mpika
  - ❖ Malaila ceremony of the Kunda
  - ❖ Mabazgo of the Tumbuka

### **Leisure Activities**

The Zambian culture has different ways of celebrating leisure as well as entertainment. These includes:

- a. **Musical dances:** this is one of the rich areas of activity by which Zambians express themselves. Indigenous dances include the following:
  - Lozi (s) have Ngomalume, Liwale, Limeka sipule, Likeyenge, Lilombola, Manyanga, Siyomboka, Shebeleka, Kandemba, Sishela, Kayowe and Simbakumbaku
  - The Bemba people have Imfunkutu.

-Gule wamukulu for the Chewa.

Others include Kalela, Vimbuza, Malaila and Mantyantya.

b. **Traditional Games:** Zambian cultures manifest a variety of traditional games which to some extent add value to leisure in the country. Among them are

- Chiyato
- Nsolo
- Cileke
- Kalambe(traditional hide and seek)

c. **Brewed Products:** Most entertainment in Zambia takes place with the support of traditionally brewed alcohol. Alcohol performs a number of positive functions in the Zambian society, although its abuse yields negative results. Some of the indigenous brews are associated with specific ethnic groups, such as those mentioned below

-Katata- traditional beer among the Bembas

-Mbote-traditional beer among the Mbunda

-we also have soft drinks ie Tobwa, sipeso, chibwantu, munkoyo etc

d. **Traditional Attires:** Many Zambian cultures display unique styles of dressing.

Lozi men- Siziba(kilt), looks similar to the Scottish kilt. Lozi men also wear a waist coat locally called a Nolobaki they wear a chitenge overcoat. They also wear an elephant bungle which is accompanied by a wooden walking stick. On the other hand, Lozi women wear a Musisi and Baki top. The Musisi is covered with a soft cloth.

Luvale Makishi dancers display a variety of traditional attires which differ from Likishi to Likishi. A similar situation exists among the Chewa nyau dancers who also portray differences in their attires. Rulers also have their own unique attires Gawa Undi, Mwata Kazembe, Chief Monze, all have unique types of official dress. All these elements portray variations in Zambian attires.

### C. Traditional Cuisines

The following provides an account of some of the commonest traditional cuisines found in Zambia

- Tonga people drink Chibwantu, Mabisi)
- Bemba people eat chikanda

- Lozi people eat sikuswani(yam)

## **GENDER**

### **What is Gender?**

Gender refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, attitudes and likely behaviours of both women and men (femininity and masculinity). Gender roles and expectations are learned. They can change over time and they vary within and between cultures. Systems of social differentiation such as political status, class, ethnicity, physical and mental disability, age and more, modify gender roles. The concept of gender is vital because, applied to social analysis; it reveals how women's subordination (or men's domination) is socially constructed. As such, the subordination can be changed or ended. It is not biologically predetermined nor is it fixed forever.

**Sex:** describes the biological differences between men and women, which are universal and determined at birth. While gender changes, sex doesn't change

### **Key Concepts in Gender**

#### **Sex-Disaggregated Data**

This is data that is collected and presented separately on men and women.

#### **Gender Analysis**

Gender analysis is the collection and analysis of sex-disaggregated information. Men and women both perform different roles. This leads to women and men having different experience, knowledge, talents and needs. Gender analysis explores these differences so policies, programmes and projects can identify and meet the different needs of men and women. Gender analysis also facilitates the strategic use of distinct knowledge and skills possessed by women and men.

**Gender equality** is the idea that women and men have equal conditions for realizing their full human rights and for contributing to, and benefiting from, economic, social, cultural and political development. Gender equality is therefore the equal valuing by society of the

similarities and the differences of men and women, and the roles they play. It is based on women and men being full partners in their home, their community and their society.

**Gender Equity:** is the process of being fair to men and women. To ensure fairness, measures must often be put in place to compensate for the historical and social disadvantages that prevent women and men from operating on a level playing field. Equity is a means. Equality is the result.

**Empowerment:** is about people -both women and men- taking control over their lives: setting their own agendas, gaining skills, building self-confidence, solving problems and developing self-reliance. No one can empower another: only the individual can empower herself or himself to make choices or to speak out. However, institutions including international cooperation agencies can support processes that can nurture self-empowerment of individuals or groups.

Over the years development programs have been criticized for ignoring gender roles and the impact it has on women in the global south. However, we see a shift to integrate women into development programs in hopes of eradicating poverty and low social economic status. This shift is characterised by dominant strands of thinking that sought to make women's issues relevant to development by showing the positive synergies between investing in women and reaping benefits in terms of economic growth. The six main theoretical approaches are: "(1) the welfare approach; (2) women in development (WID); (3) women and development (WAD); (4) gender and development (GAD); (5) the effectiveness approach (EA); and (6) mainstream gender equality (MGE). Martinez tries to understand the various outcomes and effectiveness of all 6 development theories.

Despite the effort to reinforce gender mainstreaming into society we still see a vast number of gender inequality especially in the developing world. Women make up the 70% of individuals living in poverty and in sub-Saharan Africa 57% of HIV infected individuals are women. This also includes the disproportionate ratio of women to men in the job market and at leadership position, low level of education among women, and low socio-economic status among women. The term "Women, Gender and Development" could be seen a discipline much like every other area of knowledge. However, what sets it apart from various disciplines is that, its major contributors are individuals that raise issues and concerns, concerning women, gender and development. These are academics, feminist activists and development practitioner.

In 1972 Ann Oakley, was able to distinguish the difference between sex and gender. Gender refers to one's sexuality based on masculinity and femininity and sex refers to the biological features of one physiology. With the rise and popularity of the term gender, came with its miss-usage of its actual meaning. For example, as Most development agencies and NGO's supported its terminology, however they used it as a reference point when talking about mainly women issues. Today the term gender has become more popularized, that it is usually linked to a wide range of sectors like politics, economics, environment and health.

**Social assistance or the “welfare approach”** originated back 1950s to the 1970s during the era of decolonization and political transitioning in most African and Asian countries. The welfare approach was a response to most of the newly independent countries outcomes of inequalities among the local elites and the common man in each nation.

Most international development agencies applied a very western approach towards helping these nations develop. Some of these theories where the modernization theory, and the Malthusian theory (Population vs. Resources). These brought about a negative impact and outcome towards most developing nations development and it also help to further impede on its progress.

**Women in development (WID)** approach, was originated as a result of three major feminist moments/waves concerning feminine conditions. The first two were due to the feminist waves. The first wave also known as women's suffrage movement, originated in the North America back in the late 19<sup>th</sup> century, when women fought for the equal right to vote and participate in politics. The second-wave of feminism sought to deal with the remaining social and cultural inequalities women were faced with in everyday affair i.e. sexual violence, reproductive rights, and sexual discrimination and glass ceilings. The second wave was very controversial however the women's movement was very influential that the UN organized the first global conference on women back in 1975 at Mexico. The conference sought to address nations role on fighting gender inequalities and support women's right. The third was influenced by Ester Boserup (1970) publication on “Women's Role in Economic Development”. “The book sent a shock wave through northern development agencies and humanitarian organization” (pg 93). She states and gave empirical results of how increasingly specialized division of labor associated with development undermines or neglects the value of women's work and status especially in the developing world. As it explains why women

were being deprived an equal share among men in social benefits and economic gains. Bose up book had an influence on making women more visible in development approach and as a specific category when addressing women in development. In 1973, the US congress implemented a bill, which required the USAID to include women in development programs. The WID approach helped to ensure, the integration of women into the workforce and increase their level of productivity in order to improve their lives. However, some have criticized this approach as being very western. Since it is a perception of the global south from global north perspective, as it fails to acknowledge the collective and cultural concerns of women in the developing world. It approach has been tagged as being rather cumbersome on women, as it fails to understand the dynamics of the private sphere but focus solely on the public sphere.

**The women and development (WAD)** approach originated back in 1975 in Mexico City, as it sorts to discuss women's issues from a neo-Marxist and dependency theory perspective. Its focus was to "explain the relationship between women and the process of capitalist development in terms of material conditions that contribute to their exploitation" (pg 95). WAD is often misinterpreted as WID, however what sets it apart is that, WAD focuses specifically on the relation between patriarchy and capitalism. The WAD perspective states that women have always participated and contributed towards economic development, regardless of the public or private spheres.

**The Gender and development (GAD)** approach originated in the 1980s by socialist feminism. It serves as a transitioning point in the way in which feminist have understood development. It served as a comprehensive overview of the social, economic and political realities of development. Its origin relates back to the Development Alternatives with Women for a New Era (DAWN) network, when it was first initiated in India. The DAWN program was then officially recognized in 1986 during the 3<sup>rd</sup> UN conference on women in Nairobi. The conference brought about activist, researcher and development practitioners globally. As the conference discussed about the achievements made from the previous decade's evaluation of promoting equality among the sexes, and a full scope of the obstacles limiting women's advancements, especially in the developing world. The forum discussed about the effectiveness of the continuous debt crisis and structural adjustment program implemented by the IMF and the World Bank, and how such concept of neoliberalism tends to marginalize and discriminate women more in the developing countries. The diversity of this approach was open to the experiences and need of women in the developing world. Its two main goals

were to prove that the unequal relationship between the sexes hinders development and female participation. The second, it sorts to change the structure of power into a long-term goal whereby all decision-making and benefits of development are distributed on equal basis of gender neutrality. The GAD approach is not just focused on the biological inequalities among sexes: men and women, however on how social roles, reproductive roles and economic roles are linked to Gender inequalities of: masculinity and femininity.

**The Effectiveness Approach (EA)** originated in the 1980s. Its ideas are linked to the concept surrounding WID, which was the inequalities women faced and how societies fail to acknowledge the impact of women in economic development. However, EA sort to not just include women into development projects but also reinforce their level of productivity and effectiveness in the labour market. So, this required the development of infrastructure and equipment that aided to increase women's earnings and productivity (especially women in the rural areas).

**Mainstreaming Gender Equality (MGE)** approach also commonly referred to, as gender mainstreaming is the most recent development approach aimed on women. UN ECOSOC describes gender mainstreaming as “the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality” (ECOSOC Agreed Conclusions 1997/2).

Gender mainstreaming ensures that all gender issues are addressed and integrated in all levels of society, politics, and programs. It originated in 1995 at the 4<sup>th</sup> UN conference on women in Beijing, China. At the forum, 189 state representatives agreed that the inclusion of both women and men in every development project was the only way to succeed and progress in a nation economic growth and development. The WID approach had been drop by various aid agencies like CIDA, due to it negative interpretation from supporters as being too feminist and brought about hostility from men towards such programs. So, basically organizations like CIDA now has to include men and women in their annual development

report concerning the allocation of funds spent towards education, health care, and employment of both sexes.

**Gender-mainstreaming** is a process rather than a goal. Efforts to integrate gender into existing institutions of the mainstream have little value for their own sake. We mainstream gender concerns to achieve gender equality and improve the relevance of development agendas. Such an approach shows that the costs of women's marginalization and gender inequalities are born by all.

**In conclusion to all the six main theoretical approaches:**

1) It is important to note that no approach can be neutral in terms of its effect on the power relationship between men and women.

2) Second, gender inequality is highly linked with the power struggle that hinders the recognition of women as significant actors and negotiators of the development processes.

3) Finally, the need for including actual fieldwork results into theories of development. Basically, the collective needs of individuals need to be put into consideration when implementing various development theories.

**Gender Practical Needs** refer to what women (or men) perceive as immediate necessities such as water, shelter and food.

**Strategic (Gender) Needs:** e.g. Laws Interventions addressing strategic gender interests focus on fundamental issues related to women's (or, less often, men's) subordination and gender inequities. Strategic gender interests are long-term, usually not material, and are often related to structural changes in society regarding women's status and equity. They include legislation for equal rights, reproductive choice, and increased participation in decision-making. The notion of "strategic gender needs", first coined in 1985 by Maxine Molyneux, helped develop gender planning and policy development tools, such as the Moser Framework, which are currently being used by development institutions around the world.

The purpose of introducing such distinctions between needs is to alert the programme specialists to the importance of addressing the structural challenges to women's

empowerment. It is not to lock women's realities and experiences into rigid and pre-set notions of what is a strategic need versus what responds to a practical need. For, in many instances, changes in women's practical conditions of life have an effect on power relations between men and women within the community.

**Gender-responsive objectives** are programme and project objectives that are non-discriminatory, equally benefit women and men and aim at correcting gender imbalances.

Literacy Gender Parity Index (GPI) is the ratio of the female to male adult literacy rates which measures progress towards gender equity in literacy and the level of learning opportunities available for women in relation to those available to men. It serves also as a significant indicator of the empowerment of women in society.

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## **ISSUES IN GENDER**

### **(a) Changes in gender identity and gender relations**

Gender roles and characteristics in almost all societies have undergone many recent adjustments and changes in response to development, technological change and globalisation, which have led to massive economic and social changes in all parts of the world. Changes in gender roles and relations often meet resistance, particularly in the form of tradition. Social and gender analysis can demonstrate that change in certain aspects of social roles and relations between women and men can improve the quality and conditions of life for everyone.

### **(b) Social and gender analysis**

Social and gender analysis attempts to understand the roles of different social groups, (including women and men) in relation to what they do in a given social setting and in relation to the resources they have. There is also a need to understand gender relations: how women and men relate to one another and who makes decisions over which resources.

Social and gender analysis identifies the roles, relations, responsibilities, access to and control over resources, decision-making and power, as well as the needs and potentials of different social groups of both women and men. Social and gender analysis is not limited only to the social sectors but can also be used at all levels and areas of village development.

While carrying out social and gender analysis increases knowledge of social and gender roles, inequalities and different impacts, this alone will not automatically bring about change. The results of social and gender analysis should be used to bring about necessary changes in relation to planning, priorities, choice of methods, and division of labour and implementation of activities.

### **(c) Sex and gender**

Sex refers to the biological differences between men and women, which are universal and do not change. Gender refers to social attributes that are learned when growing up as a member of a community. Because these attributes are learned behaviours, they can and do change over time. In addition, they vary between different cultures and ethnic groups. Gender therefore refers to the socially given attributes, roles, activities, responsibilities and needs connected to being men (masculine) and women (feminine) in a given society at a given time. Women's and men's gender identity determines how they are perceived and how they are expected to think and act as men and women. Gender is one of the variables (along with ethnicity, age and class) used in the distribution of privilege, prestige, power and a range of social and economic resources.

### **(d) Sex Difference and Gender Difference**

How do you know when to call something a sex difference rather than a gender difference? Using the definitions given for sex (biological differences between males and females) and gender (socially defined differences between men and women), sex differences therefore refer only to those differences that can be attributed solely to biological difference. Medical literature most commonly addresses biological sex differences. Increasingly we find that medical evidence is published with sex as a variable of analysis.

Gender differences delineate those differences that exist between men and women. Gender differences by definition take into consideration the fact that outside the test tube it is impossible to control for the interactions between people and their environment. Outcomes data therefore demonstrate gender difference because it is impossible to tell whether health outcomes are 100% attributable to the biology of males and females or whether they are some mixture of the interaction between biology and the environment within which men and women experience them.

It is therefore more common to use gender differences as a blanket term for sex and gender difference when speaking about people because you can't separate them from their environment. The generic rule of thumb must therefore be: If you know that the difference is 100% biological it's a Sex Difference, everything else must be considered a Gender Difference.

1. Critically examine the concept of gender?
2. Explore the major differences between gender and sex?

## **GENDER-ROLE DEVELOPMENT**

- a. To what extent do you see gender related studies improving power relations in our communities?**
- b. In the recent past we have seen an upswing in gender-based violence in the community. Do you think that gender as a subject is contributing to this problem?**

### **Gender Role Development**

What is Gender role? Gender role is the outward expression of gender identity according to cultural and social expectations. Gender-role development is one of the most important areas of human development. In fact, the sex of a new-born sets the agenda for a whole array of developmental experiences that will influence the person throughout his or her life.

### **The Development of Sex and Gender**

The often-controversial study of the development of gender is a topic that is inherently interesting to parents, students, researchers, and scholars for several reasons. First and

foremost, you will learn that one's sex is one of the most salient characteristics that are presented to other people. Secondly, the fact that one is a male or a female becomes a significant part of one's overall identity; it is one of the first descriptors people use about them. Labelling oneself as a "boy" or "girl" can begin as early as eighteen months. Thirdly, gender is an important mediator of human experiences and the way in which individuals interact with each other and the physical environment. Individuals' choices of friends, toys, classes taken in middle school, and vocation all are influenced by sex. Finally, the study of sex, gender development, and sex differences becomes the focal point of an age-old controversy that has influenced the field of developmental psychology: **the nature-nurture controversy**.

The following questions become helpful in trying to understand the gender role development:

**Are gender roles and sex differences biologically determined? What are the effects of society and culture on gender and sex? How do biology (nature) and environment (nurture) interact and mutually influence each other in this significant dimension of human development?**

When discussing gender-role development, the definitions of the terms "sex" and "gender" need to be understood. Referring to the nature-nurture controversy, scholars have found it important to distinguish those aspects of males and females that can be attributed to biology and those that can be attributed to social influences. The term "sex" denotes the actual physical makeup of individuals that define them as male or female. Sex is determined by genetic makeup, internal reproductive organs, the organization of the brain (such as in the control of hormone production), and external genitalia. By contrast, the behavior of individuals as males or females, the types of roles they assume, and their personality characteristics, may be as much a function of social expectations and interactions as their biological makeup. For example, in American culture, females are expected to be nurturing, and males aggressive. These behaviors and characteristics are dependent upon the social context. In order to differentiate social roles and behaviors from biological features, scholars refer to these as "gender" and "gender roles." Obviously, sex and gender are intertwined. Social expectations usually are enacted once body parts reveal the biological makeup of the individual.

Both sex and gender have a developmental story to tell that begins before birth (prenatal) and continues throughout the lifespan. Important developmental changes occur from conception

through the adolescence years, and there are important theoretical perspectives and research studies that have tried to shed light on these developmental accomplishments.

### **a. Prenatal Development**

Gender-role development begins at conception. If the fertilized cell has an XY chromosomal pattern, the baby will become a genetic male; an XX chromosomal pattern will lead to a genetic female. There cannot be a genetic male without that Y chromosome. Sometimes there are aberrations to these patterns, which can ultimately lead to a number of syndromes such as females with only one X chromosome (Turner's syndrome) or males with two Xs and one Y (Klinefelter's syndrome). Frequently these syndromes result in some form of cognitive and physical impairment.

At around week six of gestation, the hormone testosterone will stimulate the tissues into developing into the male internal organs; otherwise, the organs will become part of the female reproductive system. Then, by around three or four months, the external genitalia are formed. It is also during early prenatal development that the brain, bathed by the male and female hormones, may differentiate into a "female" or "male" brain (for example, female brains may be more symmetrically organized), but most of this research is still inconclusive.

Prenatal sex differentiation culminates at birth. When the proclamation of "It's a boy!" or "It's a girl!" is made, the complex process of socialization begins. It is important to recognize that the path of prenatal development may take significant deviations. Aside from the chromosomal abnormalities already mentioned, there are instances during prenatal development when females are bathed by the male hormones (androgens) and situations where male genital tissues are insensitive to the differentiating function of the male hormones. Both situations can lead to a baby born with ambiguous genitalia. In such situations, parents face agonizing decisions: whether to surgically "correct" the condition and whether to raise the baby as a female or as a male.

### **b. Infancy**

Overall, the sex differences between boys and girls in the first year of life are minimal. Boys may be a bit more active or fussier and girls more physically mature and less prone to physical problems, but that may be the extent of the significant differences. Yet, baby boys

are bounced and roughhoused, whereas girls are talked to more. Mothers tend to ignore the emotional expressions of their infant sons, while fathers spend more time with their boys than with their girls. Even during infancy, their names, their clothing, the "sugar and spice" messages in baby congratulation cards, and their room furnishings shape girls and boys. According to Marilyn Stern and Katherine H. Karraker, adults will characterize the same baby as strong and hardy if they think it is a male, and delicate and soft if they think it is a female. In these and other ways, gender-role socialization has already begun in earnest.

### **c. Early Childhood**

The years from about age two to age six are crucial years in the development of gender roles. During these years, children become aware of their gender, where play styles and behaviors begin to crystallize around that core identity of "I am a girl" or "I am a boy." (Reflection Photo library/Corbis) their gender, where play styles and behaviors begin to crystallize around that core identity of "I am a girl" or "I am a boy," and that the social context of family, school, the peer group, and the media exert potent messages in stereotyped ways. Because of the centrality of gender-role development during these years, most theories of social and personality development highlight the early childhood years.

We know, for example, in the psychoanalytic theory of Sigmund Freud, as we see later, in his third stage of psychosexual development; a male child encounters the Oedipal Crisis, a time when the only way in which he can cope with his desire for his mother and fear of his father is to completely identify and incorporate his father's characteristics within himself. Freud posited a similar process for girls' desires for their fathers (the Electra complex). Although many contemporary psychologists do not agree with this theory in general, Freud is credited with highlighting the development of gender and gender-role behaviors very early in childhood and their link to identification with parents.

Social learning theory, developed by Albert Bandura, emphasizes the importance of children's imitation of the behavior of others (models). The theory posits that boys learn how to behave as boys from observing and imitating masculine behaviors, especially from their fathers, and girls learn from imitating females, especially their mothers. When children imitate same-sex behaviors, they are rewarded, but imitating the other sex may carry the threat of punishment. Although the research indicates that most parents value the same behaviors for their sons and daughters, some rewards or punishments are given on the basis of gender typing, particularly during play. This is even truer for boys than for girls, with

fathers being the most punitive if, for example, they observe their sons playing with Barbie dolls or sporting red fingernail polish.

Finally, cognitive developmental theory underscores the importance of understanding what it means to be a boy or girl in the development of gender roles. In 1966 Lawrence Kohlberg conceived of gender development as a three-stage process in which children first learn their identity ("I am a boy"), then gender stability ("I will always be a boy and grow up to be a man"), and finally gender constancy ("Even if I wore a dress, I would still be a boy"), all by about six years of age. A newer version of this approach, formulated by Carol Martin and Charles Halverson in 1981, emphasized the development of gender schemas— children's ideas of gender that help them categorize experiences as relevant to one sex or the other.

Regardless of which theoretical explanation of gender roles is used, the early acquisitions of such ideas and behaviors make for very stereotyped youngsters. Because young children see the world in black- and-white terms, they may go as far as to insist that only men could be physicians, even when their own paediatrician is a woman!

#### **d. Middle Childhood**

Whereas parents play a significant role in gender socialization when their children are very young, when most Western boys and girls enter school they separate into gender-segregated groups that seem to operate by their own set of peer-driven rules. Gender segregation is such a widespread phenomenon that boys and girls seem to work and play together only when there is a coercive adult present. During unstructured free time, the lapse into the "two cultures of childhood" (Maccoby 1998, p. 32) is quite obvious—the other sex becomes "toxic." A typical boys' group is large, competitive, hierarchical, with one or two boys at the top of the pecking order and organized around large group outdoor activities such as sports. Rough-and-tumble play and displays of strength and toughness frequently occur. In contrast, girls' groups tend to be smaller and dependent on intense, intimate conversations where the emphasis is upon maintaining group cohesion. Girls try very hard to be "nice" to one another, even as they attempt to covertly promote their own agenda. In her 1998 book *The Two Sexes*, Eleanor Maccoby stated her belief that this segregation, hints of which may be seen as early as age four or five, begins when girls shy away from their exuberant, active male playmates, who do not rely as much upon language for persuasion and influence. The boys' groups ultimately evolve into a strict order that avoids anything perceived as feminine. Girls have

much greater latitude in American society to cross that sacred border. Maccoby contended that these interaction styles, to some extent, continue throughout adolescence and adulthood.

#### **e. Adolescence**

Erik H. Erikson believed that adolescence represented a crucial turning point in the development of a sense of identity. All of the physical, social, and cognitive changes of these years lead to frequent soul-searching about "Who am I?" Such uncertainty and insecurity also can further promote conformity into one's gender role, or "gender intensification." During early adolescence, boys may emulate "macho" role models and be quite homophobic; girls may adhere to strict dress codes (e.g., that which is "in") and play down their intellectual talents and abilities. The timing of puberty may also have significant implications for adolescent gender development. Girls are more likely to encounter social difficulties when they mature early, but for boys the opposite is true.

For many adolescents, the uncertainties, conflicting demands, and withdrawal of adult and community support are predictors of significant problems. Much has been written about how difficult the adolescent years are for girls, as they are more likely than boys to experience depression, eating disorders, and low self-esteem. This may vary, however, according to the ethnicity of the girl. In his 1998 book *Real Boys*, William Pollack emphasized the realization that gender-role socialization makes life hard for boys. Because Western culture provides boys little opportunity for self-expression and close emotional relationships, the suicide rate and rate of violence in teenage boys is far greater than for girls.

By the end of adolescence, both sexes usually become more tolerant of themselves and others in terms of their consideration of gender-related behaviors. Individuals' evolution as men and women continues throughout the lifespan, however, as each person encounters major life transitions such as marriage, parenthood, middle age, and old age. It is important to recognize that although humans emphasize the differential paths of boys and girls in the development of gender roles, the fundamental dimensions of humanity—male and female—are more similar than different.

1. Explain with clear examples on gender role -development?
2. Explain the stages of gender role development and the implication to the well-being of males and females in the community.

### **SOCIETY AND GENDER ROLES**

- a. Describe the process of socialisation in the society and its implication to development
- b. Examine the agents of socialisation and stereotypes in the society.

**What is your comment on Sex roles and gender roles? Do you see them to be the same or there is a difference?**

**Are gender roles worth considering in the society? Discuss**

### **Society and Gender Roles**

According to psychologists such as Sandra Bem, one cognitive process that seems nearly inevitable in humans is to divide people into groups. We can partition these groups on the basis of race, age, religion, and so forth. However, what is critical each time such a division is done is the issue of gender and you will also realise that each time you are meeting someone what will come to your mind or that person's mind is the issue of gender. Why do you think it is always like this or that? Well you will be to see and discuss as you walk through this unit which is on society and gender roles.

This process of categorizing others in terms of gender is both habitual and automatic. It is nearly impossible to suppress the tendency to split the world in half, using gender as the great divider. When we divide the world into two groups, males and females, we tend to consider all males similar, all females similar, and the two categories of "males" and "females" very different from each other. In real life, you will appreciate that these characteristics of women and men tend to overlap and unfortunately, however, gender polarization often creates an artificial gap between women and men and gender roles that are very difficult to change in time. This kind of situation is thus discussed in the next section on gender stereotypes.

### **GENDER STEREOTYPES FOR MALES AND FEMALES**

Stereotypes are representative of a society's collective knowledge of customs, myths, ideas, religions, and sciences. It is within this knowledge that an individual develops a stereotype or a belief about a certain group. Social psychologists feel that the stereotype is one part of an individual's social knowledge. As a result of their knowledge, or lack of knowledge, the stereotype has an effect on their social behaviour.

Stereotypic behaviour can be linked to the way that the stereotype is learned, transmitted, and changed and this is part of the socialization process as well. The culture of individuals influence stereotypes through information that is received from indirect sources such as parents, peers, teachers, political, religious leaders and mass media.

In order to understand stereotyping, an individual must first be made knowledgeable about the definition of a stereotype. Stereotyping is how we perceive each other, especially individuals outside our group. What we believe to be “normal” is associated with who we are hanging out with of which in most cases are usually our friends and social networks.

Gender stereotypes are related to cognitive processes because we have different expectations for female and male behaviour and the traditional gender roles help to sustain gender stereotypes, such as for example males are supposed to be adventurous, assertive, aggressive, independent and task-oriented, whereas females are seen as more sensitive, gentle, dependent, emotional and people-oriented. Here we will deal with the opposite male dominance and feeling superior to women. Of course, not all men have power and arrogantly dominate over women. Indeed, according to Miller, many men are dominated by “the system” and considered disposable. Also, women are given certain advantages and “protected” in many ways that men do not enjoy. Clearly, each sex has and utilizes power in certain ways and we are getting more equal, but, clearly, the sexes aren't equal yet. The most recent suggestion to solve this problem is to completely disassociate gender from all personality traits.

Within the two career families of today, the women-are-inferior attitude is muted and concealed, but the archaic sex role expectations are still subtly there. The old rules still serve to “put down women and keep them in their place.” By nature, men and women have some biological differences, but it is life experience that reinforces or contradicts those differences. The truth lies in differential socialization, which claims that males and females are taught different appropriate behaviours for their gender.

## **GENDER SOCIALISATION**

Socialisation is the process, through which the child becomes an individual respecting his or her environment laws, norms and customs. Gender socialisation is a more focused form of socialisation, it is how children of different sexes are socialised into their gender roles and taught what it means to be male or female.

Gender socialisation begins the moment we are born, from the simple question “is it a boy or a girl?.” We learn our gender roles by agencies of socialisation, which are the “teachers” of society. The main agencies in society of gender socialisation as we will discuss each of these in details are the family, peer groups, schools and the media. In respect with gender socialisation, each of the agencies could reinforce the gender stereotypes.

Gender differences result from the socialization process, especially during our childhood and adolescence. The classical example of gender socialisation is the experiment done with babies that were introduced as males to half of the study subjects and as females to the other half. The results are interesting and quite disturbing at the same time. The participants behave differently according to the sex they had been told. These findings show that other people contribute a lot to how we see ourselves only on the basis of gender.

As we will see in the subsequent section on agents of socialisation, the family is the primary agent of this process through gendered relationships which have influence on the process. Thus, it is said before that parents are the primary influence on gender role development in the early years of one’s life. With regard to gender difference, the family in fact, unlike other groups, is characterized by a specific way of living and constructing gender differences through a process that is surely biological, but also relational and social. The family is “the social and symbolic place in which difference, in particular sexual difference, is believed to be fundamental and at the same time constructed “. In particular, in the family the gender characterization reflects the individualities of the parents. The family is therefore a “gender relation”. In the family, the relation with the father and the mother assumes therefore one fundamental importance in the definition of the gender belonging, because it is the first experience of relation with males and females. Gender identities and the expectations towards male and female roles are socialized within the parents-children relationship; such expectations are today various and new compared with the past.

The models from which fathers and mothers take inspiration need to be verified because “the crisis of the paternal authority has given more space to the father in shaping the educational relation with the child. They think that the important thing is to converse and to build convincing representations of the world“. The gender socialization inside the family relations evidences therefore also the temporal dimension of the transmission of styles and expectations between parents and children. The parents’ generation, in comparison with the child’s can highlight marked differences too. Parents today probably have different

expectations from those their parents had, and their children have even more different expectations. We must go deeper into the matter on how transmission of gender differences happens today and how the gender belonging is constructed. If such differences seem to diminish on the one side, on the other instead they move on different areas in comparison with the past. Between children in fact the sexual difference produces various models of belongings and continuity, and they are today completely different from those of the previous generation.

In the past, families had different educational demands for their sons and daughters after puberty; they then tended to differentiate them in the sense to promote the autonomy of the males and the dependency of the females. It was implicit that the boy should realize himself, even if against family ties, while the girl had, in some ways, to accept and to conserve them. This difference has always favoured the fact that young women lived their desire of autonomy with a sense of guilt and of independency with intolerance.

A child's parents are the first socialization agents he or she will come into contact with. Parents teach stereotypes through different ways and behaviour: "the way they dress their children, the way they decorate their children's rooms, the toys they give their children to play with, their own attitudes and behaviour". The starting point in the sociology of gender is the idea that behavioural and experimental differences between women and men are culturally constructed, and not biologically determined.

Sociologists have made use of a distinction between sex and gender coined in the 1960's by American psychoanalyst Robert Stoller. Stoller suggested that the anatomical features which are associated with men and women might be labelled 'sex' while the behaviour or the cultural practices of men and women should be referred to as 'gender'. In other words, sex is a biological characteristic, while gender is culturally constructed. Following this argument, Stoller (1960) stated that there was no correlation between sex and gender. It did not always follow, for example that a boy must behave in a masculine way or a girl in a feminine way. Therefore, it is reasonable to suggest that women took the bulk of domestic responsibilities in any given household because that was seen as culturally appropriate feminine behaviour and not because they were biologically inclined to do so.

Gender socialization begins as soon as one is born. Gender learning by infants is almost unconscious. Before children can accurately label themselves as either a boy or a girl, they receive a range of pre-verbal cues. For example, male and female adults usually handle

infants differently. The cosmetics women use contains scents different from those the baby might learn to associate with males. Differences in dress, hair styles, and voices and so on provide visual cues for the infant in the learning process.

By the age of two, children have a partial understanding of sex differences. They know whether they are a boy or a girl, and they can categorize others accurately. At about 5 or 6 years, the child knows that a person's gender does not change, and that sex differences between girls and boys are anatomically based. The toys, pictures books and television programmes with which young children come into contact all tend to emphasize differences between male and female attributes.

## **AGENTS OF SOCIALIZATION**

Many socialization agents are important forces in the shaping of gender identities. Therefore, they contribute significantly to reproducing stereotypical gender roles as will be seen in the following discussions on the agents of socialisation.

### **a. Family**

Families may reproduce gender roles by assigning different household chores along traditional lines: Girls baby sit, cook, wash dishes while boys take garbage out and do yard work. The divisions of household chores between parents also send a powerful message to children about domestic work roles. Studies indicate that women do the majority of domestic labour, thereby defining it as women's responsibility. Even when women work full time outside the home, they still perform most of the household chores, a situation some observers have referred to as **the second shift**. Such role models teach children that the appropriate behaviour for women includes cooking, cleaning and caring for children regardless of the time spent working outside the home. Similarly, they imply that a man's appropriate role is that of paid worker who is not expected to assume household or child care responsibilities.

### ***Toys, games and recreation activities***

Toys and games are important means of informal learning and may indicate 'appropriate' and 'inappropriate' gender roles. An analysis of toys carried out in the United States showed that 'masculine' toys were found to be more varied, complex, and active and encouraged spatial,

mathematical and scientific skills whereas feminine toys were simpler and focused on passive and solitary activity.

### **b. Schools**

Schools also reinforce gendered social roles, for example, researchers have documented the differential treatment given to boys and girls in the classroom that reinforces a sense of inferiority and lack of initiative among female students. Boys are far more likely than girls to be given specific information that guides improvement of their performance. Boys also receive greater encouragement to reach for higher standards for themselves. Teacher expectations of pupils' performance and abilities can operate as a self-fulfilling prophecy within the classroom. Some teachers take boys to be more logical and quicker at grasping concepts than girls.

Teacher-pupil interaction in some studies shows that teachers spend more time talking to boys than to girls. Consequently, boys receive more assistance from teachers than girls. Sometimes teachers tend to know more personal detail about the boys they teach than the girls.

Children's self-esteem is not only shaped by the quantity of teacher attention they get but also by the quality of that attention. Rewards and punishments meted out within the classroom differ for boys and girls. Boys are regarded as aggressive and unruly but essentially intelligent and are given more attention in the form of rewards and punishment. Girls are more often rewarded for conforming behaviour and are encouraged to be compliant but not autonomous. Girls are also more likely to be reprimanded for intellectual inadequacy. The effects of biased classroom interaction are that girls experience status given to them within the intimate classroom daily. Girls are often encouraged to enter nurturing or helping professions such as teaching (especially at elementary levels), nursing, social work and clerical work. On the other hand, boys are encouraged to take science and technological fields. They are pushed towards more autonomous. Girls are also more likely to be reprimanded for intellectual inadequacy.

It can be concluded that this does not constitute the kind of climate in which confidence and a sense of personal worth is inspired for girls.

### **(a) Teachers as models**

Teachers' attitudes determine development and provide important role models for children. Educators around the world are concerned about the under-representation of women in positions of leadership in the education system and the identification of male and female teachers with specific age groups of pupils or with specific subject areas. Most school teachers worldwide are female, with the greatest concentration of women in primary school teaching. In contrast, women are under-represented in headships and other positions of leadership. This reinforces the perception that women teach while men control. Global patterns also indicate that women teachers tend to be under-represented in certain subject areas such as mathematics and science and concentrated in stereotyped women's fields such as home economics, language and other liberal arts.

Texts books used in schools explicitly and implicitly reinforce gender roles through their content and their form, for example text books are often dominated by the works of men. Men are portrayed as intelligent, powerful and adventurous while the women are portrayed as weak, meek and submissive.

#### **(b) Media**

The media also contributes to stereotypes of gender roles. In some media, men are depicted as aggressive and dominating actors and women as docile and submissive objects. Television and films tend to offer very limited roles for women, and those they do often perpetuate female stereotypes and caricatures. Research shows that children as young as toddlers imitate behaviours they see on television and that this copying intensifies through adolescence. Therefore, media images of gender can be powerful socialisers. However, the situation appears to be changing now as children's shows are beginning to show case strong, intelligent female characters.

#### **c. Language and gender socialization**

Language use plays an important role in gender socialization. For example, the use of the generic pronoun "he" and the term "man" to refer any member of the human species invokes an image of a male, thereby excluding women from individuals' consciousness as important members of humanity. Such terms as firemen instead of fire fighter; man power as opposed to human resource or labour power; chairman as opposed to chairperson also underscores the power of language to devalue women and elevate men as the important members of society. Some newspapers have resisted eliminating sexist language in their reporting. Only recently have some reporters agreed to use Ms instead of Miss or Mrs to describe women in articles.

Formal titles like Miss or Mrs clearly identify women by their relationships to men. The term Ms like the term Mr makes marital status irrelevant and focuses reporting on women in their own right.

## **A RELATIONAL APPROACH TO GENDER ROLES AND SOCIALIZATION**

Society expects different attitudes and behaviors from boys and girls. Gender socialization is the tendency for boys and girls to be socialized differently. Boys are raised to conform to the male gender role, and girls are raised to conform to the female gender or role.

The process by which the individual learns and accepts roles is called socialization as earlier explained. It works by encouraging wanted and discouraging, sometimes even forbidding, unwanted behaviour. These sanctions by agencies of socialization such as the family, schools, and the media make it clear to the child what the behavioural norms it ought to follow are. The child follows the examples of its parents, siblings and teachers. Mostly, accepted behaviour is not produced by outright coercion. The individual does have some choice as to if or to what extent he or she conforms. Also, typical encouragements of gender role behaviour are no longer as powerful as they used to be a century ago. Statements like "boys don't play with dolls" could typically be questioned by a "why not?" young women would say "I don't want to become like my mother." Still, once the person has accepted a set of behavioural norms these are very important to the individual. Sanctions to unwanted behaviour and role conflict can become stressful. Thus, gender roles are quite powerful.

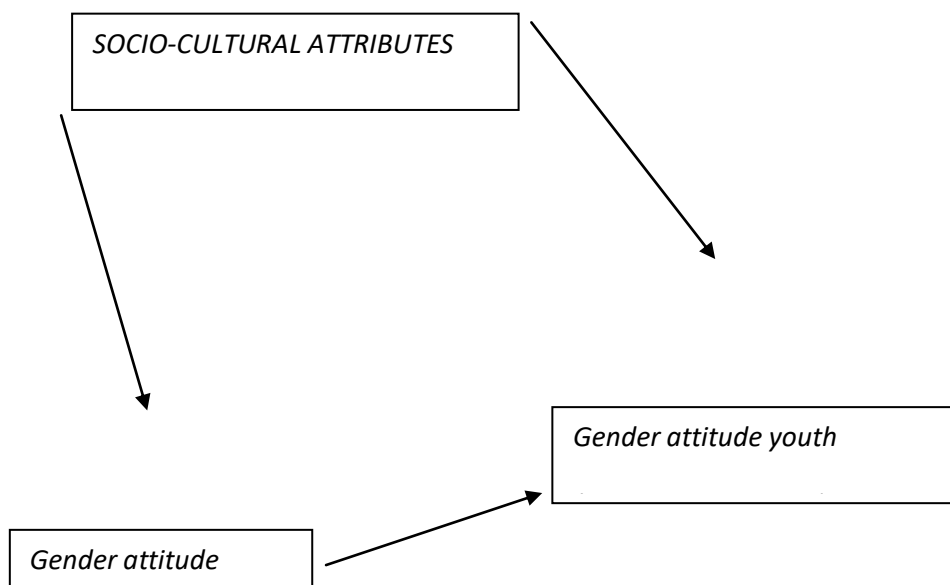
The most important aspect of the sociological reflection is the ability to use the concepts elaborated in the theoretical debate at an empirical level, realizing "a hermeneutic" connection between the interpretative framework and social life. Gender socialization can be read like a "relational process".

It is unavoidable that in the transformation a simplification is put into effect, a reduction of the complexity of the terms in game, because you need to lead back to the factors that explain a social phenomenon to one more rigid pattern of reality: in order not to fall into the trap of the merely casual interpretation it is necessary to always place, to the centre of attention, the relation between different factors that concur to see the phenomena from more points of view, in a multidimensional perspective .

The relational model is assumed like the point of observation to verify the hypotheses in order to characterize those that are the gender socializing outcomes in the contemporary society. Within a risky society the relational model considers every phenomenon as the outcome of a process in which the challenges and the resources are put implicitly or explicitly in comparison. The risk therefore is given from the relation of adequacy/inadequacy between challenges and resources.

That appears clear if it is believed that every choice is linked to multidimensional situations, which are relational contexts, in which the phenomena are networks of phenomena and every mode represents interlaces of challenges, ties and resources.

Speaking about challenges and resources in gender socialization simplifies reality and circumscribes a point of view from which to observe a phenomenon, but it always takes into account that is a relational phenomenon, in which more dimensions are intersected. Consequently, the gender socialization process is divided into two orders of factors, one leads the challenges and the other the resources, in the hypothesis that behind every phenomenon there are however the intentions of the actors who arrange in a more or less balanced way, with reference to the context of options that delimits the action, objects to reach and strategies of participation



**Figure 1**

*An Analytical framework of the relationships among the socio-demographic attributes gender attitude of parents and gender attitudes of the youths.*

**Summary**

The preceding unit has tabulated the link between society and gender roles; from the family to the wider agents of socialisation in society, it has also illustrated how the family plays a significant role in the children in terms of socialisation and the influence it has on other forms of socialisation.

1. Apart from what is discussed in this unit, mention other forms of socialisation and their implications to society?
2. Describe the relational approach to gender socialisation and explain its relevance to gender roles in the society
3. Discuss some of the gender stereotypes among men and women in society? Do you agree with some of them or you have different views?

**THEORETICAL PERSPECTIVES ON SOCIALIZATION**

- a. **What is your comment on gender socialisation and how do you relate it to issues of development in the community?**
- b. **Is development a relational issue? Discuss**

**Theories on Gender Socialisation**

A number of theories exist to show how human beings are socialized and develop a sense of self and how the gender identity emerges. The self is conscious awareness possessing a distinct identity that separates one from other members of the society. In the following sections you will be shown how these theories impact on gender at different levels in the community.

**a. George H. Mead: Role Taking**

The process of gender identity development begins very early in childhood. The members of the child's primary group, i.e parents and siblings play an important role in the socialization of the child. Children learn through imitation. This act of imitation through role taking forms the basis of the socialization process. Children develop the necessary skills of role taking

(imitation) through social interaction. Mead visualized role taking as a three-step process involving the following (i) Imitation (ii) Play (iii) Organized games.

Under three years of age, children lack a sense of self and gender identity. Consequently, they can only imitate the action of others. Young children most often imitate the gestures and actions of family members and others in their immediate environment. By the time children reach school age, they begin to take part in organized games. This stage requires internalizing the norms, values attitudes, beliefs. Through role-taking individuals develop a sense of identity.

According to Mead, the self consists of two related parts – the ‘I’ and ‘Me’. The ‘I’ is the un-socialised spontaneous and self-centred component of our personality and self-identity. The ‘Me’ is that part of our identity that is aware of the expectations and attitudes of society – our socialised self. The internalization of values takes place through identification with adult models. Identification is where the child learns by imitation, play and organized games.

#### **b. Freud’s Theory of Gender Development**

The most influential and controversial theory of the emergence of gender identity is that of Sigmund Freud. According to Freud, the learning of gender differences in children is centred on the genitals – the possession or absence of the penis. “I have a penis” is equivalent to “I am a boy” while “I am a girl” is equivalent to “I lack a penis”. According to Freud, the possession or absence of the penis is symbolic of masculinity and femininity.

Girls on the other hand, supposedly suffer from “penis envy” because they do not possess the visible organ that distinguishes boys. The mother is devalued in the eyes of the little girl because she is also seen to lack a penis and is unable to provide one. When the girl identifies with the mother, she takes over the submissive attitude involved in the recognition of being the second best.

Major objections have been raised against Freud’s ideas. Firstly, Freud seems to identify gender too closely with genital awareness. Secondly, the theory seems to depend on the notion that the penis is superior to the vagina. Why shouldn’t the female genitals be considered superior to those of the male?

Many writers have made use of Freud’s approach in studying gender development; they have usually modified it in major aspects.

### **c. Chodorow's Theory of Gender Development**

Nancy Chodorow argues that learning to feel male or female derives from the infant's attachment to its parents from an early age. She places much more emphasis than Freud does on the importance of the mother rather than father.

A child tends to become emotionally involved with the mother. This attachment has to be broken at some point in order to achieve a separate sense of self – the child is required to become less closely dependent. Chodorow argues that the breaking process occurs in a different way for boys and girls. Girls remain closer to the mother – able for instance to continue imitating what the mother does. Since there is no sharp break from the mother, the girl and later in adulthood develops a sense of self that is more continuous with other people. This tends to produce characteristics of sensitivity and emotional compassion in women.

Boys gain a sense of self via more radical rejection of their original closeness to the mother, forging their understanding of masculinity. Boys learn not to be sissies or mommies. Consequently, boys are relatively unskilled in relating closely with others. They develop more analytical ways of looking at the world. They take a more active view of their lives, emphasizing achievement; they repress their ability to understand their own feelings and those of others. Male identity is found through separation; thus, men later in life unconsciously feel that their identity is endangered if they become involved in close emotional relationship with others. Women on the other hand, feel that the absence of a close relation to another person threatens their self-esteem. These patterns are passed on from generation to generation, because of the primary role women play in early socialization of children. Women express and define themselves mainly in terms of relationships. Men have repressed these needs and adopt a more manipulative stance towards the world.

Chodorow's work has been criticized. Janet Sayers (1986) has suggested that Chodorow does not explain the struggle of women, particularly in current times, to become autonomous or independent beings. Sayers contends that women and men are more contradictory in their psychological make-up than Chodorow's theory suggests. Femininity may conceal feelings of aggressiveness, which are revealed only in certain contexts.

Chodorow's idea teaches us about the nature of femininity and helps us to understand the origins of what has been called 'male inexpressiveness' – the difficulty men have in revealing their feelings to others.

## **Summary**

The unit has explored the three main theoretical perspectives of gender socialisation. The unit has given an account of how various factors determine the extent of male or boy and female or girl self-identity development. The information in the preceding section has demonstrated the masculinity and femininity conscious development in individuals as it develops from birth.

1. Evaluate some of the theoretical perspectives on socialisation?
2. Compare and contrast Sigmund Freud's theory on gender and sex to that of Carol Galligan?

## ***GENDER INEQUALITY***

### **Introduction**

In this sub-topic explores in quite detail gender inequality arising from gender roles and further discusses the controversies and misconceptions on gender roles especially on the changing roles between males and females. The unit further looks at transgendered and inter-sexed persons with reference to their roles. Finally, the unit looks again at gender roles from a feminist perspective. Stereotypes, origins of sex and gender differences and gender relations are equally discussed as follow-ups to what has already been discussed in the previous units.

- a. Do you think that roles are always an issue in gender matters?**
- b. If you were in the position of a gender expert what would have been your approach to gender related issues?**
- c. In your view what are the major issues responsible for gender inequalities in the society?**

### **Gender Inequality**

Gender inequality refers to the differences between men and women in the distribution of societal resources of power, prestige or status and property. Most positions of power around the world in politics, business, and the military, religious and educational institutions are occupied by males. This situation is justified by the belief that women do not project images of leadership; that they are not socialized to be comfortable with power, and that they do not have the same driving ambition as men do to reach the top.

As long as women assume major responsibility for raising children, they cannot compete on equal grounds with men for positions that are thought to require extraordinary investments of time and energy.

## **GENDER ROLES**

A gender role is a set of behaviors, attitudes, and personality characteristics expected and encouraged of a person based on his or her sex.

Gender role is a term used in the social sciences and humanities to denote a set of behavioural norms that accompany a given gendered status (also called a gendered identity) in a given social group or system. Gender is one component of the gender/sex system, which refers to "the set of arrangements by which a society transforms biological sexuality into products of human activity, and in which these transformed needs are satisfied" (Halper & Diane 2000:159). Every known society has a gender/sex system, although the components and workings of this system vary widely from society to society.

In many ways gender identity and roles function as any other social identity and role. Every known human society presents individuals with a set of statuses by which members of the society identify themselves and one another. Such statuses may be assigned to an individual automatically, based on the status of his or her parents, or based on some physical characteristic (including ones that emerge through the aging process); such statuses are called "ascribed." Other statuses may be achieved based on the activities and accomplishments of an individual. Scientists used to believe that gender was universally ascribed; today most recognize that elements of gender can be achieved. In either case, gender, like any other role, involves socially proscribed and prescribed behaviours, which may take the form of rules or values. Such rules and values do not determine or control an individual's behaviours absolutely.

Usually they define boundaries of acceptable behaviour within which there is always variation and room for individual creativity. Most researchers recognize that the concrete behaviour of individuals is a consequence of both socially enforced rules and values, and individual disposition, whether genetic, unconscious, or conscious, although some researchers emphasize the objective social system, and others emphasize subjective orientations and dispositions.

Moreover, such creativity may, over time, cause the rules and values to change. Although all social scientists recognize that cultures and societies are dynamic and change, there have been extensive debates as to how, and how fast, they may change. Such debates are especially intense when they involve the gender/sex system, as people have widely differing views about the extent to which gender depends on biological sex.

According to the interactionist approach, roles, such as gender roles, are not fixed, but are constantly negotiated between individuals. Gender role can influence all kinds of behaviour, such as choice of clothing, choice of work and personal relationships; e.g., parental status.

### **CONTROVERSIES AND MISCONCEPTIONS ON GENDER ROLES**

Gender roles have long been a staple of the Nature/Nurture debate: "folk" theories of gender usually assume that one's gender identity is a natural given. For example, it is often claimed in Western societies that women are naturally fit to look after children. This outlook is equally prominent in the African set up and may not necessarily be a western concept. One would even further argue that it is a universal ideology where women are always associated with child rearing as far gender role is concerned. Therefore, the idea that differences in gender roles originate in differences in biology has found some (controversial) support in parts of the scientific community. 19th-century anthropology sometimes used simplistic descriptions of the imagined life of Palaeolithic hunter-gatherer societies for evolutionary explanations for gender differences. For example, the need to take care of the offspring may have limited the females' freedom to hunt and assume positions of power.

More recently, socio-biology and evolutionary psychology have turned to this problem to explain those differences by treating them as adaptations. This too is quite controversial.

Due to the influence of (among others) Simone de Beauvoir's feminist works and Michel Foucault's reflections on sexuality, the idea that gender was unrelated to sex gained ground during the 1980s, especially in sociology and cultural anthropology. A person could therefore be born with male genitals but still be of feminine gender. In 1987, Connell did extensive research on whether there are any connections between biology and gender role and concluded that there were none. However, the debate continues to rage on. Simon Baron-Cohen, a Cambridge University professor of psychology and psychiatry, argued that "the female brain is predominantly hard-wired for empathy, while the male brain is predominantly

hard-wired for understanding and building systems." The current trend in Western societies toward men and women sharing similar occupations, responsibilities and jobs shows that the sex one is born with does not directly determine one's abilities. This situation is further discussed in the next section on changing roles of both males and females.

## **CHANGING ROLES**

Gender role is comprised of several elements. A person's gender role can be expressed through clothing, behaviour, choice of work, personal relationships and other factors.

Gender roles were traditionally divided into strictly feminine and masculine gender roles, though these roles have diversified today into many different acceptable male or female gender roles. However, gender role norms for women and men can vary significantly from one country or culture to another, even within a country or culture. People express their gender role somewhat uniquely.

Gender role can vary according to the social group to which a person belongs or the subculture with which he or she chooses to identify. Historically, for example, **eunuchs** had a distinct gender role. **Androgyny**, a term denoting the display of both male and female behaviour, also exists. Many terms have been developed to portray sets of behaviours arising in this context. The masculine gender role for instance has become more malleable since the 1950s. One example is the "**sensitive new age guy**" (**SNAG**), which could be described as a traditional male gender role with a more typically "**female**" **empathy** and associated emotional responses. Another is the **metro-sexual**, a male who adopts similarly "**female**" **grooming habits**.

According to sociological research, traditional feminine gender roles have become less relevant and hollowed in Western societies since industrialization started. For example, the cliché that women do not follow a career is obsolete in many Western societies. On the other hand, in the media there are attempts to portray women who adopt an extremely classical role as a subculture.

One consequence of social unrest during the Vietnam War era was that men began to let their hair grow to a length that had previously been considered appropriate only for women. Somewhat earlier, women had begun to cut their hair to lengths previously considered appropriate only to men. Hence gave birth to issues of transgendered and inter-sexed people and this is further discussed in the next section.

## **Transgendered and Inter-sexed People**

As long as a person's perceived physiological sex is consistent with that person's gender identity the gender role of a person is so much a matter of course in a stable society that people rarely even think of it. Only in cases where, for whatever reason, an individual adopts a gender role that is inconsistent with his or her perceived gender identity will the matter draw attention. When an individual exhibits a gender role that is discordant with his or her gender identity, it is most often done to deliberately provoke a sense of incongruity and a humorous reaction to the attempts of a person of one sex to pass himself or herself off as a member of the opposite sex. People can find much entertainment in observing the exaggerations or the failures to get nuances of an unfamiliar gender role right.

Not entertaining, but usually highly problematic, however, are cases wherein the external genitalia of a person, that person's perceived gender identity, and/or that person's gender role is not consistent. People naturally, but too easily, assume that if a person has a penis, scrotum, etc., then that person is chromosomally male (i.e., that person has one X chromosome and one Y chromosome), and that the person, in introspection, feels like a male. Nature is much more inventive than our language and system of traditional concepts allow.

In one example, a person may have a penis and scrotum, but may be a female (with XX chromosomal sexual identity and with normal female sexual organs internally). When that person reaches puberty, "his" breasts may enlarge to ordinary female proportions, and "he" may begin to menstruate, passing menstrual blood through "his" penis. In addition, this person may have always accepted a gender identity that is consistent with "his" external genitalia or with "her" internal genitalia. When the true sex of the individual becomes revealed at puberty, the individual and/or the community will be forced to reconsider what gender role is to be considered appropriate. Biological conditions that cause a person's physiological sex to be not easily determined are collectively known as intersex.

Another example is to consider transgender people, some who refuse to adhere to one set of gender roles or to transcend the scheme of gender roles completely, regardless of their physiological sex. **Trans-sexualism** also exists, where a person who is born as one sex and is brought up in that sex but has gender identity of the opposite sex and wishes to live and does live according to the gender roles associated with that sex.

When we consider these more unusual products of nature's inventiveness, the simple picture that we saw originally, in which there was a high degree of consistency among external genitalia, gender identity, and gender role, then dissolves into a kind of jigsaw puzzle that is difficult to put together correctly. The extra parts of this jigsaw puzzle fall into two closely related categories, a typical gender identity and a typical gender role.

In Western society, there is a growing acceptance of inter-sexed and transgendered people. However, there are some who still do not accept these people and may even react violently and persecute them: this kind of negative value judgment is sometimes known as **trans-phobia**.

Nevertheless, such incidents are rare. For the vast majority of people their gender is commensurate with their genitalia. In the next section we discuss the gender roles with reference to feminism and this is in an attempt to find out how these roles assume a feminine position in our communities.

## **GENDER ROLES AND FEMINISM**

Most feminists argue that traditional gender roles are oppressive for them. They assume that the female gender role was constructed as an opposite to an ideal male role and helps to perpetuate patriarchy. For approximately the last 100 years women have been fighting for equality (especially in the 1960s with second-wave feminism and radical feminism, which are the most notable feminist movements) and were able to make changes to the traditionally accepted feminine gender role. However, most feminists today still argue that there is still work to be done in the area of gender roles.

Numerous studies and statistics show that even though the situation for women has improved during the last century, discrimination is still massive: women earn a smaller percentage of aggregate income than men, occupy lower-ranking job positions than men and do most of the housekeeping work. Some feminists, dispute this claim. They argue that women actually earn 98 percent dollars than men when factors such as age, education, and experience are taken into account.

Furthermore, there has been a perception of Western culture, in recent times, that the female gender role is dichotomized into either being a "stay at home mother" or a "career woman". In reality, women usually face a double burden: the need to balance job and child care deprives women of spare time. Whereas the majority of men with university educations have

a career as well as a family, only 50 percent of academic women have children. **The double burden problem was introduced to scientific theory in 1956 by Myrdal and Klein in their work "Women's two roles: home and work," published in London.**

When feminism became a conspicuous protest movement in the 1960s critics often times argued that women who wanted to follow a traditional role would be discriminated against in the future and forced to join the workforce. This has not proven true. At the beginning of the 21st century women who choose to live in the classical role of the "stay at home mother" are acceptable to Western society. There is not complete tolerance of all female gender roles — there is some lasting prejudice and discrimination against those who choose to adhere to traditional female gender roles (sometimes termed being a girly girl"), despite feminism not being about the choices made but the freedom to make that choice. In the next section we discuss the gender roles with reference to stereotypes.

## **GENDER ROLES AND STEREOTYPES**

Gender roles are "socially and culturally defined prescriptions and beliefs about the behaviour and emotions of men and women" (Anselmi and Law 1998: 195). Many theorists believe that perceived gender roles form the basis for the development of gender identity. Prominent psychological theories of gender role and gender identity development include

Evolutionary Theory (Buss 1995; Shields 1975), Object-Relations Theory (Chodorow 1989), Gender Schema Theory (Bem 1981, 1993) and Social Role Theory (Eagly 1987).

Evolutionary theories of gender development are grounded in genetic bases for differences between men and women. Functionalists propose that men and women have evolved differently to fulfil their different and complementary functions, which are necessary for survival. Similarly, socio-biologists suggest that behavioral differences between men and women stem from different sexual and reproductive strategies that have evolved to ensure that men and women are able to efficiently reproduce and effectively pass on their genes. These evolutionary-based theories share similarities with the essentialist and maximalist perspectives discussed previously.

In contrast, object-relations theorists focus on the effects of socialization on gender development. For example, Nancy Chodorow (1989) emphasizes the role of women as primary caregivers in the development of sex differences. Chodorow asserts that the early bond between mother and child affects boys and girls differently. Whereas boys must

separate from their mothers to form their identities as males, girls do not have to endure this separation to define their identities as females. Chodorow (1989) explains that the devalued role of women is a product of the painful process men undergoes to separate them from the female role.

Gender schema theory (Bem 1981) focuses on the role of cognitive organization in addition to socialization. This theory postulates that children learn how their cultures and/or societies define the roles of men and women and then internalize this knowledge as a gender schema, or unchallenged core belief. The gender schema is then used to organize subsequent experiences (Bem 1993). Children's perceptions of men and women are thus an interaction between their gender schemas and their experiences. Eventually, children will incorporate their own self-concepts into their gender schema and will assume the traits and behaviors that they deem suitable for their gender.

Alice Eagly (1987) offers yet another explanation of gender development that is based on socialization. Social role theory suggests that the sexual division of labour and societal expectations based on stereotypes produce gender roles. Eagly (1987) distinguishes between the communal and agentic dimensions of gender-stereotyped characteristics. The communal role is characterized by attributes, such as nurturance and emotional expressiveness, commonly associated with domestic activities, and thus, with women. The agentic role is characterized by attributes such as assertiveness and independence, commonly associated with public activities, and thus, with men. Behaviour is strongly influenced by gender roles when cultures endorse gender stereotypes and form firm expectations based on those stereotypes (Eagly 1987).

As Eagly suggests, gender roles are closely linked with gender stereotypes. Stereotypes are "over generalized beliefs about people based on their membership in one of many social categories". Gender stereotypes vary on four dimensions: **traits, role behaviours, physical characteristics, and occupations** (Deaux and Lewis 1983). For example, whereas men are more likely to be perceived as aggressive and competitive, women are more likely to be viewed as passive and cooperative. Traditionally, men have been viewed as financial providers, whereas women have been viewed as caretakers. Physical characteristics and occupations have also been considered consistent or inconsistent with masculine or feminine roles.

Traditional gender stereotypes are most representative of the dominant (white, middle-class) culture. Landrine (1999) asserts that although race and social class may not be mentioned when inquiring about gender stereotypes, most people will make assumptions about these categories. Her research suggests that when race and social classes are specified, different gender stereotypes emerge.

Gender roles and stereotypes affect couple and family interaction. Often, for example, the division of household labor is based on gender. Traditionally, white women in heterosexual couples remained at home and completed most of the domestic labor, while their male partners worked outside the home to provide the family income. Although women have increasingly joined the workforce over the past thirty years, they continue to do the majority of the household labor. Kurdek (1993) studied white, heterosexual, gay, and lesbian couples without children. He found that heterosexual and gay couples were more likely than lesbian couples to divide household labor so that one partner did the majority of the work. Lesbian couples were most likely to share domestic tasks or take turns doing the tasks (Kurdek 1993).

Gender roles often become more differentiated when men and women become parents. Overall, women provide more direct care for and spend more time with children (Walzer 2001). This care includes taking responsibility for the mental work of gathering and processing information about infant care, delegating the tasks related to infant care, and worrying about infant health and well-being. In sum, the unequal division of both household labor and childcare, with women doing the bulk of the work, is thought to contribute to the reported lower marital satisfaction for women (Walzer 2001).

Gender roles and stereotypes affect men and women in different ways. Specifically, men and women may be judged by how well they conform to traditional stereotypes. In his theory of masculine gender role strain, Pleck in Beal (1994), asserted that boys and men are pressured to fulfil a standard of masculinity. Boys and men, for example, who do not fulfill the standard often, suffer from low self-worth (Beal, 1994). Other lifelong consequences befall men who experience traumatic socialization practices such as rites of passage that entail violence. Even men who successfully fulfil the standard of masculinity suffer psychologically or emotionally from rigid constraints on acceptable parenting roles for men. Basow (1980), contend that gender role strain is pronounced with men of colour. Men of colour must balance the dominant standards of masculinity with their cultures' standards of masculinity in an effort to

fulfil both satisfactorily. In addition, men of colour must overcome prejudice and other obstacles to fulfil the standards of masculinity. The result is increased gender role strain for men of colour. Likewise, white women and women of colour may be constrained by standards of femininity, such as the pressure to have children.

Gender stereotypes can also affect men's and women's performance. Stereotype threat is defined as "an individual's awareness that he or she may be judged by or may self-fulfil negative stereo-types about her or his gender or ethnic group" (Fausto, 1992). Research indicates that stereo-type threat can negatively affect performance by increasing anxiety. For example, Steven Spencer, Claude Steele, and Diane Quinn (1999) found that women performed significantly worse than men on a math test when the participants were led to believe that the test would probably produce gender differences. In contrast, women and men performed equally well when the participants were led to believe that the test did not produce gender differences. These findings suggest that negative stereotypes can and do negatively affect performance even when the stereotype has not been internalized or incorporated into the view of the self.

## **ORIGINS OF SEX DIFFERENCES**

Discussion of sex starts with human genetics, our sex and much of our biological make up is a result of genes contributed by our fathers' sperm cells and the mothers' egg cells at conception. That is at the formation of a new cell. All of this genetic material is contained in 23 pairs of chromosome which reside in that new cell. The sperm and egg each contribute genetic information one member of each pair. We are concerned to the 23<sup>rd</sup> pair of chromosome, the sex chromosome. This pair is noted XX for female or XY for male. It is the logic of genetics that an egg, (female cell) can contribute only an X to the 23<sup>rd</sup> chromosome pair since it has the XX cell. But since the sperm (male cell) contains the XY pair, it can contribute either in X resulting in an XX pair which is female child or a Y resulting in an XY pair which is a male child.

## **ORIGINS OF GENDER DIFFERENCES**

When we move from the physical differences, that is sex difference between women and men to differences in attitudes and behaviour which is gender differences we enter a much more disputed area.

There is a general agreement about what the main physical differences between female and males are, and how those develop. Opinions are from time to time divided, however about what general differences in the behaviour of women and men. Which is found in all cultures and given that these do exist and how they should be explained. Many writers and scholars hold that there are biologically built in differences of behaviour between men and women. That appears in every community of any society. Some believe that the findings of social biology point strongly in this direction. They are likely to draw attention to the fact that in all known early cultures men rather women took part in hunting. Surely, they argue, this demonstrates that men have biologically based tendencies towards aggression that women lack. Though this is challenged by others who argue that, it varies between different cultures.

It is said that the first thing we ask of a new-born baby is "Is it a boy or a girl?" But it might be considered that this is the first thing we ask ourselves whenever we meet anyone new. Perhaps this is why we find it so threatening if the cues are uncertain or ambiguous, and even more so if we find our first assumptions turns out to be incorrect. Men are different from women. That would seem to be self-evident. They are different in aptitude, skill and behaviour, but then, so is every individual person. So why do we make such a fuss about it? It seems not unreasonable to suggest that the sexes are different because their brains are different, but then no two human brains are the same. It is suggested that our culture is in trouble because many women have been brought up to believe they should be as good as a man. Well, why not?

We will only touch on these topics briefly. There is enough material for a dozen books. Suffice it to say that all the studies report on the way boys and girls are not how they got to be that way. Or rather how they were at the time of the study. Commonality across cultures and species implies some biological basis. The fact that the situation is changing reflects the power of socialisation.

Other stereotypes about girls are more sociable, more nurturing, and more compliant and have lower self-esteem, are hard to sustain. One that definitely seems to have disappeared over the last two decades is that girls have less motivation to achieve.

There are studies about relative abilities of perception, vision sound and touch. Certainly, if you watched a carpenter run his fingers along a planned surface and being able to tell how "true" it was, you would find it difficult to believe that boys lack tactile sensitivity.

Another is that girls tend to pick up auditory information while boys do better visually. Several studies suggested that, from school age on, boys outperformed girls in areas of mathematics involving abstract concepts of space, relationships and theory. It turned out that these were gifted pupils. The studies said nothing about the average boy or girl.

Why are girls more successful at school? Perhaps emphasis on communication in projects and exams submerges differences. Success at school nowadays depends on being able to write essays and examination papers. If girls are better at verbal communication than boys, then they are likely to succeed. But, if there are more boys in remedial reading classes, does it not imply a serious defect in our educational system?

In general, men are taller and heavier than women. In sports, men tend to outperform women in strength and speed. Women seem to have greater endurance. In spite of many attempts, sports have never become completely unisex.

Men, it is said, are generally more aggressive, physically and verbally, and enjoy taking risks. They play fighting games and enjoy 'dares.' More men than women are convicted for crimes, especially crimes of violence.

Some say that this is simply a matter of biology, others suggest that it is a function of the way we organise the sex and gender roles in our society. In fact, many of the findings, in this area, have turned out to be unsatisfactory, and often they turn out to be very small differences with a large degree of overlap.

Biologically, men certainly seem to be the weaker sex. Although one would expect there to be an equal chance of the foetus being a boy or girl, it appears that the ratio for boys is about 20 percent higher, yet only about the same number come to term. This greater tendency for male foetuses to be aborted carries on, with more boys stillborn and susceptible to congenital or inherited conditions, such as haemophilia, cerebral palsy, convulsions, or heart disease. "On average, men experience heart attacks 10 years earlier than women, and have a better rate of survival after one year. Symptoms also vary by sex: women experience shortness of breath, fatigue, and chest pain; most male heart attacks come on as a sudden, striking pain in the chest." In adulthood, men have greater vulnerability to virus infections and a shorter average lifespan.

In recent years, a great many biological sex differences have been found throughout the body, including the brain, both in metabolism and genetic expression. They have for instance,

raised worries about differences in the efficacy and side effects of various drugs. Another new area of study is the phenomenon of imprinting whereby a given gene from the father could silence or activate a gene from the mother, or vice versa. However, regardless of the findings that sex differences really do exist after all, or the pressure to deny them, socially we still expect women to behave like women and men like men. The real problem is not that sex differences exist but, in our everyday intuition of what sexual, or gender, behaviour is appropriate, our concepts may be too narrow or too rigid. The biological determinism argument, too often, reinforces this.

While others now say that there is too much biological evidence that personality development is based on innate precursors to deny the fact of sexual difference, we cannot ignore the effect of learning. For a start, the idea that we are the helpless products of our heredity takes away our free will.

We must not allow those who insist on the difference to blind us to the similarities and we must not allow the biological stereotypes to get away with the idea that there is only one kind of man and one kind of woman. As Sandra Bem puts it: "Fluffy Women and Chesty Men."

Then Sayers puts it: *"When one examines these supposedly purely biological accounts of gender roles one finds that they are rooted in appeal to social, not biological, considerations. This is true not only of recent biological analyses of sexual divisions in Society but also of the analogous biological explanations of these divisions advanced in the nineteenth century. The similarity between earlier and current versions of the theses that 'biology is woman's destiny' is striking"* (Parpart, 1996).

The big issue is the difference in the spatial abilities between men and women. It seems that men find it much easier to visualise and deal with spaces, the position of objects, relative heights and dimensions. In a test involving a three-dimensional mechanical apparatus, only a quarter of the women could perform the task better than men. It is as well to remember that at least some of the women could perform the task as well as the men and it isn't recorded if any men were actually worse. Out of the plethora of papers that had been produced up until 1974, about differences between boys and girls, Maccoby and Jacklin found only the following main differences: Males are more aggressive than females.

Though this finding has been challenged, and the definition of aggression itself questioned, it is a fairly common feature, both of human cultures and of the more complex species that

male offspring are more likely to engage in play fighting and adults more likely to fight. Many workers challenge this, while others assert that it is the primary indicator of masculinity or femininity. Females have more verbal ability than males, while males have better visuo-spatial skills (Maccoby, 1998).

The distinction seems to appear at about the age of eleven and, because of the relevance to education, it has received a great deal of attention. Although girls and boys seem to have the same ability for computational arithmetic, teenage boys also seem to do better at the more abstract maths. It might seem that a childhood of social experience is the primary factor. However, the biological argument suggests that the hormonal changes of puberty activate previous dormant differences.

### **Gender Relations and Interaction**

In simple terms; sex refers to the permanent and immutable biological characteristics common to individuals in all societies and cultures, while gender defines traits forged throughout the history of social relations. Gender, although it originates in objective biological divergences, goes far beyond the physiological and biological specifics of the two sexes in terms of the roles each is expected to play. Gender differences are social constructs, inculcated on the basis of a specific society's particular perceptions of the physical differences and the assumed tastes, tendencies and capabilities of men and women. Gender differences, unlike the immutable characteristics of sex, are universally conceded in historical and comparative social analyses to be variants that are transformed over time and from one culture to the next, as societies change and evolve.

Gender relations are accordingly defined as the specific mechanisms whereby different cultures determine the functions and responsibilities of each sex. They also determine access to material resources, such as land, credit and training, and more ephemeral resources, such as power. The implications for everyday life are many, and include the division of labour, the responsibilities of family members inside and outside the home, education and opportunities for professional advancement and a voice in policy-making.

Many studies are being conducted or carried out on whether or not gender differences are as a result of social factors. Studies of mother infant interaction show differences in treatment of boys and girls even when parents believe their reaction to both are the same. Adults who are requested to assess the personality of a baby give different answers according to whether or

not they believe a child to be a girl or boy. One study analyzed the words used about new born babies by the medical personnel attending to them. New born male – infants were more described than the female counterparts. Males were described as handsome, sturdy, strong and tough. Female infants were more often talked as deity, delicate, beautiful, sweet, and charming and so on. There was no overall size or weight differences between the infants in question (Ref. Hundsen quoted in Scanzoni and Fox 1980). In short male and female adults handle infants differently. Cosmetic differences attached to both girls and boys, systematic differences in dress, hair style provide visual clues for the infants in the learning process.

### **Activity**

1. What are some of the controversies and misconceptions on gender roles?
2. With clear examples, explain the origins of gender and sex differences?
3. What are some of the changing roles in society with regard to gender and sex?
4. Why do you think that issues evolving around gender equality have become topical in Zambia and what would be your proposal in addressing the problem?

### **DEVELOPMENT**

- a. Development and gender cannot be discussed in isolation of each other. Discuss**
- b. If you were in the position of a development expert what would have been your approach to gender related issues?**

### **DEFINITION OF DEVELOPMENT**

Development implies increasing human well-being not just economic growth. It involves or has the following core elements: Survival, Security and Autonomy. Development is and should be conceived as a multidimensional process involving major changes in social structures, popular attitudes, and national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of poverty (Todaro & Smith 2007).

### **DEVELOPMENT AS A DISCOURSE**

Development discourse refers to the process of articulating knowledge and power through which particular concepts, theories, and practices for social change are created and reproduced (Escobar 1995; 1999; 2000; Crush 1996). Historically, the approach to development in terms of discourse has evolved out of debates on modernization and Marxist

dependency theory rooted in social evolutionism (Dependency Theories). Departing from the linear models of social progress, this approach to development seeks to articulate the processes and meanings of more nuanced social control and challenges. Epistemological premises are grounded in poststructuralist concepts asserting language and discourse of development as systematically organizing power through the subjectivity of social actors and their actions. Attention to development discourse emerged in the 1990s, building upon critical approaches to development communication studies. Development discourse studies tend to view dominant models of development as a highly contested domain in which dominant groups attempt to assert control over marginalized groups of people (Power in Inter-group Settings). Studies of development discourse tend to examine strategic communicative intervention of development institutions for social change in terms of the constructed problems and solutions designated.

### **Three Core Values of Development**

It is possible to conceptualize what we mean when we talk about development as the sustained elevation of an entire society and social system toward a better or more humane life. What constitutes a good life therefore is a question as old as philosophy and humankind, one that must be periodically reevaluated and answered afresh in the changing environment of world society. The appropriate answer for developing nations in the first decade of the twenty-first century is not necessarily the same as it would have been in previous decades. A host of literature has shown that at least three basic components or core values should serve as a conceptual basis and practical guideline for understanding the inner meaning of development. These are values-sustenance, self-esteem, and freedom – representing common goals sought by all individuals and societies. They relate to fundamental human needs that find their expression in almost all societies and cultures at all times. Let us therefore examine each one of them in turn.

#### **a. Sustenance: The Ability to Meet Basic Needs**

All people have certain basic needs without which life would be impossible. These life-sustaining basic human needs include food, shelter, health, and protection.

When any of these is absent or in critically short supply, a condition of absolute underdevelopment exists. A basic function of all economic activity, therefore, is to provide as many people as possible with the means of overcoming the helplessness and misery arising from a lack of food, shelter, health and protection. To this extent we may claim that economic

development is a necessary condition for the improvement in the quality of life that is development. Without sustained and continuous economic progress at the individual as well as the societal level, the realization of the human potential would not be possible. One clearly has to have enough in order to be more. Rising per capita incomes, the elimination of absolute poverty, greater employment opportunities, and lessening income inequalities therefore constitute the necessary but not the sufficient conditions for development.

**b. Self- Esteem: To Be a Person**

A second universal component of the good life is self-esteem, a sense of worth and self-respect, of not being used as a tool by others for their own ends. All peoples and societies seek some basic form of self-esteem, although they may call it authenticity, identity, dignity, respect, honor, or recognition. The nature and form of this self-esteem may vary from society to society and from culture to advanced culture. However, with the proliferation of the modernizing values of developed nations, many societies in developing countries that have had a profound sense of their own worth suffer from serious cultural confusion when they come in contact with economically and technologically advanced societies. This is because national prosperity has become an almost universal measure of worth. Due to the significance attached to material values in developed nations, worthiness and esteem are nowadays increasing conferred only on countries that possess economic wealth and technological power – those that have developed. Thus, development is legitimized as a goal because it is an important, perhaps even an indispensable, way of gaining esteem.

**c. Freedom from Servitude: To Be Able to Choose**

A third and final universal value that we suggest should constitute the meaning of development is the concept of human freedom. Freedom here is to be understood in the sense of emancipation from alienating material conditions of life and from social servitude to nature, ignorance, other people, misery, institutions, and dogmatic beliefs, especially that one's poverty is one's predestination. Freedom involves an expanded range of choices for societies and their members together with a minimization of external constraints in the pursuit of some social goal we call development. We can also add that the relationship between economic growth and freedom from servitude is based on the notion that, the advantage of economic growth is not that wealth increases happiness, but that it increases the range of human choice. Wealth can enable people to gain greater control over nature and the physical environment (for example; through the production of food, clothing, and shelter) than they would have if they remained poor. It also gives them freedom to choose greater

leisure, to have more goods and services, or to deny the importance of these materials wants and choose to live a life of spiritual contemplation (Todaro and Smith 2008).

The concept of human freedom should also encompass various components of political freedom including, but not limited to, personal security, the rule of law, freedom of expression, political participation, and equality of opportunity.

### **The Three Objectives of Development**

Having looked at the core values of development, it would be important also to discuss the objectives of development. We may conclude that development is both a physical reality and a state of mind in which society has, through some combination of social, economic, and institutional processes, secured the means for obtaining a better life. Whatever the specific components of this better life, development in all societies must have at least the following three objectives:

- a. To increase the availability and widen the distribution of basic life-sustaining goods such as food, shelter, health, and protection.
- b. To raise levels of living, in addition to higher incomes, the provision of more jobs, better education, and greater attention to cultural and human values, all of which will serve not only to enhance material well-being but also to generate greater individual and national self-esteem
- c. To expand the range of economic and social choices available to individuals and nations by freeing them from servitude and dependence not only in relation to other people and nation-states but also to the forces of ignorance and human misery.

Based on the above analysis, it can be summarized that the nature and character of development in any given society is based the premise that development should be a major concern of all; irrespective of gender, political, ideological, or economic orientation.

### **GENDER AND DEVELOPMENT**

**Development and gender cannot be looked in isolation of each other. Discuss.**

**If you were in the position of a development expert what would have been your approach to gender related issues**

#### **The Relationship between Gender and Development**

Social scientists and development experts use two separate terms to designate biologically determined differences between men and women, which are called "sex differences", and those constructed socially, which are called "gender differences". Both define the differences between men and women, but they have very different connotations.

In recent years there has been an increasing awareness that development has had a differential impact on the relations between men and women, and usually to the detriment of the latter. In the 1970s and 1980s there was a new emphasis by international and bilateral agencies on gender matters in development. This shift was shaped in part by the emergence of a range of feminist and progressive social theory at the time. The major concern was that women were being overlooked or marginalised in four crucial areas, namely political rights, legal rights, access to education and training, and their working lives. As such the year 1975 was proclaimed International Women's Year, which was followed by the Decade for the Advancement of women (1976 – 1985). This new emphasis saw many agencies and development practitioners shifting to Women in Development policies.

Two broad theoretical positions were later identified as the Women in Development (WID) and the Gender and Development (GAD) approaches. The former tends to coincide with positions adopted by various governments and international development organisations in the later 1970s and after, though in a somewhat diluted form. The GAD approach was shaped by the elaboration and changes proposed by academics and development professionals and activists and have gradually/partially supplanted WID in national and international bodies. This however, may not be the core discussion under this unit but has implications on development, policy formulation and implementation as will be seen in the next section.

### **Gender implications in development, policy formulation and implementation**

Gender social constructions by and large depend upon time and culture. Therefore, gender roles are neither universal nor unchangeable. There is a global gender imbalance in favour of men and in that sense, it becomes necessary to include gender planning in development interventions.

Women and men do not play identical roles in any society; nor do they have equal access to education, work, career opportunities and economic resources. This means that political and economic leadership is also unequally shared, which leads to gender disparities in the enjoyment of benefits from economic and social development. In recent decades, advocates

of women's rights have drawn attention to these facts and the need to consider them in policy and programme formulation.

For several years now, governments and development agencies have given top priority to gender issues in development planning and policies. Gender equity, concerning resource access and allocation as well as opportunities for social and economic advancement, has been a prominent item on the agenda of all recent international meetings, which have also investigated the basic link between gender equity and sustainable development, defining specific mechanisms and objectives for international cooperation. For instance, the 1992 UN Conference on Environment and Development (UNCED) in Rio de Janeiro (known as the "Earth Summit") explicitly included gender issues in **Agenda 21**, its platform statement. You will also note with interest here that even The World Conference on Human Rights, held in Vienna in 1993, equally made significant progress in recognizing the rights of women and girl-children as an inalienable, integral and indivisible part of universal human rights. This principle was taken up again by the International Conference on Population and Development, held in Cairo in 1994. Discussions focused on gender issues, stressing the empowerment of women for equitable development: "...the objective is to promote gender equality in all spheres of life, including family and community life, and to encourage and enable men to take responsibility for their sexual and reproductive behaviour and their social and family roles." The World Summit for Social Development, held in Copenhagen in 1995, took gender equity as the core strategy for social and economic development and environmental protection. The 1995 Fourth World Conference on Women, held in Beijing, reiterated the importance of these new options, drawing up an agenda to strengthen the status of women and adopting a declaration and platform for action aimed at overcoming the barriers to gender equity and guaranteeing women's active participation in all spheres of life.

Since the First World Conference on Women, held in Mexico City in 1975, approaches to "women's issues" have undergone considerable change. The original strategy approach was to treat women as a separate, homogeneous entity in isolation from global policies, and this often-aggravated existing form of discrimination. Projects designed specifically with women in mind were underfunded. Specialized "women and development" units were allocated few resources, so had little say at the policy level. Awareness of this led to a reorientation of approaches and the vision expanded from an exclusive focus on women's concerns to a more holistic view of gender interaction within the full social context - the gender perspective.

This new approach focuses on gender disparities in the impacts of economic and social policies, and the fact that men, women and their interactions affect every aspect of the development process. The gender perspective pays close attention to the mechanisms that regulate gender interactions and their impact on men and women, by making reference to gender-based socio-economic characteristics.

Nowadays, international organizations and governments give greater recognition to the need to strengthen the participation of women in order to achieve sustainable development. However, although the contribution of women is rather more visible now than it was 25 years ago, there is still a long way to go. The lack of adequate data on true gender disparities in everyday life, as well as in the economic, social and political spheres, has frequently given rise to inappropriate policies, plans and projects. The issue can only be resolved by a carefully planned approach to statistics production.

Many development programmes and policies have actually exacerbated poverty or done nothing to improve local standards of living, especially those of women.

Development plans are formulated primarily in terms of economic criteria, while social and human parameters are seen mostly as justifications for economic decisions. When the human factor is given as much importance as the economic aspects, planning exercises become very complex; introducing a gender perspective complicates the issue even more. Planners rarely see the relevance of the gender perspective, partly because they lack reliable, impartial data on the type and extent of men's and women's separate contributions.

In a world in which economic value is reckoned in purely monetary terms, women's work, which is often unpaid, is not considered to be productive work. So, although women are the pillars of subsistence economies and pivotal to food security, their activities tend to be excluded from economic accounts. Agricultural statistics therefore tend to under-represent, or even omit, variables that are essential to a clear understanding of rural sector activities and rural development. This severely limits planners' grasp of the real situation in rural economies which, in turn, constrains their potential to act.

Until a few years ago, the demand for specific data and indicators incorporating a gender perspective was limited to advocates of the rights of women and disadvantaged groups. Nowadays, the user audience has expanded to include decision-makers at every level and in

every area of social and economic development. Presently, there is general awareness of the need for a gender perspective in development policy formulation, and of the corresponding need for pertinent statistics. At the same time, as reliable data become available, they help to promote and justify change and to dissipate doubts and skepticism with respect to the relevance of innovative approaches such as the gender perspective.

Planners and policy-makers must be mindful of the major aspects of socially ascribed gender functions and the specific needs of men and women. If development policies are to be sustainable, they must consider existing gender disparities in employment, poverty, family life, health, education, the environment, public life and decision-making bodies. There are discussed at close range in the next section.

#### **a. Work**

Households in all societies differentiate various household activities and responsibilities by gender. For women, production and reproduction are two interlinked activities, and much of the work women do, although productive, is unpaid. Men have always played a minor role in domestic work; societies tending to assume that they have paid work outside the home.

Gender disparities in access to economic resources, including credit, land and economic power-sharing, directly affect women's potential for achieving the kind of economic autonomy they need to provide a better quality of life for themselves and their dependents. Limited access to agricultural inputs, especially for food crops, severely curtails women's potential productivity.

Sections A and B of the Beijing Platform for Action recognize women's lack of access to productive resources and limited access to economic power-sharing as being major causes of poverty. The 1995 FAO Plan of Action for Women in Development identifies women's lack of access to land and other agricultural inputs as one of the major obstacles to productivity.

Discrimination against women in employment is also frequent outside the agricultural sector, and has an impact on the kinds of work, careers and career advancement that women can expect. Over the past 20 years or so, women all over the world have increased their participation in the labour market, but they continue to work in less prestigious jobs, are paid less and have fewer opportunities for advancement (UN, 1995).

Women face a number of disadvantages in the labour market. As well as coping with sexist prejudices, they must reconcile the twin roles of homemaker and money-maker. This often affects their work status, the length and structure of their workday and their salary level. In addition, the employment sector offers less scope and potential for women than for men, as well as lower pay for the same work.

#### **b. Poverty**

Poverty can be defined as the combination of uncertain or non-existent income and a lack of access to the resources needed to ensure sustainable living conditions. It often goes hand-in-hand with hunger, malnourishment, poor health, high mortality and morbidity rates, insufficient education and precarious and unhealthy housing.

Studies have revealed an increasing feminization of poverty. Compared with men, the number of women living below the poverty line increased between 1970 and 1980. By 1988, an estimated 60 percent of poor people were women. As well as sexism in the employment sector, contributing factors included the economic restructuring imposed on many countries, government budget cuts and the adoption of neo-liberal economic models. Women have borne the brunt of cutbacks in civil service jobs, social services and benefits. Their workload has increased as welfare structures have broken down, leaving them in sole charge of children and of elderly, ill and disabled people who were previously looked after, at least partially, by the social services sector. While trying to cope with the impact of the crisis of the welfare state, women are also desperately trying to juggle their meager resources. The feminization of poverty is much more visible among female-headed households. In a male-headed household, both the man and the woman contribute to the family's welfare; the man brings in income and the woman, in addition to the goods and services she provides the family, may also seek paid work outside the home (ILO. 1995).

The indices of even limited studies show that the status of female headed household with dependent children is comparable to that of older widows living alone - both tend to be poorer than men.

In rural areas, where services and job opportunities are even fewer than in urban areas, poverty is also more acute. The situation is worse for women, who are less likely to have access to production factors, services and resources such as credit, land, inheritance,

education, information, extension services, technology and farm inputs, as well as a say in decision-making.

Another reason for the persistence of female poverty is gender vulnerability within the home. When poor families fail to send all of their children to school, parents favour investing in the boy-children, keeping the girls at home so that they help with domestic work or some income-generating activity.

### **c. Family life**

In all societies women are the prime caregivers of children, the elderly and the ill, and do most of the domestic tasks. Women's lives are greatly affected by reproduction, which has a very serious and direct impact on their health and on their educational, employment and earning opportunities. In societies where women marry very young and much earlier than men, wives defer more to husbands, and this has a substantial bearing on women's chances of finding paid work and receiving an education.

Growing male migration in search of work has combined with unstable conjugal arrangements to increase the number of female-headed households. There are also more widows than widowers because women tend to live longer and men are more likely to remarry or seek alternative living arrangements. The 1990 censuses showed that 21 percent of Latin American households were headed by women while, in the Caribbean, the figure was 35 percent - the highest of any region worldwide.

Women in developing countries are estimated to do between two-thirds and three-quarters of the domestic work. A study of three cities in Mexico showed that women spent an average of 56 hours per week on household tasks, while men spent seven hours. The sexes also did different tasks; men mostly shopped and took the children to school and women did the remainder of the work in the home (Pedrero, 1996).

The differences between female- and male-headed households usually have a bearing on all aspects of family life: the size and composition of the family and how it is run; nutrition; raising children; and available income. A single female headed household has a double responsibility - she must earn a living and, at the same time, run a home. Whoever bears the family name is usually listed as the head of household. Stereotypically, an adult male is often automatically considered to be the head of the family even when a woman is economically and otherwise responsible for that family. Most female-headed households are, therefore, also

one-parent households. Thus, Pedrero's study (1996) showed that only 1.4 percent of female headed household lived with a partner.

#### **d. Health and nutrition**

Biologically, men and women have different health needs, but lifestyles and socially ascribed roles arising from prevailing social and cultural patterns also play a part in the health picture. Men are more likely to be the victims of occupational diseases, accidents at work, smoking, alcohol and other forms of substance abuse. Men have a higher incidence of cancer and of cardiovascular lesions and diseases (the principal cause of male mortality). Women's health risks, which are mainly linked to reproduction, make them more vulnerable during pregnancy to anemia, malnutrition, hepatitis, malaria, diabetes and other illnesses.

For a more detailed analysis of causes of mortality and morbidity you can still read further on your own (Murray & López 1994).

Women's life expectancy is greater than men's - women live for five to 12 years longer than men in Europe, North America and some countries of Latin America. There are a number of hypothetical explanations for this phenomenon, ranging from genetics and biology to environmental and social causes, but no definitive consensus has yet emerged. Female life expectancy does not conform to this pattern in some Asian countries, where cultural norms and religious precepts restrict women's access to medical care and health services.

Despite the generally poor provision of health services, particularly in rural areas, there has been a surge of interest in the family planning, maternal and child health care services offered by NGOs, which have benefited mothers, children of both sexes and adult women in general.

Custom, social constraints and lack of resources also give rise to gender disparities among children in terms of nutrition, morbidity and mortality. The two sexes do not receive equal attention and care; the tendency being to favour boy-children. Males are also fed more and better. Because food production in the rural zones of many countries is largely carried out at home by women, their own and their families' nutritional status would benefit from women having greater access to the agricultural credit, technology and services necessary for increased productivity.

#### **e. Education**

"Education" here is taken to mean "schooling", as the word has connotations far beyond mere formal instruction. The increasingly competitive labour market demands ever-higher levels of education. People without it are at a growing disadvantage.

At the same time, there is broad consensus that education can, in times of change, move marginalized, excluded people into the mainstream. Despite this, socio-cultural barriers and prejudices that restrict women's access to education persist in a number of societies.

More women than men are illiterate; and the lower a country's literacy rate, the wider the gap between the two sexes. The United Nations Educational, Scientific and Cultural Organization (UNESCO) estimates that 41 percent of women in developing countries are illiterate, compared with 20 percent of men. In some countries, the illiteracy rate of rural women between the ages of 15 and 24 years is twice to three times that of women in urban areas. Girls leave school earlier, especially in rural areas where they are needed to help with domestic and productive work. The lack of transport or of schools located near the home widens the literacy gap by directly affecting girls' school attendance, as parents tend to worry about the personal safety of their daughters. In some societies, rigid cultural patterns and social rules restrict women's movements outside the home (UNDP, 1995).

In some parts of the world, such as the Caribbean and western Asia, the number of women enrolling in institutes of higher learning is increasing, sometimes even exceeding male enrolments. However, the chosen fields of study differ greatly. Cultural traditions, prejudices, stereotypes and family reluctance frequently result in the exclusion of women from the scientific and technical fields, inducing many to opt for the more "feminine", but less remunerative and less promising careers - a choice that aggravates segregation in the job market.

#### **f. The environment**

The impact of environmental degradation is gender-differentiated in terms of workloads and the quality of life; women are the first to be affected by the depletion of natural resources. In rural areas in most developing countries, women are responsible for the daily management and use of natural resources, as well as providing for the family by raising food crops, gathering forest products and fetching wood and water. Widespread and growing deforestation and the drying-up of water sources force women to range ever further afield, spending more time and energy in producing and finding essential commodities and making

it even harder for them to engage in more productive, more lucrative activities. A series of case studies by the United Nations Population Fund (UNFPA) to evaluate the impact on women of environmental degradation revealed the increasing difficulty of finding fuel and water (UNFPA, 1995).

Environmental degradation caused by poorly managed and utilized waste products and pollutants can have a disproportionate impact on women, who seem to be more susceptible to the toxic effects of certain chemicals. The health risk is even higher among the lower-income strata of the population, who tend to live near industrial urban areas, or among rural people living near fields that are sprayed from the air.

Consumption patterns and industrial production in developed countries are very detrimental to sustainable development, natural resources and people everywhere. Global warming, the shrinking ozone layer and reduced biodiversity are some of the better-known effects of environmental degradation.

In many countries the lives of rural people are wholly dependent on the availability of natural resources. Both men and women over-exploit natural resources in a struggle for survival in which soils are depleted, wildlife, plant and marine resources destroyed, and the quality of water downgraded. Environmental degradation is most keenly felt by the most vulnerable members of the community and those who rely heavily on nature's bounty. For this reason, gender disparities in natural resource management and participation in policy-making must be clearly understood.

## **THE PUBLIC AND POLICY-MAKING SPHERES**

Gender inequality is a persistent feature of the public and policy-making spheres. Women continue to be under-represented in governments, legislative bodies and many other crucial sectors affecting public opinion, such as the mass media, the arts, religion and culture. Worldwide, there are only 16 countries in which more than 15 percent of ministerial posts are held by women, and in 59 countries there are no women ministers at all. Although women have the right to vote in nearly every country in the world, there are very few women in government; in 1994, only 10 percent of the world's parliamentary deputies were women.

The gender and development paradox has been discussed and we have shown the extent to which both the reproductive and productive aspects which have been the basis of oppression between both men and women are interrelated. It has noted that there is a strong bond

between gender and development by considering the root causes of inequality in both sexes, misconceptions about men and women. It has also explored the gender implications in development policy formulation and implementation. There is an inevitable need to improve the gender perspective to development, policy formulation both in theory and in practice in order to foster national sustainable development through the involvement of both sexes. There is a paradigm shift coming on board which attempts to reposition the status of men and women in line with development; not at the exclusion of another group. Trying to address gender issues from critical point of view and also trying to make an evaluation on the performance of men and women in development.

Thus, a more precise method of knowing and understanding gender and development studies approach requires a critical look of the various aspects that are concerned with the gender and development discourses.

## **GENDER BASED VIOLENCE (GBV) AND DEVELOPMENT**

### **Understanding and Defining Gender based Violence (GBV)**

What is Gender Based Violence?

Gender based violence (GBV) also known as hidden violence; because it is rarely reported to law enforcement agents, is any act or threat of harm inflicted on a person because of their gender. It is rooted in gender inequality; therefore, women are primarily affected. Gender based violence refers to an act that results in or is likely to result in physical, sexual and psychological harm or suffering, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life. It encompasses sexual violence, domestic violence, sex trafficking, harmful practices (such as female genital mutilation/cutting), forced/ early marriage, forced prostitution, sexual harassment and sexual exploitation, to name but a few.

Gender based violence is a phenomenon of epidemic proportions prevalent in many families, communities, societies and cultures across the globe. Many women and girls, and to a lesser degree men and boys, either directly or indirectly experience the consequences of some form of gender based violence in their lifetime. Gender based violence manifests itself in multiple forms and involves a wide variety of perpetrators from intimate partners and family members, to strangers to institutional actors such as police, teachers and soldiers. Intimate partner violence is the most pervasive form of gender based violence experienced by women and

girls. A summary statistic commonly cited is that nearly one out of every three women globally has experienced psychological, physical or sexual partner violence during their lifetime.

While gender based violence is a universal problem, it is a problem of extreme magnitude in less developed countries. Studies that have been conducted in the past have shown that a lot of women experience physical, sexual or psychological violence at some point in their marriage/intimate relationship world over. Gender based violence is exacerbated by war and is increasingly a feature of conflicts. Various studies find a strong statistical association between the socio-economic status of households and the risk of gender based violence, particularly intimate partner violence. Violence in poor households has costs for women and their families in terms of security, sustainable livelihoods and well-being. Families affected by domestic violence are often in communities with high levels of crime and tension undermining safety for women and their children within those families and communities.

Gender based violence also known as battered women's syndrome has become a new terminology in gender related studies. This is where women prefer to remain in these situations for various reasons such as children, powerlessness, social or any other family pressure. Mostly, it has been proved through studies that a lot of women who go through or suffer this form of abuse in various households, very often than not, chose to remain silent and begin to blame themselves for the abuse or feel helpless about the situation they are in.

### **The nature of Gender Based Violence**

The forms and nature of gender based violence covers the following:

- a. **Physical battering**; such as slaps, kicking, use of wooden or metal instrument, horse pipe or anything that would inflict pain on the victim.
- b. **Economic deprivation**; this is lack of maintenance for wife and children and general neglect of family and yet the man maybe spending a lot money on beer and women.
- c. **Language**; sometimes women are verbally assaulted through the use of vulgar language and even some men are also assaulted under this form.
- d. **Others**; they include sexual intercourse inspection, inspection of private parts and in case of young girls they are forced into marriage through exchange for debts owed.

It is important to note that in many situations, verbal insults are calculated to hurt the wife more and also exposure of extra marital relations of other women designed to humiliate other women.

Studies have found out that, in most cases women were unable to challenge or resist the violence or leave the violence situation.

### **Levels of Gender Based Violence.**

As a social act or vice, gender-based violence takes place at different levels. It manifests itself at:

- a. **Family level** – the family tends to induct its members to accept hierarchical relations between males and females and power over allocation of resources.
- b. **Community level** – this is made up of social economic, cultural and religious institutions that provide the mechanism for permitting and perpetuating male control over women’s sexuality, mobility and labour.
- c. **The State** – the State legitimises the rights of men over women by providing legal basis to the family and community, through the enactment of various laws and policies that discriminate against women or through discrimination application of law.

Gender based violence has very close links to poverty and overall development –downturns in the economy, such as the current economic recession, and increasing poverty can actually trigger an increase in violence. Equally important to note is that the consequences of gender based violence – its impact on productivity, health and well-being, and intergenerational transmission – can result in increased poverty and undermine development. Gender based violence results in both immediate impacts and long-term consequences, which together fuel the dynamics among gender based violence, poverty, and development. Ultimately gender based violence costs by obstructing participation in development, undermining the goals of development and hindering progress towards the Millennium Development Goals (MDGs). Conversely, poverty reduction interventions that do not consider and address underlying gender dynamics within communities can increase the risk of gender based violence negating their positive economic and social impacts.

### **The Cost of Gender Based Violence**

Gender based violence results in immediate costs for households and communities. At the household level, violence often results in out of pocket expenditure to access health services,

the police, courts or informal resolution bodies. In Uganda, the average out of pocket expenditure for services related to an incident of intimate partner violence was \$5 – three quarters of the average weekly household income. Incidents of violence also drain household incomes as women and men often miss paid work and household work is neglected.

This drain on the resources of poor households has a direct impact on hunger. The inability to work and potential desertion by the male partner can often mean that household members literally starve – daily food purchases are not made, and children are left in the care of extended family or neighbours.

An equally important impact of violence is its negative mental health consequences with women often exhibiting post-traumatic stress disorder, further undermining their ability to work.

These costs are mirrored at the community and national levels. There are a number of studies in both industrialised and developing countries that describe the macro level costs of providing services for those experiencing gender-based violence. Ultimately, violence leads to lower productivity, absenteeism and often lower earnings by survivors of violence. Each dollar in lost earnings will lead in turn to a further decline in GDP through multiplier effects.

Thus, the immediate consequences of violence are significant and can constitute a major economic leakage, particularly in resource-constrained countries, exacerbating poverty. Gender based violence also has serious long-term consequences which cannot be cost such as the reduced physical and mental health of women, increased child malnutrition, restricted education of girls and boys, weakened social capital of communities and overall reduction in well-being of women, families and communities. Equally, gender-based violence results in lowered participation of women as agents of development which has disastrous implications for realising safer communities and sustainable livelihoods.

### **Gender Based Violence Measures of Elimination and/or Reduction**

In order to realise the development prospects through the full inclusion of both men and women, it is important to put up strategies that will and can eliminate or reduce the occurrences of gender-based violence. The following are suggestions that can be employed in the quest to attain a gender-based violence free society that will foster development plan through the full engagement of all regardless of gender or sex.

- a. There is need to amend the penal code to bring in stiffer penalties for those involved in gender-based violence.
- b. Need to develop specific legislation on gender-based violence with a view to amending relevant pieces of legal instruments.
- c. There is need to implement sensitization and awareness activities to change harmful and negative cultural practices of societies including, the existing legal provisions protecting women and other vulnerable groups against violence and sexual harassment and any other form of abuse.
- d. Need to establish appropriate mechanisms that encourage victims to report cases of all forms of abuse including sexual abuse to the relevant law enforcement agencies.
- e. There is need to build capacity among law enforcement agencies to handle cases of gender-based violence by equipping their skills in psychology, counselling, social work, gender, human rights with emphasis on improving women's participation in law enforcement and crime prevention.
- f. There is need to strengthen the existing laws, enforcement mechanisms and support system aimed at enhancing the integrated approach on combating gender-based violence for the sake of sustainable development.
- g. There is also need to provide free medical services to the victims of sexual to the victims of sexual abuse.
- h. There is need to continue revising the existing laws of Zambia in order to provide full protection against all those women and men who would be victims of gender-based violence.
- i. There is need to establish the one stop shocks by sexual and gender-based violence partners to provide support for victims and survivors of gender based violence (GBV).

### **Unintended Consequences of Development Efforts**

Furthermore, efforts to alleviate poverty can exacerbate gender based violence if these do not consider the fundamental gender dynamics and gender norms of households in terms of roles and responsibilities, access and control of resources and decision making. Micro-credit interventions that did not pay attention to gender norms and dynamics of decision making with households ultimately increased economic violence and physical abuse.

With growing recognition of gender-based violence as a universal pandemic, governments, donors and civil society increasingly understand the need for a range of responses to address the complex intersecting dynamics that perpetuate gender based violence.

At an international level, United Nations Security Council Resolutions 1325 and 1820 (and more recently, Resolutions 1888 and 1889) are significant advancements towards dismantling the culture of tolerance and impunity associated with perpetrators of gender based violence.

The Security Council has called for international leadership to take special measures to protect women and girls from gender based violence in situations of armed conflict; for an end to impunity, increased prosecution of those who commit and condone acts of gender based violence as well as for the increased participation of women in conflict resolution and peace building. At the national level, an increasing number of governments have enacted legislation criminalising gender based violence and many countries have incorporated considerations of gender based violence into their national development plans.

Local interventions are key in delivering real change. Efforts across communities include the provision of services for survivors of violence to rebuild their lives, legal reform to address the culture of impunity, training for police, the judiciary and medical staff to strengthen implementation of laws and policies, and awareness-raising to shift gender norms in communities and institutions.

Many of these responses are singular in focus, working on a single sector such as law or health with little active cross-sectorial learning or coordination. In particular, there is little attention to integrating strategies to respond to gender based violence within development interventions and women's groups advocating for and/or implementing gender based violence responses are rarely involved in development programming discussions.

There are however examples of successful responses that are holistic, integrated within development interventions, and multi-sectorial in their approach. Gender based violence is an abuse of human rights and failure to address it amounts to complicity. It is also unquestionably a critical development issue that needs to be addressed for the effectiveness of poverty reduction plans and strategies. The cost of not addressing gender based violence is significant both socially and economically. The current economic crisis threatens to undermine hard-won advances in human rights and accelerate an increase in gender based violence in countries most seriously affected by the downturn.

Gender based violence needs to remain high on the political and development agenda at all times including during periods of economic hardship. Continued commitment and greater action is vital to build on existing efforts, scale up successful interventions, integrate considerations of gender-based violence across all programming and strengthen co-ordination and learning across programmes and sectors. Though some approaches are more effective than others, the key to eliminating GBV lies in the participation of multiple sectors and entire communities. When GBV is addressed from all angles, the possibility of prevention becomes a reality, social networks are created which ensure that victims of GBV get the care and protection they need, and fewer women fall through the cracks.

Gender-Based Violence 'Any act of gender-based violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life'

The premise held by many advocates against gender based violence (GBV) is that women's inequality is a key obstacle to development and a major cause of social injustice and that gender discrimination is the most widespread form of social exclusion.

## **EDUCATION, GENDER AND DEVELOPMENT**

### **Discuss how civic education is linked to education in general, gender and development?**

#### **Education, Gender and Development**

While the importance of female education has been widely recognised, gender disparity in education persists in a number of developing countries. The evidence from sub-Saharan Africa shows that the disparity is prominent both in access and quality. This unit attempts to discuss the issue of gender and education from the perspectives of education and feminism" and gender and development." Moser's framework of gender planning identifies strategic and practical gender needs. Although the original framework does not necessarily recognise schooling as a means for empowerment, this unit attempts to use the framework in clarifying gender needs in education and development at the levels of school and community/family. The concept of gender has made a substantive contribution towards better understanding of education and development. Studies in both gender and education should be academic as well as practical. Therefore they should continue to be in touch with the gender reality and the educational reality in order to further productive research and also to enrich each other.

Gender is defined as a social phenomenon and a social construct, as distinguished from sex which is biologically determined (Momsen 1991, Mbilinyi 1992 and others).

The concept incorporates power, unequal divisions of labour, power and domination (Mbilinyi 1992). Gender has been developed into a substantive issue in social science in this century. Recently gender has been recognised as an important element in the discourse of development and education, reflecting the importance of the issue in the field of education as well as in development in general. The concept of gender has a common root with feminist theories, though the orientation is not identical. The concept of human capital theory underlies discussion of the individual and the social benefit of female education.

### **Civic Education, Gender and Development**

The gender perspective looks at the impact of gender on people's opportunities, social roles and interactions. Successful implementation of the policy, programme and project goals of international and national organizations is directly affected by the impact of gender and, in turn, influences the process of social development. Gender is an integral component of every aspect of the economic, social, daily and private lives of individuals and societies, and of the different roles ascribed by society to men and women.

Civic education creates awareness on the fundamental link between gender and development. It tries to instil in the learner a consciousness of inclusiveness. Civic education transmits values of the vital importance that men and women hold in the development agenda and these usually transcends the issue of sex or gender. Civic education enhances the idea of corporately working together of men and women. It sheds more light on the place of women in the development prospects of a given community or nation as a whole. The change of mind set and cultural backwardness that permeates societies needs a well-structured education system that incorporates civic issues in many ways as discussed below.

#### **a. Productive work**

This is work that produces items for consumption by the household and goods and services for exchange in the market place. Both men and women contribute to family income with various forms of productive work, although men usually dominate in productive work.

#### **b. Community work**

This work involves activities for the village usually voluntary unpaid work, such as organising festivals or ceremonies, receiving visitors, or maintaining a village resource, such as a well.

**c. Reproductive work**

This work involves all the tasks associated with supporting the immediate and extended family, young and old. It includes childcare, food preparation, care for the sick or old, socialisation of the young, and so on. Reproductive work is the basis of productive work. Women of all ages are mainly responsible for this work, which is usually unpaid.

**d. Access and control over resources**

When examining how resources are allocated between women and men, it is important to distinguish between access to resources (e.g. land, labour, credit, income) and control over them. Access gives a person the use of a resource, e.g. land to grow crops.

Control allows a person to make decisions about who uses the resource or to dispose of the resource, for instance by selling the land.

**e. Practical gender needs and interests**

Women and men have different roles and responsibilities and therefore have different needs and interests. Practical gender needs and interests relate to living conditions. Women may identify safe water, food security, health care and cash income as immediate needs which they must meet. Meeting these practical needs is essential to improving living conditions but does not in itself change the position women have in the village.

**f. Strategic gender needs and interests**

Strategic gender interests relate to issues of power and control and the division of labour. They may include:

Changes in the division of labour (women to take on work not traditionally seen as women's work, men take more responsibility for child care and domestic work).

Legal rights, an end to domestic violence, equal wages. They are not as easily identified as the practical needs and interests, therefore specific support and opportunities to do so may have to be provided and facilitated from outside.

**g. Empowerment**

Empowerment is about women or men developing their ability to:

Collectively and individually take control over their own lives.

Identify their needs and agendas. Demand support from their communities and the state to see that their interests are responded to. In most cases, the empowerment of women requires change in the division of labour and transformation of society.

#### **h. Gender equity**

Gender equity is concerned with promoting personal, social, cultural, political and economic equality for all. Traditions and discriminatory practices have resulted in the systematic devaluation of attitudes, activities and abilities attributed to, and associated with, girls and women. The consequences of these discriminatory practices negatively affect men as well as women. Initially however, gender equity initiatives will place greater emphasis on improving conditions and attitudes as they affect girls and women. In the long-term, these initiatives will also improve the situation for boys and men.

#### **Summary**

Development policies that increase the productivity differentials between men and women are likely to worsen earnings disparities as well as further erode women's economic status within the household. Since government programs to alleviate poverty work almost exclusively with men. Studies have shown that development efforts can actually increase women's workload while at the time reduce the share of household resources over which they exercise control. Consequently, women and their dependents remain the most economically vulnerable group in developing countries.

The fact that the welfare of women and children is strongly influenced by the design of development policy underscores the importance of integrating women into development programs. To improve living conditions for the poorest, women must be drawn into the economic mainstream. This would entail increasing female participation rates in educational training programs, formal-sector employment, and agricultural extension programs. It is also of primary importance that precautions be taken to ensure that women have equal access to government resources provided through schooling, employment, and social security programs. Legalizing informal-sector employment where the majority of the female labour force is employed would also improve the economic status of women.

As a discourse, gender and development ascertains that any process of growth that fails to improve the welfare of the people experiencing the greatest hardship, broadly recognised to

be women and children, has failed to accomplish one of the principal goals of development. The gender and development discipline consider that human capital is perhaps the most important prerequisite for growth, education and enhanced economic status for both men and women.

The empowerment and autonomy of men and women and the improvement of their political, social, economic and health status are essential for the achievement of sustainable development and for the long-term success of developmental programs are most effective when steps have simultaneously been taken to improve the status of especially women who have suffered a subordinate prominence of late in various culture. Thus, this module has sought to look at various aspects that encircle the gender and development discipline.

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### **In-text Citations**

1. All definitions should be direct quotations eg Shamane (2015:60)
2. Indirect quotations should have at least sir name and the year of publications.  
E.g. Shamane (2016) or (Shamane 2016) depending on where and how you want to use it.