QUEST IN EDUCATION

Editorial

All sensitive citizens of world are shocked with unsurmountable human miseries inflicted on the innocent civilians in Ukraine due to the Russian invasion. Thousands of Indian medical students studying in Ukraine were stranded amid heavy shelling, bombing, screams of helpless people, and war cries of soldier. The only solace Indian students could eventually get was the shelter offered by the local citizens and the Indian Students living in Romania, Hungary and Poland. This praiseworthy act of humanitarian concern gives us a moral strength to strive to establish world peace.

In this issue, Dr. Sanjay Shamrao Kamble's article, "Role of the Community Radio in Educational Development of Tribal Community in India during Covid19 Pandemic" profiles the contribution of *Dhimsa* radio in helping *Odisha'*s tribal students to tide over the digital divide and for promotion of tribal educational developments during the COVID19 pandemic. This study concludes that in the contemporary context, the community radio is more utilized as an education tool for development education in the tribal community.

In her research-based article titled, "Addressing Gender Inequality and Young Trade Union Office Bearers in South Asian countries: Continuous Education and Training exposures are the Key" Dr. Nandita Mondal highlights an urgency of gender mainstreaming in the workers education programmes.

An exhaustive review article by Dr. Sunayana Kadle, of the book titled**,** *Gendered Experiences of COVID19 in India* Edited by Irene George and Moly Kuruvilla provides an eagles eye view of gender differential and intersectional marginalisation all spheres of day-to-day existential crisis due to the pandemic.

Dr. Frances Vaidya in her book review has briefly summarised the essence of *The Samyukta India Series: Gender Series: Development, Health, Culture edited by G. S.* Jayasree and S. Devika.

Report of the Observance of Gandhi *Punya Tithi* on 31-1- 2021 by Prof. Sabiha More profiles an inspiring experience of Hunnarshala, Kutch.

Prof. Vibhuti Patel
Editor

ROLE OF THE COMMUNITY RADIO IN EDUCATIONAL DEVELOPMENT OF TRIBAL COMMUNITY IN INDIA DURING COVID 19 PANDEMIC

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Abstract

The present research consistent has focused on the role of community radio in the improvement of tribal community educational status in India during Covid- 19. Which are showing the role of community radio using educational tools for participatory community social development with the right to education of marginalized community in the present context. The community radio contributed in the development of socioeconomic, political, agricultural, occupational mobility among tribal community development. The paper main aims have to understand community radio for tribal education development. To examine the role of community development in the preservation of traditional culture, knowledge, and fundamental education through local language, new agricultural, technical and occupational knowledge, higher education in tribal communities. Discuss the concept Community radio is based on constructing an approach which provides knowledge built up collectivities participatory methods in both content production and management of the radio station in the tribal area. In this study to examine the operational conceptual framework of community radio and the theory of the network society in the role of community radio in tribal educational development. This research employed qualitative research methodology to interpretive analysis through the case study method as stories of participatory communication contribution of community radio needs to more utilize full potential as a medium of tribal education in India in the new information age.

Introduction

The impact of pandemic COVID- 19 is observed in all sectors around the world. We observed that India as well as badly affected on student education by this.. We have been facing COVID-2019 Since its outbreak in late December 2019, COVID-19 has wreaked havoc across the world and like any critical sector, and education has been hit hard. Students, schools, colleges and universities have been deeply impacted. According to the United Nations Educational, Scientific and Cultural Organization (UNESCO), over 800 million learners from around the world have been affected, 1 in 5 learners cannot attend school, 1 in 4 cannot attend higher education classes, and over 102 countries have ordered nationwide school closures while 11 have implemented localized school closure. Educational institutes, including schools and colleges, have been shut down across India since March 2020, ever since the Covid-19 pandemic hit the country. Schools were shut down in all states for nearly 8 months to protect the students from the pandemic. The educational institution to grow up platform technology of community radio helps tribes to get updates during COVID-19 in Orissa . Especially *Dhimsa* radio is helping Orissa's tribal students tide over the digital divide (Mohanty Hrishikesh 2021) This paper focuses on contribution of *Dhimsa* radio has worked on tribal educational developments during COVID-19 in contemporary context.

Community radio and tribal education in COVID-19

The COVID-19 pandemic will adversely impact the progress some community radio is making around increasing the education program for tribal community development. Government of India has closed the educational institute due to

COVID-19. In this condition, the student faces the several issues also such as breaking in regular lecture, postponement of exam, drop-out in regular and short academic year and only focused on preventing a situation passing by tribal students. Therefore, this is a crisis that requires urgent attention and collective action by all community radio worked on tribal education development in Odessa State. This media have been working in different sectors of human development. Community radio has medium of wider spectrum and scope in the field of community development and distance education. A recent Rockefeller foundation report asserts that community radio is "one of the best ways to reach excluded or marginalized communities targeted and give them a voice that matters most in development communication. (Dagron, 2001) This media work more dynamic medium as per the other media. It's wider reach, accessibility, effective cost, immediately as a tool for community development. The nature of community radio like small radio station, low power transmitter used, work on the frequency modulation band and tower light in maximum 30 meters, etc. In special community radio is a basic communication medium to reach the tribal community at the grassroots level. It is an active and effective relation has brought some of social welfare development, education, women empowerment, health , natural resource conservation and agriculture in the revolutionary changes. To identify and priorities need and provide facilities at local level. It is liberating platform as a collective participation and alternative development model.

Theoretical framework

In the present research paper theoretical framework used is sociologist Manual Castel's Network society for explaining the contribution of community radio for the tribal educational development. Castell's argued that **"**The definition in terms of a network society is a society where the key social structures and activities are organized around electronically processed information networks. So it's not just about networks or social networks, because social networks have been very old forms of social organization, it's about social networks, which process and

manage information and are using micro-electronic based technologies" (Castells, 1996, 34). This theoretical framework using the study of Community radio is the most important contribution in tribal education. Once the community radio move in, they start the creating network of their own voice on community radio by including their local people from their place of origin, to creating a voice for the voiceless, to contribution a community to spread out education for tribal development during COVIDE -19. Due to educationally backward, poor living standards and lower income opportunity in the tribal area there for people attracted such call from the tribal community. In this paper using network society theory to determine to overall appearance.

Significance of this study

This study is very important to understanding the current status of community radio in the tribal educational development during COVIDE -19. It provides information regarding hoe the community radio has transacted in tribal education. Community radio is useful encouraged to upliftment of tribals education status. It throws focus on community participation, discussion and activities that may be help promoting community radio among a tribal group, have also discussed at inclusive and alternative development policy level.

Review of literature

The researcher from various academic have grabbed the attention on contribution of community radio in the development of a marginalized group of people. Which is analysis the existing quality of community radio and status of marginalized groups. This review made by the study title "Community radio: a voice for violence's" by Tracey Naughton (1996) was concerned with the women's participation in community radio in South Africa. She argued that community radio is a relatively new movement born out new expressed need for equality for the voiceless mass democratic movement in South Africa.

A paper by Community Radio: Singing New tunes in South Asia (2003) Frederick Noronha was present the finding of the study

examine the community radio developed in south Asia and outside. This study focused on the development of owning a community radio by state in Nepal and Sri Lanka.

Vinod Pavarala (2003) conducted a study title "Building Solidarities: A Case of Community Radio in Jharkhand on the effectiveness of using community radio function initiative in India. This study focused on *'Chala Ho Gaon Mein'* that is broadcasting one week on an *AIR* station in Palmau district Jharkhand.

A paper title 'women potential and challenge in community radio: The case of Mama FM by Jovia Musubika (2008) presented within the case in Uganda. This study is based on a postgraduate research come out on Mama FM a community radio station based in Uganda which is started early 1990s, this paper discussed that what challenges women in community radio in Uganda face and how this affects their daily life.

Kirsty Martin (2010) conduct study on title " local voice on community radio: a study of Our Lumbini in Nepal" was focused on local involvement in community radio and facing challenge living people in Nepal. This study argued that community radio has become an important vehicle of popular views.

Bonita Aleaz (2010) conducted a study titled " Community radio and empowerment" was presented finding of the study community radio is supposed to empower to marginalized and given them a voice. This study short living community radio project in West Bengal This study focus measure self-representation of the local people the outcome show subjects aspects of it impact of lister and program.

A paper title Who is the community in community radio by Savita Bailur (2012) highlights that despite the enthusiasm for community owned radio movement. This movement gain the implementation of new legislation of 2006. This study focused on community participation in constantly shifting in own community radio.

The review of literature has focused on the concept of community development with marginalized community as voice of voiceless people in community radio. This research paper focuses on the tribal educational development in the lens of conceptual and theoretical work of network society and qualitative interpretive methodology. This paper has concentrated on community radio work for tribal education development during Covid-19.

Objectives of this study

1. To understand the concept of community radio concerned with the tribal educational development.
2. To explore the effectiveness of community radio participation and quality improvement of tribal educational development during Covid-19.
3. To suggest modifications in the existing framework of community radio to make suitable for tribal education.

Research methodology

In this research have employed the qualitative research methodology, which includes Case study method have employed for understanding community radio contribution in the tribal educational development during COVID -19. As a qualitative methodology to describe are basic information action, behaviors and changing phenomena about the examine the social reality and experience regarded status of tribal education access gaining educational resources as the basic fundamental equal right to education. Thus, secondary data are collected from various authentic website books, journals and articles, research regarding the concept of community radio impact on tribal educational development.

Development of Community Radio in India

Historically review on community radio development in India showing the campaign to legitimize community radio began in the mid-1990s, some after the supreme court on India ruled in the

judgment of February 1995 that announced "airwaves are public property" this judgment inspired several free speech advocates, academic and community member across the country to being a concerted campaign to legitimize community radio in India.

In 1996 a Bangalore based media community advocacy group called VOICES organized a gathering of community radio stakeholders a declaration calling for the establishment of a third tier of the community i.e., community broadcasting was signed. A suggestion that AIR's local stations should allocate regular airtime for community broadcasting was part forward. Requests were also made for the grant of licenses to NGOs and other non-profit make groups for running a community radio station. Subsequently, UNESCO made available a portable production and transmission "briefcase radio stations" kit to VOICES to do experimental broadcasts of programmes for a hands-on learning experience towards the objective of setting up an independently run community radio station. Several community radios as terms of production and inseminations of participatory program.

In *South India Deccan Development Society* worked with Dalit women's collectives to start *Sangam Radio,* the programmes for such were made by the community, but were narrowcaster i.e. played back to the community over cassette players at a group meeting. Another landmark initiative was jointly set up the VOICES and MYRADA called *Namma Dhwani* (over Vices), where programmes were produced by communities and around the village of Budikot from Bangalor and were distributed over the nearest All India Radio station and subsequently over the local cable network. In the west, *Kutch Mahila Vikas Sanghatana* (KMVS*),* a civil society group in Gujarat worked with the women in Kutch District to produce programme on local development and cultural issues, and started broadcasting on the nearest All India Radio Station. In northern part Alternative for India development made programme with community members in Garhwa block of Jharkhand, and broadcast programmes over the Daltonganj All India Radio Station Community groups in *Chamba* and *Rudraprayag* both in Uttarakhand stated producing participatory programmes and broadcasting over the World

Space Satellite Radio network Kumano *Vani radio* was setup by the Energy and resource Institution in March 2010 in Nainital district Uttarakhand with the aim of bringing together communities across several village in Kumaon region. It was established to use radio as a tool to promote sustainable development among local farmers community. By early 2003, the government of India released that first set of community radio guidelines drafted By *Hari Om Srivastav* and allow the technology to be use but unfortunately restricted eligibility to education institution only marginalized and voiceless communities continued to remain outside the ambit of then relaxed community radio policy guideline.

Anna FM was guidelines (2006) *Anna FM* falls well within the definition of community radio launched on 1st February 2004. It is run by the Education and Multimedia Research Center Programme are produced by student as well as the community. Commonwealth of learning and UNESCO sponsored an international meet on community radio at Anna University in December 2004. All the applicant to CR in India as well as representatives from 13 countries attended. Anna CR were incorporated the policy documents in 2006 community radio sector to include communities living in rural, remote and hilly areas of the country. Under the 200-community policy any not-for profit "legal entity except individuals, political parties, the criminal and banned organization can apply for CR license. The licenses entitle them to operate a 100-watt radio station, with a coverage area of approximately a 12-km radius. A maximum antenna height of 30 meters is allowed.

The first community-based radio station licensed to an NGO (as distinct from campus-based radio) was launched on 15 October 2008, where Sanghma Radio, licensed to Deccan Development Society, in Pastapur village, Medak District, Andhra Pradesh state went on the air at 11:00 am. The community radio station managed by General Narsamma and Algole Narsamma. Therefore, Sangham Radio based on the policy guidelines is the second community radio station, which broadcasts on 90.4 MHz, is licensed to the Deccan Development Society (DDS) an NGO

which works with women's groups in approximately 75 villages in Andhra Pradesh.

The newest in a given license are, the Wireless Planning and Coordination (WPC) wind of the most reserves only three frequencies for community. This reservation is informally done and the WPC does not have any official communication or guidelines with respect to spectrum allocation for community radio in the FM band.

By 1st July 2010 the Ministry of Information and Broadcasting announced that 715 application foe CR licenses had been received, including 104 under the old campus-radio guidelines 231 letters of intent were issued (including 63 under the old guidelines) grant of Permission Agreements were signed with 102 application and 68 community radio stations were on the air. 107 applications were rejected and 377 applications were being processed. By 1st February 2012 the ministry of information and Broadcasting had been signed with 161 applications and 126 community radio stations were on air. (Survey of Ministry of Information and Broadcasting 2010).

According to the Ministry of Information and Broadcasting, Government of India, the status on 25 April 2013 of Community Radio in India was: No. of applications received so far, from 2004 to 05 Feb 2013 (including 104 under 2002 CR Guidelines): 1200, Letters of Intent (LOI) issued: 428, Grant of Permission of Agreement (GOPA) signed: 191, Operational Community Radio Stations: 148, Number of applications rejected: 545, Applications under process: 227, Indian government has been promoting content exchange especially radio programmes, good practices, case studies etc. to facilitate meaningful utilization of available resources. (Survey of Ministry of Information and Broadcasting 2013).

Impact of Covid-19 on Education

Last two year, we have observed the impacts of Covid-19 on Education in India. Which is showing a sizable number of children will be deprived of formal education and will remain

outside the sphere of education. Our students have faced access lack laptops, tablets or personal mobiles along with the poor or no net connectivity, concerns of distraction on the phones. Appropriate to the lack of physical classroom teaching, a feeling of isolation is developing in the minds of students. The disturbance of the second wave will put a deep condition on the student's mind, leading to contradictory challenge and common family members will not be in a position to deal with the issue. (Jena P. K., P Sarkar, Mahapatra A K. 2020) In this context the educational institutes and teachers also face technical constraint and a majority of them are not able to access them with ease. Its effects on the parents face difficulty in adjusting to the whole online system with household responsibilities. Other side practically observed that, the lots of subjects need practical and physical teaching, including beauty, culture, fashion design and tailoring, office management, travel and tourism, web design etc., so it is difficult to teach them an online lecture in class and outside level.

Background of Odisa State in Covid-19

In the context of Covid-19 the Odisha state is facing challenge to provide an education right to all. In this state, number majority of students belonging to tribes community (mostly from the tribal districts like Koraput, Kandhamal, Gajapati, Rayagada, Malkangiri, Mayurbhanj, Sundargarh and Keonjhar). According to the 2011 Census, its population in the state was 3,74,628, with more concentration in the undivided Koraput district. This tribe has maintained a healthy sex ratio of 1000 males to 1080 females. The overall literacy percentage of the tribe is 34.92 per cent with 46.44 per cent of males and 24.44 per cent of females of this tribals are literate.

According to Odisha Economic Survey, 2020-21 showing the condition of Odisha's telephone density was 76.46 per cent against the national average of 87.37 per cent as on March 2020. Other side located the similarly, 43.95 percent of the populations were Internet subscribers compared to the national average of 55.12 per cent. Also, the poor tribal's cannot afford the

expensive smart phone sets to continue their classes. Also, do not have access the internet connectivity to participate in the lessons lecture programs. Therefore, Odisha State School Education Programme Authority started streaming live classes on YouTube in June 2021 (Pradhan 2022).

About Radio Dhimsa
In the tribal-dominated Koraput block where government benefits rarely reach the people at the grassroots, a community radio station - Dhimsa - has become a tool for social change. The Dhimsa Community Radio Center was set up by South Odisha Voluntary Action (SOVA), which is a Koraput based non-profit organization (NPO). It was firstly started broadcasting educational content for students in 2016. It started focusing on special education programmes when the classroom studies stopped, after the outbreak of the Covid-19, with an aim to close the digital divide in education used for tribal students. (Mohanty Hrusikesh 2021).

Contribution of Radio Dhamsa in Tribal Education

The Dhamsa radio work for tribal education development in Covid-19 . This radio broadcasts education out to areas in a 12 km radius cover a population 1,25,000, content to over 2,000 students of Classes I to V in 62 villages of six Panchayats in Koraput and Lamptaut blocks. This radio streams educational content for nine hours every day in which one hour of live programme and two hours of pre-recorded session covering a lesson daily. The same programmes are repeated in the afternoon and evening to ensure. This radio has conducted 82 listeners clubs have been set up in the areas for smooth access of the programmes. That all community members get the benefit of the programs. All programmes are designed in *Odia* and *Desiya* dialects as entire tribes and non-tribes do use *Desiya* as a common communication dialect. Specially most of the beneficiaries are the children of *Paraj* one of the tribal communities in the state. This radio has developed education programs of Mathematics and English for primary level with the help of school teacher and education experts of this district. This

radio also has shown to create awareness of Covid-19 appropriate behavior and vaccination programs in collaboration with the Korapur administration. (Pradhan Hemanta 2021). This radio played an awareness important role in producing and broadcasting information related to the disease and its preventive measures in local dialects.

Suggestion regarding educational development to the community radio

This is suggestions for community radio providing educational service during the Covid19 pandemic. To provided imparting quality education on the basis of equality and inclusiveness for tribal students. To develop the logical framework and reasoning capabilities visualize moods. In more facilities should be invested in or created an import education at school level. To new content generation new types, self-explanatory, effective mind program, to government participation in making channels doe education facilities. To evaluate based on capacity level and appalled students mind. To vaccine covered for student and teaching and non-teaching faculty in the education institute etc.

Conclusion

We can conclude that most of the Community radio has one of the way of portraying the changing aspects of inclusive education in Covid19 pandemic condition. The use of such the concept of community radio in tribal education program the quality of teaching will increase effectiveness. The community radio well designed is essential to meet the demand of the educational system. They are intricate measures or organization process and outcomes. Overall view community radio has shown to reconstruct the equality of education for tribal area. The community radio has faced several issues like access to express their views production process participation and involvement of policy and planning as self-management. This radio has effective good makers effective cooperative interaction and cost effectiveness of network society approaches of community radio among their students. This research paper concludes that to give community radio with its attention there will have to be changed

with the effective and collective alternative educational development for tribal society during a pandemic situation (COVID-19).

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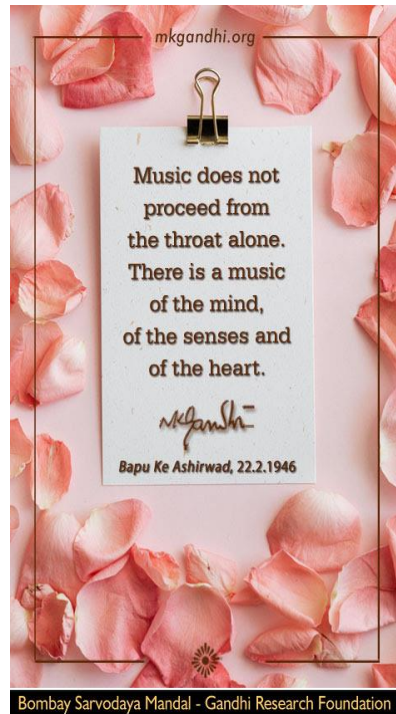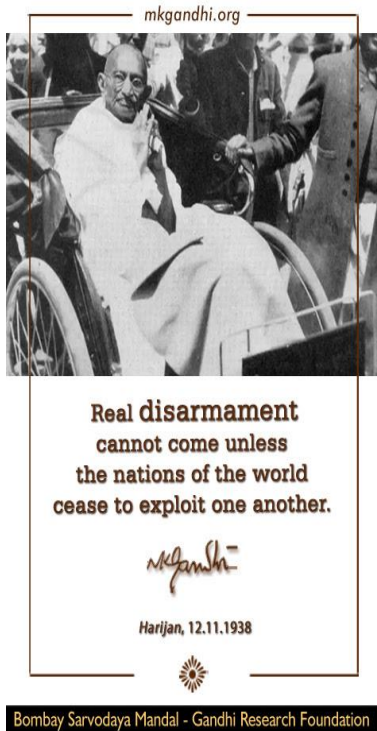
ADDRESSING GENDER INEQUALITY AND YOUNG TRADE UNION OFFICE BEARERS IN SOUTH ASIAN COUNTRIES: CONTINUOUS EDUCATION AND TRAINING EXPOSURES ARE THE KEY

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Abstract

Addressing gender inequality is of paramount importance in today's world. Workers' organisations are required to undergo the similar rigour in terms of representations and other inequality related to men and women workers to cater to the issues regarding human rights. This paper attempts to unfold the need of education and training exposures for the office bearers and the general members across the levels of labour organisations that is working in South Asia. This paper unpacks the viewpoint about gender inequality among the office bearers and the experiences of men and women office bearers of a global union's South Asia counterpart. The methodology used is snowball sampling among men and women office bearers post a workshop held on capacity development for Trade Union Office bearers on gender inequality.

Key Words: *Gender Inequality, Trade Unions, Worker's Organisation, Workers Education and training*

Introduction

The intriguing persistence of inequality in both income and access to work is a prime concern for ILO. It requires strong labour institutions that can take care of reducing inequality at its base with policies and programmes. It is needless to say, workers collectives themselves need to be out of the grip of gender inequality within their own organisational set up to the

first place. Strengthened attention to gender equality and human rights are key requirements towards gender justice andsustainable development. For young workers in the sub region, capacities and awareness need to be further strengthened especially at the country level.

It is easier to recognize gender as socially constructed way but it is not easy to understand the gender order we practice unknowingly around us. Most of the time the moment we talk about gender inequality and try to formulate and implement policies and programmes to reduce such inequality we miss out in the very process of it. Since the labour organisations are also working within the context of patriarchal society of South Asia where there are unequal gender relation exist, power imbalance and specialised gender socialisations are practiced, often we find that the best designed programmes are met with the unfortunate fate of superficial programme delivery at its best.

This paper aims to explore the viewpoint of and the experiences of the man and women office bearers of South Asian counterpart of Public Service International, a Global Union Federation about gender inequality to establish the need of continuous education and training exposures.

Conceptual Framework

The idea of 'gender', as experienced by millions of women and men around the world is largely inspired by the social psychological approach advanced by Erving Goffman (1976) in *Gender Display*. Goffman theorised that humans make sense that each has an essential nature which can be interpreted by reading ''natural signs off or expressed by them"(p.75). One of the most prominent natures that can be assumed from interpreting these signs is one's masculinity or femininity. Hence, a restrictive discourse on gender emerges that relies on the binary of man and woman as the exclusive way of understanding a regulatory nature of operation of power that

supports the hegemonic instance. Consequently, not only is gender determined by others, but essentially establishes the 'ways' in which individuals interact with one another structurally (read *institutionally*, emphasis added) and socially.

This idea echoes by a post-structuralist scholar, Judith Butler, who explains gender not as an inherent or innate quality, but a performance that people are taught and attempt to reproduce through actions and presentation. She says "Gender reality is performative which means, quite simply, that it is real only to the extent that it is performed".

Having explained briefly the expression of the word 'gender', at this location, let me take a turn towards the responsibility at hand here particularly for this paper. This humble attempt is purely directed towards how this understanding of gender and a brief historical account of gender history could be part of a theoretical grounding to build the concepts of gender in everyday life and how we reproduce that to shape the viewpoint.

A brief history of gender

Here I will bank upon a scholarly work of Joan Scott, "Gender: A Useful Category of Historical Analysis". As Scott suggested, by 1986, feminists had already adopted the term 'gender' referring the social construction of sex differences and theorists had already posed 'gender' as an analytic category, similar to that of race and class. By that time, a few of historians already used the term 'gender history' in addition to the 'women's history' and some more looked at man and masculinity as part of gender history that did not focus exclusively on women. Scott entered in this historiographic process at a very critical moment. Inclusion of men and masculinity and replacing 'women's history' with 'gender history' was akin to a conservative retrenchment and purely considered as complete abandonment of study of oppressed and marginalised groups in the society.

Scott criticised that after being present for two decades, the feminist academic fraternity had got stuck in limited byways of

social history inquiry. She argued that it completely failed to stand up for its earlier claim to rewrite the master narrative and especially unable to explain the 'persistent inequalities between men and women' in social sphere. She remarked that existing theories are altogether ahistorical and reductionist. Walking on

the line of Derrida's deconstructionism and Foucault's formulation of dispersed power, she suggested a new line of thinking to analyse the language of gender and to observe how the perceived sex differences had appeared historically. According to her, these perceived differences subordinated and constrained women, but more than that it had given an emphasis on other hierarchical relationship. Thus, she had brought forth the central focus of enquiry as to how 'the so-called natural relationship between male and female' structured, naturalised and legitimated relationships of power, like between ruler and ruled and empire and colony as well. This has been the mainstay of her scholarly contribution in history of gender. By this, history of gender could claim more space on historical turf than that of history of women. It could even enter and remap the most resistant domain, the history of war, politics and foreign relations (Scott, 1986).

Although Scott could expand the realms of feminist sojourn, it did attract phenomenal criticism. Judith Bennett and Linda Gordon are among few of them. But Joan Hoff went ahead critiqued her as sharply as saying that such poststructuralism "erased women as a category of analysis" which undermined the "traditional stage of historical fact finding" for those group of women whose history had not yet been written and damaged the political activism for women's rights. She even titled her work as "Gender as a Postmodern Category of Paralysis" (Hoff, 1994).

However, Scott's essay had been contributed to bring a significant shift from social to cultural history, from the study of demography, experiences, social movements of oppressed and stigmatised groups to the study of representations, language, perceptions and discourse. It finally represented a turning point

where US feminist scholars pulled away gender from its original scientific and social scientific origin, reworked its contemporary meaning, suggested its broader, social, cultural and historical impact.

Finally, Scott, explained the term gender as "a constitutive element of social relationships based on perceived sex differences" and also "a primary way of signifying the relationships of power". Scott's dual explanation of the term gender allowed her to bring together the social scientist brigade who rejected biological determinism outrightly and question natural differences on which it was based and the philosophers, psychoanalysts, and literary critics who proposed that the language of difference sustained the Western social and political order.

A point of departure

Initiating the journey from the above understanding of gender, the researcher would like to look into the depth of understanding of gender/ gender equality/inequality among the trade union office bearers of a prominent workers collective in South Asia. The pivotal question that propelled the journey is what is the viewpoint of these office bearers themselves about the gender/ gender equality/ inequality since they are the main torchbearers to take the programmes ahead among the general members of labour collectives.

It is important to mention at this juncture that ILO has several conventions like Gender Based Violence (Convention No. 190), Equal Remuneration Convention (No.100), Discrimination (Employment and Occupation) Convention (No.111), Maternity Protection Convention (No. 183). Some of the countries ratified these conventions and some are yet to. Global Union Federation like Public Service International (PSI) is vehemently pushing the agenda of gender equality and conducting awareness building and capacity development programmes for the office bearer members as well as trying to increase the awareness of gender equality among the general member base. They try to reach out all possible sector of public service around the globe.

Brief History of PSI

This global union federation brings together more that 200 million workers from 700 affiliate unions from 163 countries and territories. It was founded on 27th August 1907. In March 1907, the Federation of Municipal and State Workers who were based at Berlin, Germany called workers from Water Works, Gas and Energy and all of them congregated the first International Conference from 25th to 27th August in Stuttgart, Germany. The purpose of this congregation was to formulate a platform to exchange of views around the wages, conditions of working and welfare of the workers in general.

However, the broader objective was to create firm international ties with labour across the globe. The international secretariat established for this purpose.

During the World War I the International Secretariat ceased to work but reinitiated their work again in 1919 at Amsterdam. During World War II in 1940s, the Nazis destroyed its secretariat but in 1945 it was resurrected. Eventually in 1958, it became Public Service International.

Areas of work done by PSI

Education Support - PSI is associated with thousands of Education support workers. In Education sector, the work of support workers is on the verge of complete privatization and casualisation. PSI has coordinated various campaigns for these support workers between national and international agencies

Energy – Clean and affordable energy is a human right and is one of the Sustainable goals on 2030. PSI believes that the private companies failed to provide affordable energy to the poor who need it most.

Health and Social Care Services – PSI considers health as a human right for all and stand for universal health coverage. PSI along with World Health Organisation focuses on stressing on

the states to make affordable healthcare access a human right and eliminate any policy that hinders universal health coverage.

Local Governance – Members of PSI works in local administration. Essential public services are provided by the state in most nations around the globe. Employees of such organisations do operate public transport, they are medical responders, , they are emergency service providers. PSI helps in defending the rights of these workers who are employed by the Local Municipal authorities. PSI along with ILO conducted workshops to develop Union strategies.

Global Framework Agreement and Multinational – PSI and other Global Trade Unions believe that the Multi-national Enterprises are capturing democracy through crony capitalism in shaping public opinion. PSI along with other Global Trade Union help in setting up the minimum threshold for working conditions below which no deal can be negotiated internationally or regionally.

Water and Sanitation Rights – PSI is combatting for people's rights to safe water which is being hampered by current Free Trade Agreement being signed by the nations which reduces the government regulations. PSI helps increasing awareness about this through digital content, national summit etc.

The developmental projects of PSI covers the areas below

- Trade Union Rights
- Health and Social Services
- Utilities
- Organising and capacity building
- Global Policy
- Local and regional governance

Through PSI, unions around the world work together to support each other. Established Unions share their knowledge and experiences with the unions that have fewer resources. Such assistance ranges from help with developing tools to serve members, to create and provide resource and education materials, to international support to uphold the workers' rights.

Methodology

The researcher met the participants in a capacity development workshop among young workers for a daylong event. A brief questionnaire had been designed and circulated as part of the workshop preparation from the respective unit office of Collective and those were shared with the researcher on request. Then onwards, following the snowball sampling technique, there were several telephonic interviews conducted with their consent to take part in the research. The participants were from India, Bangladesh, Nepal, Pakistan and Sri Lanka. They were from varied sectors like Municipal workers, Food corporation, Sanitation services, Electricity, Nursing, Construction etc as an affiliate to the Global Union Federation (Public Service International). All of them are young, educated and with their respective workers collective for more than three to five years and holding the office bearer positions for at least more than one year during the research. They are assigned to take the agenda of reducing gender inequality among member workers of the respective sectoral collectives. The in-depth telephonic interviews were conducted with 10 participants of which 7 were women and 3 were men.

Discussion on finding

Most of the office bearers conceptualised gender inequality as lack of opportunities for women in service across the sectors. Only one answer came where the participant emphasised that there is wage gap between the men and women having equal qualification even if their job descriptions and performances are at the equal terrain. Almost everyone except one person, are convinced that the programmes aimed at reducing gender inequality should be focussed on bringing in more women under the umbrella of membership of the labour collectives to the first place. One response came from a women worker collective such as that they feel comfortable that they are women only collective.

Only one male participant answered that it is equity, not equality that matters to reduce gender inequality in service sectors.

Men office bearers are of opinion that while they try to bring in more women into the fold of collectives they generally strategise their approach and try to rope in the husbands/ other family members of the women employees during the programmes so that they would get access to the women employees.

All agreed that sustaining the membership of women in collectives is the biggest ever challenge in South Asian countries. However, the nursing sector has reflected somewhat different picture than the electricity sector. Nursing sector has 95 % membership from women but the collective in electricity reflected just the opposite having all male members. Conspicuously, the leadership positions of Nursing Collective do not have any woman representation at all.

While answering the question of organisational work load that the office bearers are having as part of the collectives to reduce the gender inequality, almost all the women except one answered that the main responsibility of women office bearers are to mobilise the women members for the events, preparing the reports of events etc. Only one woman from food sector answered that she has the responsibilities to move across her country / region to conduct many programmes. Health care sector women from South Asian Countries are somehow experiencing a bit more challenging role as employees as well as office bearers of collectives too, especially during the current pandemic situation. More or less, they are happy to add that they do receive immediate support from PSI in organising the programmes as they plan.

Men and women respondents all agreed that reproductive role of women including the traditional socio-cultural ecology that they belong to, is the main hindrance for the women employees to participate in any programme conducted by the collectives. Similarly, they are of opinion that the women office bearers themselves are not inclined to participate actively in organisational work load for the same cause. Many of the respondents expressed that the women office bearers themselves

are not aware about their own capabilities. One particular response came from a male respondent that the technical sector lacks women employees in a very significant way.

There was a faint voice that came up from among the respondents that the senior leadership of Office bearers are mostly the men across sectors, across countries in South Asia. And that's where the challenge lies. Inculcation of capabilities to create a pool of efficient office bearers from among the young and educated men and women is almost nil. There is complete lack of firm gender related policy at the levels of affiliated sectoral Unions. Persistent structural problems at the intersections of gender, race, ethnicity, sexual orientation and class are the barriers for men and women counterparts to have a level playing space in trade unionism / workers collectives today.

Conclusion

I need to bring home a point first as I ended the discussion above with the point of existence of Gender related policy at the level of affiliated Unions across countries, across sectors. Right now, it seems that the affiliated sectoral unions are carrying out a designed plan of reducing gender inequality as part of their parental Union rather than having their sector specific gender policy. Since, each sector is unique with its nature of work, constituent of manpower, specific work related challenges and opportunities it can be beneficial to have sector specific gender policy and design the programme according to that. While it requires a huge amount of resources to finance, it may not be completely impossible to work out.

Secondly, nurturing young men and women workers and prepare them for future leadership role in every sector is must do approach to be taken seriously. It needs to be done in synchronisation among the sectoral union and parental union of PSI.

Thirdly, spreading awareness, educate and train the office bearers in continuous manner is the key in actually reducing the gender inequality and create a strong and equal representation of men and women workers in collectives. The process of achieving gender equality in true sense is indeed a complicated process and it requires a systemic changes in a range of institutions and areas of action of human lives altogether. Nevertheless, it is imperative that all endeavour at the level of umbrella Union requires to be well equipped with resources.

Now, only facilitating at the levels of sectoral affiliate unions are not enough to create an equal workplace for both men and women. One needs to do lot of advocacy and create parallel pressure on Industry for supporting care responsibilities, flexible working arrangements, childcare and arranging family leave and implementation of paternity leave as must.

Education and training of young workers at all the levels are the must to achieve the gender equality in true sense.

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WORTH READING TWICE

What Is Education?

At the end of World War II, this letter was found in a Nazi concentration camp. It is addressed to Teachers.

Dear Teachers,

I am a survivor of a concentration camp. My eyes saw what no man should witness: Gas chambers built by learned engineers, children poisoned by educated physicians, infants killed by trained nurses. Women and babies shot and burnt by High School and College Graduates. So, I am suspicious of education. My request is: Help your students become human. Your efforts must never produce learned monsters, skilled Psychopaths, educated illiterates. Reading, writing, arithmetic are important only if they serve towards making our children more humane.

BOOK REVIEW

Gendered Experiences of COVID-19 in India Edited by Irene George and Moly Kuruvilla, *Palgrave Macmillan Publications,* Springer Nature Switzerland AG, 2022, pp. xxii +370.

Reviewed by

DR. SUNAYANA KADLE,
Professor**,** Gandhi Shikshan Bhavan's
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The book Gendered Experiences of COVID-19 in India, has been edited by Irene George and Moly Kuruvilla. This book is a collection of research based on rapid assessment surveys, micro studies and review of credible reports on women's lives during the Covid-19 pandemic. The book exposes the harsh realities of how women have to fight for their rights every day and in every sphere of life in a tradition-- bound society like that of India. It invites the attention of all concerned, including policymakers and development scholars, to the efficacy with which women serve their families and society and have come to the fore-front with their unique ways of situational leadership to manage the pandemic. Covid-19 has highlighted in an unprecedented way, women's critical role in the sustenance of egalitarian and resilient societies. This book endorses the strength of 'women power' even on the face of the largest health crisis humans have ever witnessed.

The book stresses on the understanding of women's dilemma during the lockdowns. It has enabled recommendations for gender-responsive policies and programmes in every sphere of women's lives that the Covid-19 has negatively impacted. The need from various angles including the government agencies is highlighted in the book. Both short-term and long-term policies that foster the attainment of sustainable development goals are proposed for 'the decade of action'.

About the Editors of this book:

Irene George is an adjunct faculty at the Emirates Institute for Banking and Financial Studies, UAE. She received her Master's in Management Studies from Birla Institute of Management Technology, Delhi, and has studied at Neoma Business School, France, after her B. Tech degree. She has worked as Assistant Professor of Commerce and Management at Holy Cross College, Calicut, Kerala; as Assistant Manager at Future Generali India Insurance Company Ltd, Mumbai; and as Recruitment Officer at Murdoch University, Dubai. She is the co-editor of the '*Handbook of Research on Gender Mainstreaming and Women Empowerment*' (IGI Global, California, June 2020). She presents and publishes widely on gen-der issues.

Moly Kuruvilla is the Founding Director and Professor of Women's Studies, University of Calicut, Kerala, India. She is the Editor of the '*Handbook of Research on Gender Mainstreaming and Women Empowerment*' (IGI Global, California, June 2020). She is an advisor to the Asian-African Association for Women, Gender and Sexuality (AAAWGS). She has authored several books and 85 research publications. She was a core committee member and National Resource Person of the UGC National Consultative Committee for Capacity Building of Women Managers in Higher Education. With three decades of teaching, research and counsel-ling experiences, she contributes immensely to the feminist scholarship.

Preface : As usual the book begins with the preface written by the authors of the book and they have explained the various issues that have been faced by the women during the pandemic times. The authors write that the supreme battle with the Covid-19 virus has rendered the world with the largest health crisis that has turned out to be the most threatening challenge to humanity with its implications on every aspect of safety, sustenance and survival. Because of their specific social positioning, women in India are disproportionately affected by the pandemic than their counterparts. This book focuses on the Covid-19 experiences of

Indian women belonging to various walks of life and at multiple levels of socio-economic status.

The first Chapter is: "Introduction: Gender Dimensions of COVID-19" **by the Editors:**
Irene George and Moly Kuruvilla. The chapter is divided into 2 sections and a number of issues related to the effect of pandemic on women have been discussed with reference to the Global scenario with a lot of statistical data. This chapter provides an overall picture of the gender dimensions of the Covid-19 health crisis, concentrating on the effects of the Pandemic on women's labour force participation, unpaid care work, education, gender-based violence, mental health, sexual and reproductive health rights, and so on. The authors explain that, in the globalised world, whatever happens in a country is interconnected and interdependent with the events in all other countries. Hence Section I of the chapter provides the global picture of gendered implications of Covid-19, and Section II details the specific situations in India. The Editors clarify that the book focuses more on the gender dimensions of the pandemic in India as it is creating much more havoc in the lives of girls and women than that of boys and men. It is a compendium of scholarly chapters on the subjective feelings of women in different spheres of life. As the multi-pronged pandemic is still an ongoing crisis, with its second and third waves creating havoc in different parts of the globe, gender-disaggregated data and accurate statistics are still awaited. So the chapters of the book are based on the rapid assessment surveys and micro studies undertaken by the contributing authors in different states of the Indian subcontinent. Thematic analysis of sources such as UN reports, policy briefs, government surveys, press notes, newspaper and online media reports of the pan-demic are also undertaken by a few others. This book is hope an excellent addition to feminist scholarship on experiences of women during the Covid-19 pandemic.

The Second Chapter is titled: "The Pandemic Crisis and Economic Engagement of Women: A Historical Enquiry on Implications of Catastrophes on Female Economic Participation"

authored by *Bindu Balagopal and Chacko Jose P.* **Bindu Balagopal** is Associate Professor of Economics at Government Victoria College, Palakkad, Kerala, India. And **Chacko Jose P.** is Associate Professor of Economics at Sacred Heart College, Chalakudy, Kerala, India. As the name of the chapter suggest about Historical Enquiry the authors have discussed about the impacts of various social challenges like wars and crisis in this chapter for e.g. Impact of War and Post-War Period on Women, The Great Depression and Its Impact on Women, Women and the 2008 Crisis, Gendered Impact of Economic Crisis and Impact of Covid-19 on Women.

The authors have explained why the, Covid-19 pandemic has been rightly termed as a 'national emergency for women'. by discussing in the chapter about the burden women shoulder in the family and labour force Economic, mental and physical bottlenecks which confront the women in their struggle to survive.

The authors have demanded for solutions to address the problems should involve a paradigm shift that brings women to the forefront of society so that they play a prominent role in shaping the emerging economy. The severity of the problems of the most vulnerable women in society, -migrant workers, refugees, marginalised racial and ethnic groups, single-parent households, youth and the poorest of the world have been discussed. For envisaging an economy of growth with equity, the authors have suggested to the policymakers to initiate various welfare measures to bring gender equity and distributive justice. The reader through this chapter is sensitized with the issues of these sections of the society.

The Third chapter is titled: "Labour Force Participation and Economic Challenges for Women in Post-COVID India" by *Manisha Karne and Malini Sharma*. Manisha Karne is Professor of Development Economics at Mumbai School of Economics and Public Policy. She has coordinated research projects for NIEPA, YASHDA, Planning Commission and Government of Maharashtra. Malini Sharma is assistant

professor in the Department of Economics at Daulat Ram College, University of Delhi.

The authors in this chapter have explained about the post-pandemic rising unemployment and financial distress as the primary concern for Indian economy. They stress on the Policy measures for facilitating better terms of employment for different sectors are needed. Stimulus and relief packages must include social protection measures that mirror an empathy towards special conditions of women in all spheres and give due recognition to the care economy. They further discuss that the economic activity of men might return to pre-crisis levels as the pandemic mitigates and we come back to normalcy but the effect on women's economic security and livelihoods is expected to last much longer. Policy Recommendations to Improve Female Labour Force Participation have been discussed in depth.

The Fourth chapter is titled: "The COVID-19 Pandemic and the Case of Anganwadi and ASHA Workers with Special Reference to Maharashtra" by **Suchita Krishnaprasad** ,who has served as a faculty in the Department of Economics, at Elphinstone College, Mumbai for 35 years. The chapter has been described in three sessions -Section I provides an overview of the structure and functions of the schemes and the jobs to be performed by Anganwadi and ASHA workers. Section II: The working conditions and remuneration. Section III: The Research study on the Anganwadi and ASHA workers, which includes the description of the methodology used to assess the impact of Covid-19, followed by a discussion of the inferences drawn. This is followed by concluding observations bringing out the critical role per-formed by these workers, whose services are therefore no less than 'essential' and hence must be duly recognised. Through this research study the researcher gets a lot of information about the kind of role played by these workers at a meagre salary and about the risk taken by them as they are considered volunteers. There are a number of case studies presented in the chapter. Finally, the authors explain that the pandemic should work as a wake-up call to policymakers that

compels them to rework the status of a volunteer whose services are fact essential.

The Fifth Chapter: "The Bane and the Boon of 'Stay Home, Stay Safe': Impact of COVID-19 on Self-Employed and Home-Based Women Entrepreneurs" is authored by ***Khevana Desai,*** assistant professor in the Department of Sociology at Mithibai College of Arts, Mumbai. This chapter has a number of stories of Self-Employed and Home-Based Women Entrepreneurs and how these women have managed the finances through the work undertaken by them depending on their skills. Most of those interviewed for this research have either begun or expanded their home-based businesses since February–March 2020 and wish to continue even after the 'new normal' as a routine. As a hobby, side business or the main source of income, these middle-class, semi-skilled urban women have found their own ways to convert crisis into opportunities. The author concludes that, in order to recover from the rollback, India needs inclusive and gender-responsive policies for women in general and for those from the marginalised and informal sector in particular. Interesting to read the stories of the women who faced economic challenges by coming forward and using the skills.

The Sixth Chapter: The Plight of Migrant Women Workers of India During COVID-19: "Looking at '*Ghar Wapsi*' Through a Gender Lens" has been authored by **Yamini Virginia John and Moly Kuruvilla.** Yamini Virginia John is a research scholar who is currently pursuing her PhD on Property Rights of women in Kerala at University of Calicut.

Moly Kuruvilla is the Founding Director and Professor of Women's Studies, University of Calicut, Kerala, India. The chapter highlights the sequence of events and the gravity of experiences through which migrant women of India have passed through during their reverse migration in the first wave of Covid-19 in March 2020. During the first lockdown, the mass exodus of the intrastate migrant population, women with their distressed children on their hips, and men trudging ahead with the family's worldly possessions packed upon their head. They

were exhausted, hungry, dehydrated, bruised and dehumanised at the hands of the police in their desperate attempt to get home. In addition, the return of transnational migrant workers from outside the country due to collapsing economies and unemployment has compounded the situation. The author recommends Gender-sensitised planning and legislation that can restore and strengthen this labour force, which serves as the backbone to the sustenance of families, in rural economies. The chapter makes the reader sympathise with these Migrant workers.

The Seventh Chapter -COVID-19: "Gendered Experiences of Healthcare Workers in Kerala, India" written by *Sreedevi C. and Jayasree A. K.* Sreedevi C. is assistant professor in the Department of Community Medicine at Government Medical College, Palakkad, Kerala, India. Jayasree A K. is Professor and HOD of Community Medicine at Government Medical College, Kannur, Kerala, India. She has a fellowship in HIV Medicine from Christian Medical College, Vellore, Madras**.** The chapter is a study on the healthcare workers. This study throws light on the gendered experiences of healthcare workers. The problems affecting women's health, including PPE-related issues and anxieties due to the fear of being infected and transmitting Covid to family members. The health problems due to long phone calls, the dual burden of work and difficulties faced by lactating mothers in continuing breastfeeding until the child reaches two years of age. These, put together with social stigma, sexual harassment, and gender segregation of certain cadres of low-income healthcare workers, give an overall picture of the gravity of the problem. It shows how the existing gender inequalities shaped the impact of Covid-19 on women. Gender segregation among healthcare workers and gender norms prevalent in the society shoulder a disproportionate burden on women causing physical, mental and social problems.

The Eighth chapter: "From Conventional Classrooms to Online Platforms: Experiences of Women Students and Faculties in Indian Higher Education During COVID-19 Pandemic" authored

by the Editors: **Irene George and Moly Kuruvilla**. The authors in this chapter have explained the Challenges of women students due to the sudden change from the Conventional Classrooms to Online Platforms. This has led to gender digital divide and the rural-urban digital divide. The new reform has led to the widening of the gap between the privileged and marginalised groups of students. Apart from this the girl students have succumbed to lot of pressure from home, early marriages of young girls, facilities such as electronic equipment's – laptops, smartphones, computers for online learning are not provided to the girl child if limited resources are available leading to dropout. A research study has been reported and all the challenges with reference to Education are discussed and brought to light. The findings prove that the women are facing more difficulties. The research study is a real eye opener. This calls for creating an educational system that is fair and equitable for everyone. This is a substantial challenge for India today. Gender-responsive policies with more investment in education are essential to provide support to girls and other marginalised groups. Reservations and financial grants to the eco-nomically weaker and socio-culturally backward sections need to be sustained. Based on the principles of gender mainstreaming, more scholarships and digital infrastructure in the form of mobiles, laptops, tabs, free Wi-Fi services, online educational resources through radio and television, and additional contact classes need to be provided to the needy students. Inadequate internet and hardware infrastructure should not leave the less privileged students lag behind and suffer. The gender bias embedded in India's culture is to be eliminated through awareness campaigns on lifelong learning modes with the active participation of men and boys. The objections and surveillance on online education, faced by women students and faculties, from husbands and other family members could be overcome by sensitising the public about the inevitability of online platforms and the ICT-facilitated education in the modern world.

The Nineth Chapter: "Mental Health and Well-Being in Assam During COVID-19 Pandemic: Critical Understanding of its Gender Dimensions" by **Polly Vauquline.** Polly Vauquline is a Professor of Women's Studies at the Gauhati University, Guwahati, Assam. As the name suggests, a research on the

gender dimensions of mental health and well-being. The findings are reported in which it is concluded that only 12 percent people have not been harmed by pandemic. Sharing their emotions and distresses with friends and detaching them-selves from the Covid-related news in electronic and social media were found to be effective coping mechanisms. The authors have concluded through this research that being ignorant about mental health care, and reluctant to avail support through social media intensifies mental health problems. Social media should be used as a tool to create awareness about mental health and well-being and focus on its gender dimensions.

Chapter ten titled: "Perinatal Depression During COVID-19 Pandemic: Need to Introduce Perinatal Mental Health Services Under Indian Reproductive Health Rights Framework" is authored by **Ritika Behl,** Assistant Professor at Alliance University, Bengaluru. This chapter has brought about to the forefront the issues related to the deteriorating mental health of perinatal women, especially in countries like India. It discusses about the lack of health facilities; an increase in the number of non-institutional deliveries, especially while not having a trained medical support system; and lack of evidence regarding transmission of Covid-19 from mother to child, the mental well-being of perinatal women is bound to be detrimentally affected. The author writes that it has become imperative to understand how women's perinatal mental health has been affected during the ongoing Covid-19 pandemic and whether the Indian reproductive health and rights system provides for specific guidelines or policies to deal with such issues. Governments and other stakeholders should not wait for another pandemic to arise to figure out the solutions and strategies that need to be adopted. They should act proactively in devising such services and guide-lines which are digital-friendly.

Chapter Eleven: "Quality of Life of Elderly Women in Kolkata During COVID-19 Pandemic by Saheli Guha Neogi Ghatak who is Assistant Professor in the Department of Sociology, School of Liberal Arts and Culture Studies at the Adamas University, Kolkata, India. This is a study attempted to explore

the quality of life enjoyed by the elderly women in Kolkata during the Covid-19 pandemic. The findings state that the uncertainty and fear due to the Covid-19 pandemic affected the psyche of the elderly women adversely due to their vulnerable conditions. They suffered from the fear of death, the possibility of losing their loved ones and the guilt of possibly being the carriers of the infection leading to a physical distancing from their loved ones, loneliness, grief, anxiety and chronic stress which resulted in long-standing psychological effects.

Chapter Twelve: "Lived Realities of Transgender Persons in Kerala During COVID-19 Pandemic" by **Aneesh M. S. and**

Jilly John. Aneesh M. S is Assistant Professor of Social Work at Sree Sankaracharya University of Sanskrit, Regional Centre Thuravoor, Alappuzha, Kerala. Jilly John is Assistant Professor of Social Work at Central University of Kerala, Kasaragod, India. In this chapter the authors have discussed the issues faced by the transgender population during the pandemic The Transgender persons mostly work for daily wages in sales, roadshows, as makeup artists, or in dance performances. The Covid-19 pandemic and its resultant lock-down and social distancing have restricted their physical mobility, thus negatively impacted their livelihood and caused psychological trauma. The transgender community is one of the most oppressed communities because of the social stigma attached to their gender identity.

Chapter thirteen: "Cybercrimes Against Indian Women: Before and During COVID-19" is authored by **Vinod Polpaya Bhattathiripad who** is an independent consultant in software engineering and cybercrime forensics ever since 1988. He is currently serving as Honorary Chief Technology Advisor to the State Police Chief, Kerala. In this chapter the author has discussed about the result of the explosion of digital communication gadgets, due to which there are reports about rampant cyber abuses against Indian women almost from every nook and corner of both urban and rural India. Cyber abuses

have significantly increased during the lockdown and related uncertainty caused by the Covid-19 pandemic. He further recommends that looking to the safe environment for women the statutes of the Indian legal system be strengthened, cyber infrastructure facilities of the Indian police be improved and also the cyber-smartness of the Indian police to extract evidence be bettered, to ensure justice to abused and victimised women. He writes that various agencies must play active roles in making the cyberworld safer for Indian women.

Chapter Fourteen: "Gender Equality in the Criminal Justice System of India: A Few Proactive Steps taken by the Kerala Police Before and During COVID-19" is contributed by **Sandhya B**. who is an officer of the Indian Police Service,

presently posted as Director General, Kerala Fire and Rescue Services, Home Guard & Civil Defence. The chapter explains about the increase in the crimes against women in India and its southern state of Kerala during the Covid-19 pandemic. In view of this situation, criminal justice response on crimes against women has been newly strengthened legally and institutionally. Several positive measures and programmes have been initiated by the police force of the state to mitigate and prevent the crimes and provide support to women and children during difficult times have been described in this paper. Yet, the police force has encountered several institutional and procedural gaps in attaining its goals of peace and justice to the politically conscious women of Kerala. Some of the best practices in Kerala and other states that can be adopted as a model to deal with several aspects of crime against women in post-Covid India have been reported in the chapter.

Chapter Fifteen: "COVID-19 Management and Women's Political Leadership: Lessons for India **is authored by** Pallavi Sinha Das who is Associate Professor of Public Administration in Adamas University, Kolkata. This chapter focusses on Creating a gender-sensitive Parliament includes ensuring a working environment that is women-friendly and free of harassment, and

the evolution of a new institutional culture—its language and practices— that encourages the best in both men and women. The need for an effective gender mainstreaming through all state structures and the involvement of several other stakeholders is discussed. The Covid-19 pandemic, has led to higher disparity in women's political representation. Despite their overwhelming contributions within and out-side the families, the strategic gender needs of women are often not met as they are not included in decision-making processes. The pandemic has exposed the vulnerabilities of women on one side, while it has provided ample testimonies to their strength and capabilities on the other., Advocating for more women as leaders and decision-makers at all levels in conflict settings is crucial to adequately address the gendered complexities of the pandemic and to better support vulnerable populations.

Chapter Sixteen: "Gender Responsive Policies for the 'Decade of Action" by *Irene George and Moly Kuruvilla* discusses various policies that are gender responsive can be implemented The authors explain that , the decade 2020–2030 is regarded as the 'Decade of Action' by the United Nations to achieve the targeted 17 goals of sustainable development. Unfortunately, the decade of action was preceded by the virus attack and started with a major challenge posed by the Covid-19 health crisis. They

write that changes that were brought in the lives of the people due to the Pandemic and Indians have been reminded about the 'Gandhian path' of simple living and high thoughts whereby equal sharing of resources at individual and national levels. The opinion of Hillary Clinton, the former First Lady of the United States, has been expressed here, " if given the tools of opportunity—education, health care, access to credit, political participation and legal rights— women can lift themselves out of poverty and raise their families, communities and nations as well. It is high time for India to accept, respect and trust its women".

Conclusion:

The book has sixteen chapters which present the hardships, struggles and the lives of the women in the Covid19 Pandemic

times. It covers women across the globe and special reference to the women in India – No matter to which class they belong. The experiences narrated by the heterogeneous group of women subjects reflect the hope over despair and the determination to fight rather than give in. The push that they need from various corners including the government agencies is highlighted in the book. The reader will get a lot of information on the adversities faced by women and at the same time how they have fought through the challenging times. The chapters quote stories, case studies, experiences and survey researches. It is interesting to know what all happened during the pandemic to women all over

the world. The authors in almost all chapters have written that there needs to be proper policies which are gender neutral so that women can and lift themselves out of poverty. The reader will be sensitized to the issues. When I read this book, I was alarmed to know how women across the globe have suffered and felt that my challenges were not so hard as the women from the under privileged sessions of the society. Every chapter of the book is very informative and all the views that are expressed by the authors are based on exhaustive research. A list of references is provided after each of the chapters and the readers through the references can further collect information about the topics. The book is very useful for academicians and researchers in the field of humanities and social sciences. It would be valuable

resource material for students who are perusing studies related to the topic. The research studies have been taken up in certain states. Research Scholars can take up similar studies in the different states of India and compare the findings. The book convinces the reader that there is a real need to have gender responsive policies so that the humanity can progress and lead a healthy life.

REVIEW OF THE SAMYUKTA INDIA SERIES: GENDER SERIES

By
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Gandhi Shikshan Bhavan's
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The Samyukta Indian Series: Gender Series unveiled its three volumes on 8th March on International Women Day. The three volumes have been reviewed which consist of Women and Development, Women and Health and Women and Culture. All the volumes of the book namely on Women and Development, Women and Health and Women and Culture are edited by G.S Jayasree and S. Devika which is a compilation of different papers which centres on the theme of Women. What a way to celebrate Women's Day and such a precious gift to Women in all parts of the world. The three volumes which are enriched hard work of the authors helps one to empathise and sympathize and move ahead in the areas of development, health and culture. It is an eye opener for all the people to know the status of Women through the different case studies, essays and research papers published. A real tribute to Women on the International Women Day.

The first volume titled **Women and Development** begins with a very interesting and thought-provoking introduction written by Professor Vibhuti Patel who brings into light a case study of India in which an overview of Gendering of Public Policies in pre and Post 1975 India in which the positioning of women, their status, rights are very clearly described. It focusses on the development of women historically and the need to give prime focus to women by giving them equal rights and opportunities.

The introduction gradually speaks of women made visible into the mainstream, which included Women's Component Plan and Gender Budgeting which focus the status of women in the five-year plan enlisting the need for progress among women in all the five-year plan and also includes the National Education Policy. National Commission for Women and its perspective towards

improvement in the status of women. Women in Economics, Women in Politics and the 33% reservation of Women in Electoral Bodies is also highlighted.

The title **Where are the Women**? is very striking title and leads one in actual thinking of really where are the women. This paper speaks of two aspects one is the theoretical aspects and next is the practical aspect through case studies. It focusses very nicely on the different approaches to Women in Development through a table and graphical representations where the reader can get a glance in one go with regards to WID.

The chapter on Building capacities in Women from the human development perspective focuses on two approaches direct and indirect wherein there is aims to build the earning power in women by capacity building and indirectly by focusing on education and political empowerment which have been adopted in India. The paper examines the impact of such globalisation on women, both as producers as well as consumers. Special focus is laid on how it affects women as workers.

Women the common factor with all different aspects like human development, global economy, demographic transition, labour force, environment, Politics of Exclusion and Inclusion are dealt with a clear picture of reality since centuries

On the basis of Global economy, the chapters consist of different views exploding a few myths based on the material impact of economic globalisation on Women, Debt of Women Concept: Reflection on a Just, Sustainable and Caring Global Trade for Development of Women, Gender Equality and Millennium Development Goals. It gives a wholistic view of women in the global economy, how they were not considered as capable of being an entrepreneur and capable of shouldering responsibility. The titles of all these chapters are worth reading and it creates interest in the reader about Debt of Women Concept, the Millennium goals especially with regards to women.

Under the section of **Women and Demographic transition** views of the transition of Asian women, focussing on the women in Kerala is highlighted, including topics like Women

Empowerment, Gender, Ageing and Social Security. This section gives a vision of the hard reality of women in all its aspects.

The topic in which **Women and Labour** Force in India is talking about the theme on gender gap and the how this term emerged, the need for reducing gender gaps is pivotal for a progressing society. A study of housewives of industrial workers is worth reading in which it is openly discussed about the desperate housewife in order to make two ends meet get into Sex Trade.

The Hidden Side of Group Behaviour: A Gender Analysis of Community Forestry in South Africa is seen under the heading of **Women and Environment**. The legalization of State Encroachment with regard to Mining Policy in India. Globalized Environmentalism Vs Livelihood, Shadowed Memoirs: Gender and Production of Landscape in a Rural Kerala are exhaustively pondered upon and very well presented which will create curiosity in the minds of the reader.

Include the Exclude is the key sentence that is highlighted in both the topics namely **Politics for Exclusion and Politics for Inclusion.** It pinpoints the areas where women are excluded and stresses on the need for inclusion in these areas. The thrust area for included in the need for inclusion envisages the need for women entering into Politics. All vital topics are covered here which deals with political reservation, women empowerment, reservation, social mobility and on a positive note the Implementation of Women Component Plan in Rural Governance: Glimpses of a Rising Trend, Differential Development of Women in Kerala and Andhra Pradesh: Need for Decentralised Empowerment Policy.

Women and Health is the Second Volume of the Samyukta Series in which at the introduction, it speaks about the Limits to Medicine: Social Determination of Women's Health by stalwart Imrana Qadeer. In this volume, question like Women and Health in Indian scenario , what is the root of Women poor health, a critical overview towards understanding the need, importance of women health, differences between women health and maternal

health, social determinants of Women health- caste, class and gender, women anaemia, understanding Women's Health, structural roots of violence against women, domestic violence, women's work health, understanding public policy from a gender perspective, knowledge of women body and healing, recovery these and going beyond the understanding is of gender being discussed

There are 28 papers under this theme. It informs us about the importance of health and women. These papers also highlight a very critical topic of social devaluation of Women and health and how they are ignored due to financial constraints as the struggle to live. Content coverage in this volume also includes the reproductive health, are abortions ethical, miscarriages in India and also focuses on the experiences of legalizing abortion in India. The volume also gives an insight into restructuring the boundaries with respect to Maternal health Care. The chapter on the reproductive health risk faced by adolescent girls in India, is the need of the hour. This will create an awareness among young girls the risk they will go through in future.

All the papers in this volume, speaks about Women and Health from different angles which will help the reader to ponder on the emergency for good health of every woman, open avenues to seek different answers to deal with modern adolescent girls, traditional and modern medicines for women health and also encourage and gives scope for researches on Women and Health issues.

In the third volume of Samyukta series, is based on **Women and Culture**: This volume is divided under various aspects like Women's Movement, Islamic Feminism, Gendered Nation, Her Story, Rewriting his- story, Question of Power, Social/ Ritual customs. Celebrating the Queer, Sexualities, Bhakti: Ethics and Aesthetics, Staging Gender, Gender Perspectives in Cinemas, Performing Lives Performing Gender, Narratives of Trauma and Survival. There are 43 enriched papers which covers a wide spectrum of the main sub topics as stated above.

Under the theme Women Movement, the papers dealt with the challenges, autonomous nature of autonomous, Women

Movement and Women Studies and takes down memory lane of various movement and studies that existed and done for women. It can be a ready reckoner for the one who either wants to read or research into the Women movement.

Under the theme of Islamic Movement, emphasis was laid on Islamic feminism and what is outstanding is the Triple Talaq Row which was done in recent times. These papers show how times have changed and the need for rules to change especially among the Muslim Women.

The theme Gendered Women focusses on the modern Indian Bengali Women and the national liberation Politics, Invisibilising Women: Globalization and the Gendered Nation. These papers highlight how men are glorified in the patriarchal world. It speaks on the need to do more than just tracking the position of women, and informs about the feminist contribution to Globalisation Discourses.

Under the theme Her Story, the paper very vividly documents the narratives of Women from Three Generations of Jat Sikh families and also the story of the *Lucknowi Bainjees* where one gets to empathize, find different ways to solve the problem faced by her which was then followed by Rewriting His-story. This theme is very interesting to read the rewriting of His-story. The papers examine the issues of representation of women in literature and media, art, cinema, rituals and social customs. Women and Culture volume also maps out the differences between 'modern' & 'modernity'

Question of power is another interesting theme wherein a women can reflect and introspect their role in society. The other themes also highlight about transgender, sexualities, staging gender etc. This book discusses on women and importance of Culture and will thus create awareness and disseminate various issues of gender intersection on the basis of caste, class, public health, religion, education, sexual orientation. This volume empowers women being agents of social change. This volume is an exhaustive compilation of all enriched papers, essay which highlight women and culture in details

The three volumes of Gender Studies published by Samyukta India Series will definitely be extremely enlightening for the readers. They are a great source of rich content on women studies compiled into three volumes namely Development, Health and Culture. These volumes will create a deep impact on the minds of the reader and researches on Women Studies will get a complete idea in all the three aspects. For the beginners, they will not only create interest in Women Studies but definitely will also create a motivation to read them couple of times to get a thorough clarity and picture of the problems, solutions and a strong desire to contribute to Women Studies in different ways.

REPORT OF THE OBSERVANCE OF

GANDHI PUNYA TITHI ON 31ST JANUARY 2022

By
Prof. SABIHA MORE,
Associate Professor,
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Bapu believed "that the country could be self-dependent only if the rural climes attained the aroma of self-dependence". He had stressed that the **soul of India lay in her villages**. Development of the rural sector is a must for the development of the nation and become self-reliant." Gandhiji had a very different perspective to rural development, he believed in Gram swaraj. In simple words he believed that each village in India should act as a separate republic, independent of its neighbours for its own vital wants and yet interdependent for many others in which dependence is necessary. Each village should be basically self-reliant, making provision for all necessities of life - food, clothing, clean water, sanitation, housing, education and so on, including government and self-defence, and all socially useful amenities.

I think That HUNNARSHALA believes, works, functions on the above stated fact about ideology that was very close to Mahatma Gandhi. So on 31st January 2022 we at Gandhi Shikshan Bhavan wanted someone who was living this dream in real sense.

Founded in the wake of the 2001 earthquake in Gujarat, India, *Hunnarshala* engages in both community and artisan empowerment. It works with a network of artisans to combine traditional techniques with innovation resulting in buildings, including in post disaster situations, that are at once eco-friendly, resilient and in keeping with local vernacular. They also train and empower artisan entrepreneurs, bringing them into the

mainstream of construction and participate in community-led reconstruction and planning.

The genesis of Hunnarshala lies in the collaborations and associations with an objective to capacitate people for reconstruction of their habitat. Hunnarshala derives its ideological nourishment for making positive contribution towards its objectives of promoting and demonstrating people centric, environment friendly, artisan based approaches and technologies.

Hunnarshala has worked on disaster rehabilitation in India (Gujarat, Tamil Nadu, Kashmir, and Bihar), Iran, Indonesia, and Afghanistan. It has helped build more than 30,000 interim shelters and about 12,000 permanent reconstructions. The organization consulted on a program to design bamboo homes in the state of Bihar, in the foothills of the Himalayas, where 20,000 homes have been constructed using a traditional system that lashes bamboo poles together without hardware. Hunnarshala is working with the Uttaranchal government to design a social housing program in response to the floods of 2013, this time looking at ways to use local stone.
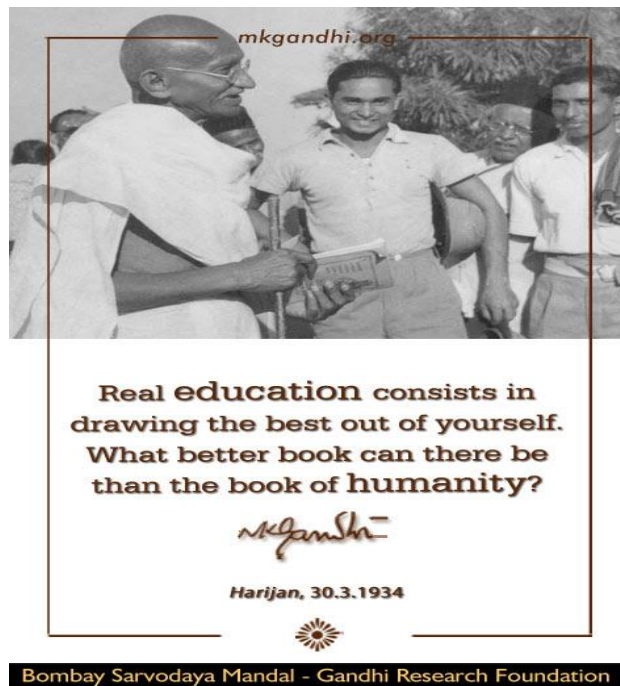
Heading such a wonderful, indigenous, community building institute is

Mahavir Acharya, the Managing Director is an engineer by training and one of the founder members of Hunnarshala Foundation and is currently the Managing Director here. He has worked extensively with appropriate building technologies like earth ,stone ,bamboo and local master artisans and skills. He has a broad experience with post-disaster rehabilitation work, which includes natural calamities like earthquakes, tsunami, floods etc. He is an active member of Community Architect Network and Asian coalition of housing rights networks based at Bangkok. He enjoys working closely with the communities and has also taken numerous training and capacity building workshops for master artisans, home-owners, professionals as well as government officials. He is currently involved with post-earthquake rehabilitation work in Nepal as a part of Government of India's initiative to rebuilding almost 27000,000 houses in Gorkha

region as well working with Madhya Pradesh tourism board for design & developing, Home stay to be built by communities lives in 30 tribal villages by incorporating local vernacular technologies and local and local artisans.

His entire life is and has been rebuilding villages, making community more cohesive and resources in the areas more viable to build village technology. In his truest sense Mahavir Bhai is living the dream that Bapu envisaged. He is building the villages of India, with local people and with local material and local spirit.

Because of the efforts of *Hunnar Shala*, several parts of rural India have improved greatly with better roads, better electricity facilities, better houses but still much more has to be develop yet. The progress of a nation depends upon the progress of its villages. We can say that the rural areas provide the feedback to a nation . So it is necessary that future teachers who are building and shaping the nation. We at Gandhi Shikshan Bhavan tried to familiarize the future teachers with this aspect of India.
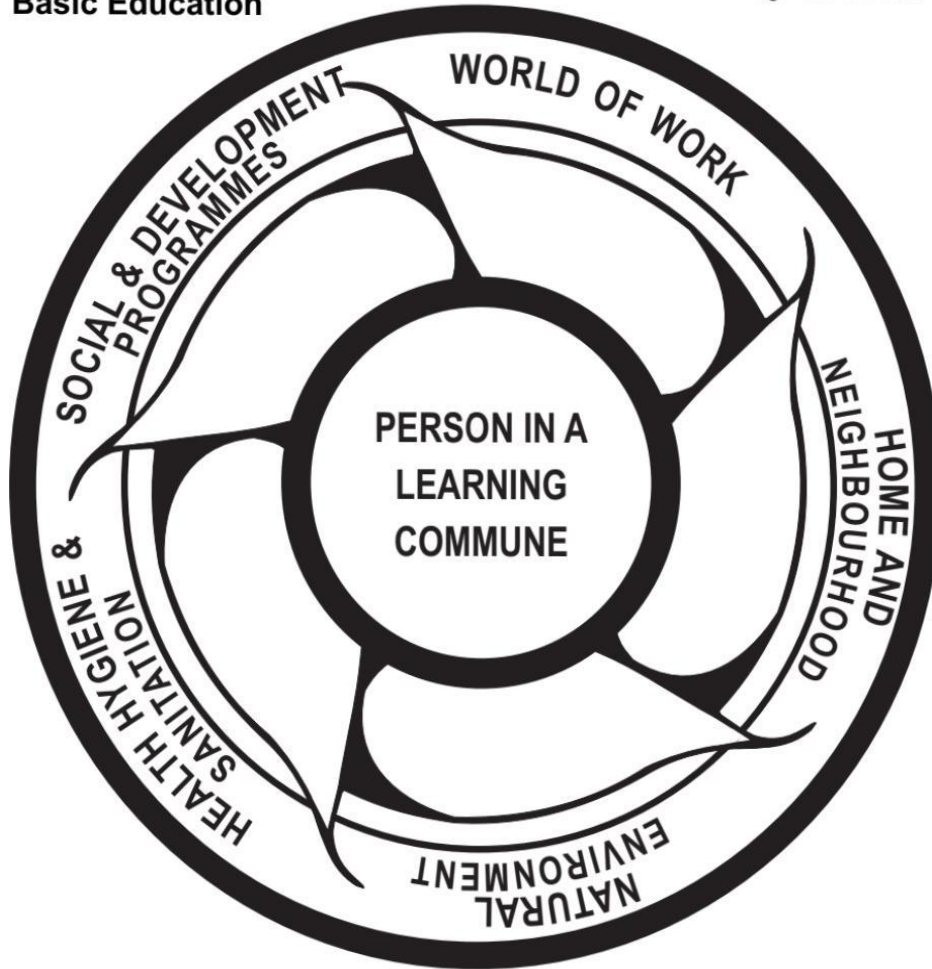

Real education consists in drawing the best out of yourself. What better book can there be than the book of humanity?

Harijan, 30.3.1934

Bombay Sarvodaya Mandal - Gandhi Research Foundation

GANDHI SHIKSHAN BHAVAN

Functional Education

Indian Council of Basic Education

Regd. No. 9331/64

PERSON IN A LEARNING COMMUNE

(Circle diagram with surrounding labels: WORLD OF WORK, HOME AND NEIGHBOURHOOD, NATURAL ENVIRONMENT, HEALTH HYGIENE & SANITATION, SOCIAL & DEVELOPMENT PROGRAMMES)

Develpment of well-integrate personality is possible if :

a. Educational experiences and work experiences interweave, intersect and reinforce each other.
b. Students and teachers participate actively in the community services such as adult education, promotion of better health, hygience and sanitation etc.
c. Curriculum provides for self-directed learning and
d. Education concerns itself with the development of the human person.