

Read about the incident of Chirala-Perala movement and discuss in the classroom.

Chirala-Perala Movement

Chirala and Perala are two villages which are now in Prakasam district. These were merged and formed into a municipality in 1920 by the British government. Due to this merger the inhabitants had to pay forty thousand rupees as tax. Earlier, they were paying only four thousand rupees when they were in the Chirala union. The people belonging to different sections of society such as weavers, farmers, artisans represented to the government to restore the previous status. But their plea was put to a deaf ear by the government. The local leader Duggirala Gopala Krishnayya started a non-cooperation movement and urged the people not to pay the tax. He established a voluntary organization called *Rama Dandu*. He invited Gandhiji to visit Chirala. Accepting this invitation Gandhiji visited Chirala and advocated that there would be no municipality when the people vacate their houses. Consequently all the people of these two villages vacated their houses and settled on the outskirts and built a town and named it as *Ramnagar*. They suffered a lot under the scorching heat and heavy rains but they remained in unity.

Sing the following patriotic song with melody and grasp the meaning of it after discussion in the class. Though India has multiple diversities it continues with unity.

*"Bhasahalanni vaeriena bhavamokkatae,
Rashtralu vaeriena Rajyamokkatae.
Mathalanni vaeriena manushulokkatae,
Thathavalu vaeriena Dharmamokkatae."
"Eee sema la seemalenni Laechina Theeriena Ma thalli Deshamokkatae."
"Veshalu, Bhedalu VeluThochina Varu, Veeranthanu Bharatiyulae."
"Nadulatho, Girulatho Nindiyunnadi Papalu Kadigaeti Punya Bhoomidi."
"Dharma dharmamulanni Telisyunnadi Nee desha Kyatyhulanu Nilupu sodara"*

Key words

Diversity	Lama
Colonial	Patriotic
Culture	

Improve your learning

- Mention any two examples that reveal diversity in your neighbourhood.
- Prepare a table which consists of similar items of different religions which depicts unity.
- How do you say that national sports meet develops unity in diversity?
- Prepare a list of festivals that are celebrated in your locality. Which of these celebrations are shared by members of different regional and religious communities?
- In what ways living in India with its rich heritage of diversity adds to your life?
- Choose another region of India and do a similar study of the historical and geographical factors that influence the diversity found there. Are these historical and geographical factors connected to each other? How? Describe.
- Collect pictures and contributions of freedom fighters of different regions and prepare a book containing their biographies.
- Design a pamphlet giving illustrations that depict unique feature of India's Unity in diversity.
- Fill up the following table:

S.No	Item	Myself	Friend (Male)	Friend (Female)
1	Food			
2	Dress			
3	House			
4	Mother Tongue			
5	Religion			
6	Festivals			
7	Any other			

Do you consider differences above items as obstacles to continue your friendship? Justify.

CHAPTER 16

Towards Gender Equality

Women in Andhra Pradesh have been increasingly taking up jobs outside their homes. Today, more women participate in public life such as contesting elections and take important decisions along with men within their family. This has been due to their collective participation in various struggles and pro-active government policies especially in 1980s and 1990s. Yet, women in Andhra Pradesh are still far from reaching the goal of attaining equality and dignity in all spheres of life. For example, fewer young girls are able to survive than ever before. In this chapter, let us discuss some important issues associated with equality among men and women in Andhra Pradesh.

- Do you know about women who go out to work in the fields, in factories or offices? Find out about their daily work and the problems they face.
- Give a list of some works men and women do separately.

Women are expected to do most of the household work like cleaning, cooking, washing, taking care of children, etc., while men go out to work in the fields or factories, do shopping, etc. In many families in which women go out to work also they do most of the household work. In some families men come home drunk, beat up the women and children and women are expected to put up with all this.

Are women naturally like that?

Some people feel that women by nature are physically weaker than men, they are more caring and loving and not the fighting type and they are instinctively tuned to cooking, cleaning and stitching. It is considered that they need to be protected by men. Women take care of children for they alone can love and care. That is why women do all the household work because they are naturally suited to it.

- In the next page, a few statements on the nature of people are given. Can you say which are true for men only, which are true for women only and which are true for both men and women? Each student in the class should fill this table on their own.

S.No	Quality	Women	Men	Both
1.	Brave – aggressive, good in fighting			
2.	Rational – good in mathematics and science			
3.	Artistic – good in painting, dance and music			
4.	Studios – good in studies			
5.	Strong – good in doing heavy work			
6.	Weak – good for light work			
7.	Emotional – prone to crying and irrational anger			
8.	Shy – does not like to come out into the open			
9.	Talkative – always keep chattering			
10.	Reserved – talk very little and silent			
11.	Loving – Good at nursing the sick and caring for children			
12.	Tall and muscular – Good for sports			
13.	Likes dressing up			

- After the entire class has filled up the table, the teacher should put together the majority views of the students on the black board.
- Now discuss each quality and examine to what extent the majority opinion is true – discuss with the help of examples.

If you go deeply into each of these qualities you will find that they apply equally to both men and women. For example, you will find both brave and cowardly. You will find many men who are very caring and loving. But we tend to attribute some qualities to men and some to women even though there is nothing in their physical make up which makes them so. The body make up of men and women are somewhat different - because of this women can conceive babies and give them milk in the early months. This does not mean that only women can clean and bathe the babies or wash clothes or prepare food for them. Men can also do these works. In many

places men do this kind of work very efficiently. But we have got so used to the idea of women doing some roles that we think these are their natural qualities.

These qualities and roles are not really natural in women but evolved by the society over hundreds and thousands of years. Since women were performing these roles all these years we have grown to regard them as natural. In reality these are made by society. For hundreds of years we have been living in a social order which favours men and in which men have control over all resources and the right to make rules. If you look at history, you will note that most

rulers, most religious leaders and people who made laws and rules were men. They made rules in such a way that women were assigned a subordinate role to men and were controlled by them just like the land or cattle.

Thus, there are two kinds of differences between men and women. Firstly, there are natural physical differences, but these need not cause discrimination against women. The second kind of differences are made by our society which tries to subordinate women to men and treat them unequally. Differences which lead to such inequality and discrimination are called 'socially caused differences' or 'gender differences'.

Growing up as boys and girls

From their very birth, girls and boys are brought up according to many discriminatory ideas. Here are some statements about how boys and girls are treated - discuss them in the class and find out to what extent they are true.

Why in some families,

- while the birth of boy is welcomed and celebrated in the house, the birth of girls is considered a burden to the family?
- boys are encouraged to go out, make friends, play freely while girls are encouraged to be at home and do household work?
- boys are encouraged to play with toys like guns, cars and trucks while girls are encouraged to play in 'house' with dolls and toys related to kitchen or household articles?

- boys get to wear dresses which allow them to run or climb or go about freely while girls get to wear dresses which cover their entire body and obstruct their movement?
- boys are given food first while girls are given only what is left over?
- boys are encouraged to go to school and study while girls are neither sent to school nor given sufficient time to their studies?
- fewer girls are allowed to study in higher classes than boys?
- when boys fall ill they get early medical treatment while girls do not get proper medical attention when they are sick?
- various careers for the boys are planned while girls are told that they have to get married and settle as housewives?

Fewer girls, fewer women

All this discrimination has had very sad consequences. For example we find that the proportion of females in Indian population is constantly decreasing. In 1951 there were 945 females for every thousand males. In 1981 it declined to 931 per thousand males. After that it rose to 940 females per thousand males by 2011.

Let us look at the situation in Andhra Pradesh. In 1991 there were 972 females to thousand males. The situation has improved and in 2011 there were 992 females to thousand males. This places Andhra Pradesh among the best states in the country with regard to the sex ratio. However, among children under six years

we see that the number of girls per thousand boys is rapidly declining. You can see this from the following table:

Year	Boys	Girls
1991	1000	975
2001	1000	961
2011	1000	943

This means that actually the situation is not improving, but on the other hand deteriorating.

Normally equal number of girls and boys should take birth. If the proportion of girls is less, it means that girls and women are not able to live a healthy life in our country and are dying earlier than men. But why is this proportion constantly declining?

This may be due to many reasons. In some families, young girls do not get sufficient nutritious food and are not able to survive when they meet with any disease. Girl children in few other families face discrimination - do not receive proper medical treatment. In recent times, the proportion of girls is less also due to foeticide, a practice in which girls are killed before they are born. This also means technological advancement makes people the choice of giving birth to only male children.

- Find out from your teachers and parents about these practices in your area and prepare a report for your class wall newspaper.

Differences in Literacy Levels

Going to school and to learn read and write are important things in life for all of us.

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Look at the Fig 16.1. Two differently coloured bars in the figure show the proportion of literates – the number of males and females aged 7 years and above who are able to read and write in Telugu or any language. There are more male literates compared to females in Andhra Pradesh. You will notice that for every 100 females in Andhra Pradesh, the number of female literates in 1991 was only 33. This has increased to 60 in 2011. The proportion of male literates has increased from 55 to 76 during this period. You will also notice that the gap between the males and females is declining.

Andhra Pradesh has a large educational system in India with nearly 1.50 crore students studying in more than one lakh schools and colleges. Children dropping out of school is an important problem. Thirty years before, this problem was acute particularly among girls. For example, if 100 girl children began going to school, more than 65 of them did not continue their schooling after class 5; in fact not more than 15 girls were able to pursue intermediate education.

Another aspect of discrimination is low literacy levels among women. Girls are not encouraged to go to school and are kept at home to do the household work or work in

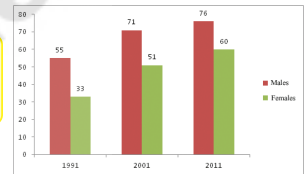


Fig: 16.1 Literacy Level in Andhra Pradesh (%)

fields and shops. The girls who go to school have little time to study at home as they have to do a lot of household work after school time. Even when girls manage to go to school and study, they are discouraged from taking subjects like mathematics and science which are considered more apt for boys. Girls are told that they can only learn subjects like literature and 'home science'. In fact many schools practice gender bias by not allowing boys to learn subjects like 'home science' and forcing girls alone to learn them.

Now the situation has improved. Yet one-sixth of children - both boys and girls stop going to school after class 5. There are no major differences one could find between girls and boys in this regard.

- If you study in a school which has both boys and girls can you make a list of things which you feel are discriminatory?
- Each one in the class can talk to 2 persons – both men and women who have attended school only for a few years and find out the reasons why they stopped. Discuss all the reasons in the class.
- Find out if there were girls in your locality or village who stopped coming to school during last year. Find out the reasons and discuss in class.

Access to property

In India most resources like land and factories are in the name of men. Even though the law provides that property of parents should be divided equally between

all children (both sons and daughters), in actual practice very few girls get a share of their parents' property which is usually given only to sons. As a result women have little or no control over any productive resource like land, shop or factory. They therefore have to be economically dependent upon their fathers, husbands, sons or brothers.

The situation in Andhra Pradesh in recent times is relatively better. This is due to laws made in the state in 1980s which made it mandatory that the ancestral property of parents should be equally divided between sons and daughters. In fact Andhra Pradesh was the first state in the country to make such property laws to reduce discrimination.

Employment

Women going out of the house and taking up jobs enable women to stand on their own. Most women workers in Andhra Pradesh are employed in agriculture, doing casual jobs, and a small section of them run their own shops, farms and other enterprises. Thus, while women are taking up employments they are in a vulnerable situation.

We have also seen that girls in some families are brought up in such a way that they are undernourished and under-educated. Therefore they have less opportunity to gain proper employment in which they get good salaries. Even women who are well educated are not allowed by their families to take up professional jobs which will mean that they will have to be away from their homes for long time. They are allowed only to take up part time or less demanding jobs. Most of the women who are without proper educational

qualifications are forced to do physical labour in the fields or mines or as domestic servants in houses of the rich people. Not only are these kinds of work physically back breaking and exhausting, but the women doing them often face lack of dignity and respect and security. They have to face insults and abuses all the time. Read what Malini, a woman domestic worker in the capital of our country, Delhi, has to say:

"My first job was with a rich family that lived in a three storeyed house. The lady would shout to get any work done. My work is in the kitchen. There are two other girls for cleaning. Our work begins at 5 o'clock in the morning. We get a cup of tea and two stale rotis for breakfast – never even a third roti. In the evening, when I cook food the two cleaning girls would beg me to give them an extra roti. I would secretly give them the rotis and also make myself some. I used to feel scared of the lady but also felt angry and humiliated. Did we not work all day? Don't we deserve to be treated with some respect?"



Fig: 16.2 First woman Loco driver in India- Surekha Yadav

- If you know about more such people discuss how they are treated, what problems they face and how much do they earn.
- Why do you think people like Malini earn less than hundred rupees a day even though they work hard for several hours?
- What are the other professions that are commonly taken up by women? Discuss in the class about what you know about their conditions.

In the last few decades the employment scene for women has been changing gradually. Many women have acquired degrees and are entering into jobs which were earlier considered as male professions. The reservation policies pursued from 1980s in Andhra Pradesh for admission to women in all colleges and in government jobs have led to more and more girls joining colleges and taking up salaried jobs. Some leading scientists, mathematicians, diplomats, engineers, etc. are women. Women are now also recruited

into the police, army, navy and air force and there are many women pilots today. In fact we have women who are train engine drivers. This has been possible because women have fought to get higher education and also broken gender biases in many professions.

Unrecognised work of women

If we look at the daily routine of any woman we will realise that they are working all the time. But for most of the time the work they do is not recognised and not paid for. Even though everyone can see them working hard, their work remains invisible.

- Can you draw a figure of farmers working in the field in the blank space given below? After drawing it show it to the teacher.

- How many of you drew a picture of a man working in the field and how many showed a woman farmer? How many showed both men and women working in the field?

You can see that when we say farmers, we only think of men but never of women. In fact nearly eight out of every ten Indian working women work in the fields. They till the land, they do the seeding, weeding, transplanting, harvesting, threshing and countless jobs. Of course it is also true that many farm jobs are 'reserved' for women – like transplanting rice, weeding or plucking groundnuts pods. Women do these and many other jobs also in

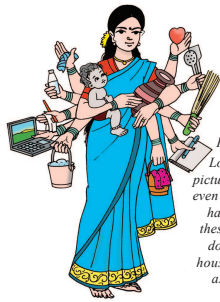


Fig: 16.3
Look at this picture. A woman even if employed, has to do all these tasks. Yet do we count household work as labour?

agriculture. A large number of farms are fully managed by women farmers only as the men go out in search of work in factories and towns.

Many women are working on their family farms, yet their work is not recognised. Women who work on other people's farms get wages which are lower than what men get.

If you study the work done by women within your own house you will realise the hard work that goes into running the house. Just imagine if women were to charge for the work they do at home (for cleaning, cooking, making pickles, taking care of children, teaching children, nursing the sick, stitching clothes, filling water, purchasing provisions, etc) how much would they get paid every month?

The reality is that they do not get paid for any of this work, and instead they are constantly abused for not doing this work on time or not to the taste of the others. On the other hand most of the work that men do is paid for and they control the money and spend it as they wish.

- Can you list all the work that your mothers, sisters or sisters-in-law do in the house? When do they get up, when do they eat, when do they rest and sleep?

Things are changing now

You might have studied in Lessons 13 and 14 about the functioning of a village Panchayat and an urban self government body in Andhra Pradesh. Being a member in such organisation would help in taking important decisions to improve the conditions of the village, community or the place in which we live. Although females including young girls are half the population, hardly few women take active interest are allowed by their families or husbands to become member or leader of such political bodies. Due to government initiatives which made it mandatory to involve women in Pandhayati Raj bodies, more and more women are now coming forward to participate in public affairs - contesting Panchayat and other elections.

Recall how Indra in Lesson 8, the dry chilly seller runs her shop, taking loans from a self help group. Women forming self help groups at village and mandal levels help them to generate resources for the

family. Many of them are also able to take important decisions along with their husbands or other male members within the family. The self help groups also provide space to discuss important issues and problems associated with the community or village and help women to participate in political bodies. Even though they face much resistance, women have been taking these new roles successfully.

Key words

Employment	Literacy
Property Rights	Sex Ratio

Projects :

1. Find out from your school records how many girls are enrolled in class 1, 5, 8 and 10. Does it support the view that more boys complete schooling than girls?
2. Find out from popular magazines about women who have entered professions which were earlier considered preserve of men and prepare an album about their life and struggles.
3. Find out about Self Help Groups in your area and how they help women to gain independence and dignity.

Improve your learning

1. Is it correct to say that girls are naturally weaker than boys? Give your reasons.
2. List the household work you, your brother or sister do?
3. Make a list of ten employed women you know of personally. Find out what work do they do and how much do they earn.
4. If you have any elder woman in the family who went to school some twenty years ago find out their experience of schooling and compare it with that of your own times.
5. Why do you think daughters are not given equal share of the property of the parents?