Changing Role of Urban Women

COURSE CODE  876

3 CREDIT HOURS
(Units 1-9)

DEPARTMENT OF GENDER & WOMEN STUDIES
FAULTY OF SOCIAL SCIENCES AND HUMANITIES
ALLAMA IQBAL OPEN UNIVERSITY
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Fazal Karim
Welcome to the course, Changing Role of Urban Women (876) 3 credit hours course comprises nine units. This Study Guide will be a brief study along with the detailed study allied material for this course.

INTRODUCTION OF THE COURSE:

The course, Changing Role of Urban Women (876) is one of the 3 credit hours courses for M. Sc Gender & Women Studies and PG Diploma program. The department also offers this course as a certificate course.

Urban environment both enhance and constrict women’s lives. Cities create opportunities for women to embrace non-traditional roles and to choose from multi-personal opportunities, but at the same time, fail to meet many of women's particular needs and interests. This course will introduce theories, patterns and causes of social change so that students may be familiarized with the theories, and in the same context, would be able to discuss the factors which are affecting the role of urban women in cities. This course highlights the importance and the changed role of urban women which they played and are playing in the urban areas in different fields of life. Mostly, their contribution and status as a productive member of a society is not properly appreciated. This course also tries to look at the changing patterns of women’s role in their family and career lives with reference to urban environment. An attempt has been made to explore few areas of urban women contribution in formal and informal sector of economy, their everyday life and how urban environment is influencing their lives. This course may also seek the significance of gender in urban governance as well throw light on the impact it places on urban policy making and administration.
OBJECTIVES OF THE COURSE

The main objectives of the course are:

- Examine urban environment with special reference to theories, patterns and causes of social change.
- Explore the reasons how cities have affected women's opportunities for economic and social equality with men?
- Find out changing trends and issues in women's changed role with special reference to family in urban areas.
- Emphasize the importance of gender in urban governance.

HOW TO STUDY:

The study material for this course comprises a Study Guide and Allied Study Material. The course outline spreads over nine units / topics. And for each unit selected articles related to the topics have been included in the Allied Study Material. Each unit requires one week's study. If you spend one hour daily to study your course you can complete the course in eighteen weeks. In mid of the study period a workshop will also be held which is an effort to help you to prepare for examinations and meet peer group and listen to the subject experts and exchange knowledge.

Please do not confine yourself to the materials, which are being supplied by the university. To enhance knowledge at postgraduate level the students are expected to extensively use library and Internet.

TUTORS GUIDANCE:

In distance learning system basically the students have to study on their own. However, if there is a viable group of 10-15 students the university does appoint a part time or a correspondence tutor. Part time tutors hold scheduled tutorial meetings in study centers established by the university. The students are required to regularly attend these fortnightly scheduled meetings.
Most probably in this course you will be assigned a correspondence tutor who not only checks your assignments but you are also encouraged to be in contact with the tutors for guidance regarding the course as it is convenient for both of you. The Regional Office as well as your tutor will inform you about the appointment of the tutor.

**ASSESSMENT AND EVALUATION:**

According to university system your performance in the course will be evaluated through two modes that are:

- Home Assignments
- Final Examination

You will be required to prepare two assignments for this course. The assignments are spread over course units and according to the schedule provided in your student kit each assignment is to be submitted to the tutor for checking.

The main objective of the assignments is to encourage you to study and appraise your performance. The tutor's assessment will guide you for the preparation of your next assignment.

The marks obtained in assignments add up to the final examination. The papers for final examinations are prepared, based on the complete course. The final examinations are held in specified examination centers. For passing a course one has to pass both the components of assessment and final examination

**Wishing you Good Luck in your Studies**

Course Coordinator
Introduction to Social Change

Written by:
Mamonah Ambreen

Reviewed by:
Dr. Waheed Iqbal Chaudhry
1.1 Introduction

In this unit we would try to define social change. All societies involved in a process of social change, but at different stages of development. Some people lived in traditional societies, and some societies are much developed. Social change in the societies is an ongoing process; however this change may be so incremental that the members of the society are hardly aware of it. In this unit we will try to understand the causes of social change and why societies are at different stages of development. We will try to identify pattern of social change, and explore the theories of social change.

1.2 Objectives

It is hoped after successful completion of this unit, you will be able:

- To define social change
- To explain the causes of social change
- To identify pattern of social change
- To explain theories of social change

1.3 Social change

Definition

“The study of social change is at the very core of sociology. Perhaps all sociology is about change. Change is such an evident feature of social reality that any social-scientific theory, whatever its conceptual starting points, must sooner or later address it.”

(Haferkmp and Smelser 1992)
As social change is a most favourite topic of sociology. So we can use the concept in sociological thoughts.

"In sociology, the alteration of mechanisms within the social structure characterized by changes in cultural symbols, rules of behaviour, social organizations, or value systems” Encyclopedia Britannica (2009).

We can explain the social structure in sociology, the distinctive, stable arrangement of institutions whereby human beings in a society interact and live together. Social structure is often treated together with the concept of social change, which deals with the forces that change the social structure and the organization of society (Encyclopedia Britannica2009).

Social change is the alterations of behaviour pattern social relationship institutions, and social structure over time (Farley 1990:626).

Social change is transformation in organization of the society and in the pattern of thoughts and behavior of over time (Macionis 1987:638)
Social change is a modification or transformation in the way the society is organized (Persell 1987:586).

Social change refers to variation in relationship among individuals, groups, organizations, cultures and societies (Ritzer 1987:560).

Social change is the alterations of behaviour pattern social relationship institutions, and social structure over time (Farley 1990:626).

Social change is process where alteration occurs in the functions and structure of any social system (M. Rogers). Or in other words we can say any change in the function and structure of any social system called social change. “In sociology, the alteration of mechanisms within the social structure, characterized by changes
in cultural symbols, rules of behaviour, social organizations, or value systems” (Encyclopedia Britannica 2009).

Social change may be defined as “non repetitive alteration in the established mode of behavior in …… Society.” Social change is the change in the way people relate to each other not change in the values or in technology.

By social change we mean the changes in the social relationship or the changes in kinship system; marriage system or the ways of human life or social change in social relationship of human beings.

When we say change in social structure and economic structure we mean overall changes occurring in any society, either due to certain technological change or any other social invention or innovation. Process of social change does mostly with the process of innovation or diffusion of innovation. In this way it diffuses in different aspects of human life. The term social change used in sociology and applied to modification in social relationship or culture, and the term cultural change is the term used within the anthropology. Since society and culture are interdependent, socio-cultural change is more acceptable. The study of socio-cultural change is the systematic study of variation in social and cultural ‘systems’. All societies are involved in a process of social change; however, this change may be so incremental that the members of the society are hardly aware of it. People lived in a very traditional societies would be in this category. Societies are characterized by change: the rate of change, the process of change, and the direction of change.

| SAQ | Why social change is a most favourite topic of sociology? |
1.4 Causes of Social change

Changes in human societies are not so easily investigated. Each society is unique, and any changes that take place are likely result from a whole complex of interacting factors – Environment, technology, personal, cultural, political, religious, economic, and so on. To discover the causes of change is therefore very difficult indeed – especially as we cannot “rerun” history or conduct laboratory experiments in large scale social change to test our theories. And because each society is unique, we must be hesitant about using the experiences of one society as the bails for confident predictions about change in another. But these problems are not impossible to overcome; they are merely difficult. In principle, we should be able to understand social change. It is basic assumption of science that all events have causes. If this were not so, the social and physical world be unintelligible to us. Sociology is still an infant science, dealing with a very complicated subject, but we already have a good understanding of the process of social change.

(Sociology, 1977, I A Robertson, Worth Publishers, Inc.P 540)

Social changes affect every aspect of life. The actions of individuals, organizational and movements have an impact on the society and may become the catalyst for social change. The action of individuals, however, occur with in the context of culture, institutions and power structures inherited from the past, and usually, for these individuals to effect dramatic social change, the social change in the society itself is trip for change.

Broad social trends, for example, shift in population, urbanization, industrialization and bureaucratization, can lead to significant social change. In the past, this has been associated with modernization, the modes of production (like small-scale agriculture) to technologically advanced industrial mode of production. Trends like population growth and urbanization have a significant impact on other aspect of society, like social structure, institutions and culture.

(A) Materialistic perspectives (materialistic factors are usually economic production and technology)
Marxist perspective: economic production, economic classes form the basic anatomy of society, and everything else arises in relationship to them

Other materialistic perspectives: Cultural lag theory (W. Ogburn) technological causes of change, material culture (technology) changes more quickly than nonmaterial culture (values, ideas, norms, ideologies), i.e. there is a period of maladjustment (a time lag) during which nonmaterial culture is still adapting to new material conditions

Technology causes change in three ways:

- Increases alternatives available to society, creates new opportunities
- Alters interaction patterns among people, changes structures of human groups
- Creates new problems

Idealistic perspectives (idealistic factors/ideational aspects are values, beliefs and ideologies)

Weber’s perspective describes that in essence, values and beliefs, both religious and secular, have decisive impact on shaping social change, as well as other factors such as those outlined by Marx: Protestantism: He argued that values of Protestantism, esp. Calvinism and related, produced a cultural ethic which sanctified work and worldly achievement, encouraged frugality and discouraged consumption. Unintended consequences of this religious worldview, this-worldly asceticism, encouraged development of large pools of capital through encouraging work, savings and non-frivolous consumption, and encouraged rational reinvestment and economic growth. Work was a religiously sanctioned calling. Each man is a moral free agent, accountable only to God. Suspicious of material consumption beyond bare necessities believing it led to moral corruption.

In Catholicism, work is merely mundane activity to keep one alive, encouraging other-worldly asceticism where highest form of activity was devotion to God; men were accountable to the Church which sought to regulate the operation of the economy and other secular aspects of society in terms of religious values. No reason in values to ban consumption.
Other ideational perspectives: Lewy focused on role of religion in social change citing examples of Puritan revolt in England, Islamic renaissance in Sudan in 1800s, Taiping & Boxer Rebellion in China, Islamic fundamentalism in Iran.

Cultural ideas, values, and ideologies that have broadly shaped directions of social change in modern world:

- Freedom and self-determination
- Material growth and security
- Nationalism

Capitalism: not only type of economic system but also ideology, connected set of values and ideas emphasizing positive benefits of pursuing one's private economic interests, competition and free markets

- Ideas and values can cause change or be barriers to change, can be barriers at one time or promote change at another time.
- Ideational culture can cause change by: legitimizing a desired direction of change, e.g. promoting further equality and democracy
- Providing a basis for social solidarity necessary to promote change, i.e. integrative mechanisms, neutralizing the conflicting strains found in society, e.g. mobilizing force during war
- Highlighting contradictions and problems, e.g. US cultural value of equality of opportunity have highlighted racism and sexism

On a macro scale they shape

Technological and Economic change

The other hand if anything new is offered at once then some people may accept it but most of them reject due to their own traditional ways of living.

Contradictions result from differential rates of change in various institutional sectors of society, e.g. technology and production change more rapidly than political and ideological superstructure, e.g. Ogburn's cultural lag theory
(B) Non-materialistic dialectic perspectives
Contradictions are between structural characteristics and individual aspirations/cultural themes (Aron) - common sources of inner contradictions in contemporary capitalist societies.

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<th>What are the causes of social change?</th>
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1.3 Reading: John F. Kraus II (2002): Cultural Lag or Cultural Drag: The Impact of Resource Depletion on Social Change in Post-Modern Society Copyright 2002

1.4.1 Pattern of social change

(a) Linear models (evolutionary theories/models)
Change is cumulative, nonrepetitive, developmental, usually permanent (Tonnies theory of change from gemeinschaft to gesellschaft); two or more stages; view broad historical pattern of change in human societies as involving transition from small, undifferentiated societies with homogeneous culture to large societies with high degree of structural differentiation and heterogeneous culture

Historical development of human societies: (Lenski’s macro stage theory)
Development of human societies caused by innovations in the technology of economic production that produced ever larger surplus of material resources
- hunting and gathering
- pastoral and horticultural
- agricultural
- industrial
Urbanization involves ancient process of interaction between cities and surrounding countryside; cities have three distinct characteristics of a marketplace
(economic production), of a centre of political and administrative authority (political power) and of urban community (community conflict);

- ancient and medieval cities: community conflict dealt with peasant tax and rent revolts in countryside, competing elite groups and dynasties
- commercial cities: community conflict dealt with import-export taxes on trade, competition between merchant families, wages & working conditions for craft workers and seamen.
- industrial cities: community conflict from disadvantaged US farmers, urban factory workers and industrialists
- corporate cities: decentralized industrial production and more service-based economy, postwar 1950’s; community conflict and popular protest was about the urban community itself, about issues to do with urban decline, i.e. slums, poverty, jobs, housing, crime and racial discrimination
- world cities: global economy, international banking & trade, recent decades; community conflict deals with old residents and newer immigrant communities, disparities in taxes and municipal services between political jurisdictions, foreign investment and capital flight

(b) Cyclical models: According to cyclical models change is cyclical and repetitive; expressions history repeats itself. Classic rise and fall theories of civilizations; argues important aspects of change are historically repetitive but what are these important aspects – problem of selectivity. e.g. some patterns of cyclical change: business cycles, families, college life.

- Classic models:
  Pitirim Sorokin: initially had moral cycles of recurring decadence - cycles of idealism (e.g. Medieval Europe), and then hedonism and materialism (e.g. contemporary Western societies) with transition periods (e.g. Renaissance & Reformation) blending the two in between;
  Cycles based on biological models of growth and decay, societies were like organic systems
- Contemporary macro cyclical models

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• political & economic cycles in US (Phillips): pertains to inequality and concentration of wealth; characteristics – free market capitalist expansion and extraordinary technological creativity, rags to riches myth renewal, entrepreneurialism, public philosophy of laissez faire,

• tax cuts, lower inflation, doubts about role of government’s, depression in agriculture, strong financial markets, increasing corporate restructuring, steady concentration of wealth;

**Long cycles and global change:**

Kondratieff cycles of long wave cycles of expansion and contraction in world economy approx. every 50 years (1830s, 1890s, 1930s, 1990s);

Chirot’s theory: repetitive cycles are embedded in longer term historical eras; had preindustrial cycles (premodern era) and now industrial cycles (modern era) cycles begin with new technological invention applied to production, new profits and economic growth then market saturation and aging industries lead to economic crisis with high levels of unemployment, political stress and social disruption, then development of new economic technologies leads to economic expansion once again. Describes 4 industrial cycles beginning with industrial revolution; now may be in 5\textsuperscript{th} cycle (post-industrial).

(c) **Dialectical models**

Contains elements of both cyclical and linear change, and thus change is spiral; significant change takes place as an attempt to resolve the accumulation of intolerable contradictions, the unravelling of stresses that are inherent in social life; short term repetitive change but with long term cumulative directional change; processes of change persist but the contents of the processes are changing.

Materialistic dialectic perspectives:

Classic Marx

Contemporary - Immanuel Wallerstein: 3 contradictory modes of political and economic organization:
1) Contradiction between older subsistence agriculture with its serfs and the newer commercialized cash crop agriculture with its wage workers

2) Contradiction between the older decentralized craft production and the newer centralized factory system

3) The contradiction between the small market systems of local trade with the vast expansion of markets that attended the colonial expansion into the non-European world

Also developed World systems theory (stemming from dependency theory): have core, semi periphery and periphery nations (used to be referred to as 1st, 2nd, & 3rd world), all at different levels of development

1.5 Theories of Social change

A set of propositions concerning a particular field of research which has been or can be put to the test is called a theory. The means or tools of a science are its concepts and a construction of a substantive theory purposes a language in which it can be formulated. We call this language the conceptual aspect of theory.

Theory helps us to meaningfully organize and explain the linkage between specific observations we make. A theory is a statement of how and why specific facts are related. Sociological theory is more common with the history of the novel then the systematic, linear and cumulative growth of the natural science. The great innovators of sociological theory were inspired, creative thinkers responding their own times and situation to produce original ideas of lasting, general significance. They are not just historically limited figures in an evolving tradition, but survive as still significant participants in a continuing discussion about the driving forces in the human society and the widening repercussions of social change.

As far as concern about the social change, it is the greatest challenge for social theory. It is an issue about which different theorists have come to very different conclusions. The origin of social theory lie in the political, economic and cultural upheavals of eighteenth and nineteenth centuries, and its development reflect continuing change since then. The development of social theory has been embodying a new concept of the changing social world.
Social change is topic of Sociology, Anthropology and History. All these three disciplines have proposed a number of general theories about social change. They can be grouped into four main categories: evolutionary, cyclic, functional, and conflict theories.

1.5.1 Evolutionary Theories
Evolutionary theories are based on the assumption that societies gradually change from simple beginning in to ever more complex forms. We know from the historical evidence that many small and simple societies have grown staidly large, and some of them have transformed in to the industrial societies of the modern world.

1.5.2 Cyclical Theories
The cyclical theorists also see a series of stage through which societies must pass. But, instead of ending in a final stage of perfection, they see a return to the starting point for another round.

1.5.3 Functionalist Theories
The functionalist perspective was introduced into modern sociology by Emile Durkheim, who examines several aspect of society by asking what function they played in maintaining the social order as a whole. Religion, he argued, had the function of providing a common set of values that enhances the social solidarity of the believers.

Talcott Person, an American sociologist, developed a general theory of social order based on Functionalist perspective. He sees change not as something that disturb the social equilibrium but as something that alters the state of equilibrium so that a qualitatively new equilibrium results. According to him changes may arise from two sources. They may come either from outside the society, through contact with other societies or they may come from inside society, adjustments that must be made to resolved strain within the system.
1.5.4 Conflict Theories

Karl Marx is the prominent exponent of conflict theory. He believed that the character of social and cultural forms is influence by the economic base of the society, specifically the mode of production.

Marx and other conflict theorists after him see society as fundamentally dynamic, not static. They regard conflict as a normal, not an abnormal process, and they believe that the existing conditions on any society contain the seeds of social changes.

1.5 Reading: Diana Leat (2005) “Theories of Social Change”

1.6 Self Assessment Question

Q.1 How we define of social change?
Q.2 Discuss the causes of social change?
Q.3 What is the pattern of social change.
Q.3 Explain the theories of social change.

1.7 Bibliography:


http://www.britannica.com/EBchecked/topic/550924/social-change


Factor Affecting Women Changed Role

Written by:
Mamonah Ambreen

Reviewed by:
Dr. Waheed Iqbal Chaudhry
2.1 Introduction
In this unit we will try to explain what are the factor affecting women during the process of social change. We will discussed the way in which women’s lives have been affected by political or economic development and structural change in developed and less developed areas of the world. In this unit we will explain the educated women and how her role changes in the society. Further, we will see in this unit that the economic changes leading to high opportunities of employment to women. Now the kind of jobs available to women is not limited. We will also discuss the working women, especially with families, have to bear the major hardships to maintain a balance between the responsibilities within and outside the home, as it is still consider that the women’s traditional place within the home. We will explain the effective participation of women in the politics. We will discuss about the gender roles. We will also discuss the role of media in strengthening and stabilizing our values as a Muslim State.

2.2 Objectives
After studying the unit, it is hoped that the student will be able to:

- Discuss the factor affecting women changed role
- Explain changing role of women in education
- Describe the changing role of women in employment
- Discuss the Women and Politics
- Explain the Gender roles
- Criticize the Role of media

2.3 Factor affecting women changed role
Throughout history, women have always aimed for a recognized place in society. Guided by their own field of knowledge and expertise have brought about an awareness of the role of women in any walks of life. The Marxist orientated Feminist movement of the 60’ and 70’s, unfashionable as it may be today in some quarters, have nonetheless forced the issue of women's rights to come into
people's awareness. These front runners have helped redefine and consolidate the nature of women's place in society. Today the spread of global women organization and the impact of women's contributions to society show that progress has been made.

It will consider whether progress in furthering the role of women in society has been of some benefit to the individual woman. Theories of progress may be enshrined in new laws but are only valid if they are experienced in the life of people, and more precisely in the life of women. I have come to the question if any claim of progress is related to the need of the individual woman. It is true to say that not all women have the same need. The need of the woman who stays at home, raising children will differ widely from the high flyer minded careerist. Nonetheless, in the extensive field of equal opportunities, (employment, to name one), it would be good to know that access is given to both on equal measure according to the true value of respective abilities. It also would be good to know that the woman at home is recognised as a valued member of society just as much as the one who deals on the stock market.

(a) Changing role of women in education: It is generally accepted that in today's society women have access to education and can promote themselves much more easily than in the seventies. Women's changing role is happening because women nowadays are educated. It is recognized as an essential need for achieving equality in most walks of life. There are still problems for girl pupils or women students but no one would deny their rights to study or question it.

It also takes little account of the improvement of women education in terms of skills. In internal training in trade and industry, it is often the men who go on courses. Holding key positions, they are thought to implement a trickle down theory of their acquired knowledge to women working in their unit or department.

Efforts have been made to correct the stereotype role of male and female in text books but the promotion of stereotype images of women is still prevalent. The language of text books remain bias in most subjects or its approach is male orientated. One example in my view is History where men's achievements are promoted and women's achievements left in the background but for few exceptions. Curricula are also gender biased, the commission says, especially in
science girls are missing out on basic mathematics, science and technological skills which would give them a kick start in life as well as access to a career valued by society. Females getting to grip with what is commonly considered male subjects. They tend to get better grade results too. The involvement of girls and women in education at all level is of prime importance for a changed, informed and participatory role of decision-making in society.

(b) Changing role of women in employment: One of the most important factors arising from the 70's feminist movement is the recognition that women should get equal pay for equal work, to see them as contributors and valued members of society. Inequality still persists. It also reveals that the changing role of women in society by means of education as a way to promote themselves to the level of their expertise is not working as it should.

In most fields of employment women's presence is felt and their voice is heard. Although there has been progress in understanding the value of women's contributions in many employment fields, there are still huge problems to resolve. Persistence of gender inequalities is that the proportion of women in top jobs is minimal compare to the entire women's task force.

It is fact that the best qualified jobs women suffer the discrimination of being underpaid. So, what is the problem? As imperfect as the education system may be, most women have benefited from its teaching. Nowadays many women are qualified for the career they have trained for, yet it seems that only a small minority finds its way to the top. Are we back to the old theme of women raising children? Time devoted to them and the home does not permit a total devotion to a top job. The majority of women when successful either do not have a family or rely heavily on grandmothers or may be some day care centers for help. More often they manage the best they can, juggling between a routine job and their domestic duties. Other women find part-time more accommodating to their need or choice of life. What about the woman at home? The need for women at home to be recognized as a valued asset by society and should be paid accordingly cope.
(c) Women and Politics.

"With the advent of feminism in the U.S.A. in 1960s, women's studies got academic currency and recognition. While scholars have devoted a good deal of attention to the study of socio-economic position of women in South Asia, very little attention has been paid to the role of women in politics in the context of changing scenario. In political area in the democratic set-up can be possible without taking into consideration women's role and position. Without investigating into the nature and scope of their participation in politics, we would not be in a position to have an adequate and objective assessment regarding democratic participation and the framing of right policies, programmes and laws for the welfare and uplift of women.

It is important to study the role and impact of family and education of women's participation in politics. Family and education have been taken as two major determinates to examine the political participation of women. These two variables should be chosen mainly because they are significantly related to the political participation of women and are considered booster as well as hindrance in their participation in politics. There is need to explore how and to what extent these variables affect the nature and scope of women's participation in politics and determine the variation in their participatory level.

The idea that meaningful change can be achieved by working through the formal political system raises major issues to do with the continuing under-representation of women in elected legislative assemblies. For a range of interconnected reasons, many feminists today see this as a central political issue.

For some, it is an obvious matter of justice that there should be an approximate gender balance, and it simply does not seem right that one sex should be able to dominate to the near-exclusion of the other. Many feminists argue that this exclusion is politically significant because it both reflects and help maintain discrimination and oppression.
The under-representation of women is an international phenomenon. General reasons for women’s under-presentation are not hard to find. Women’s continuing responsibility for caring and domestic work and their generally disadvantaged employment situation mean that they have less assess than man to money, influential contacts and time; each of these is a critical political resource. Discrimination against women can also still be a problem. Although conscious and deliberate refusal to endorse female candidates is much less common than in the past, unconscious discrimination is much harder to eradicate, and ‘If selectors base their assumptions about suitable applicants on the image of established MPA s, this may produce a systematic bias in favour of maintaining the status quo’ (Norris and Lovenduski, 1995, p127).

The most important is that the opportunities for increased representation which proportional representation can provide only be realized if the political will is there, and the principle of the group representation of women is conceded. Where this principle leads to an acceptance of the need for gender quotas, proportional representation means that these can be implemented without requiring individual men to stand down; the desirability of such quotas is itself, of course, fiercely debated.

The entry of women politicians into the parliament, through a special provision of reserved seats in 2002, was an important development in the parliamentary history of Pakistan. Enthusiastically aware of their new role, women parliamentarians found themselves surrounded by media attention and increased expectation from different sections of society, soon after their election to the 12th National Assembly.

Women parliamentarians, particularly those who were elected on reserved seats, were equally anxious about the fragility of their status. They, however, looked for means of visibility, expression, articulation and positioning of their political being. Once in the National Assembly, the women parliamentarians went beyond the political borders, expanded their horizons and proved that they were suited to their new role of ‘public representatives’.

On the other hand, people in general and women in particular, civil society organization, media and other concerned quarters, with or without expectations, kept their attention on women’s presence in the parliament from day first. It
created a potential for debates, opinions, comments, and analyses on women's political representation, about the impact of quotas.

| SQA | Comment on the entry of women politician into parliament, through provision of ‘reserved seats’ in 2002, was an important development in the parliamentary history of Pakistan, |

2.4 Gender roles

A gender role is defined as a set of perceived behavioural norms associated particularly with males or females, in a given social group or system. It can be a form of division of labour by gender.

Gender roles vary different cultures impose different expectations upon the men and women who live in that culture. These changes in gender roles affect the home, the workplace, and the school.

Over the past few decades, social scientist has made great strides in accepting and adjusting to new definitions of gender roles. Part of the cause is the increased number of women in the workplace.

With the increased presence of women in the workplace, old attitudes and behaviours have had to change. Men and women are more aware of sexual harassment than previously. Companies are now experimenting with policies that are family-friendly, such as flextime, job sharing, and on-site child care--policies that benefit both men and women.

2.4.1 Where do gender roles come from?

Gender roles are imposed from without, through a variety of social influences. Formed during the socialization phases of childhood and adolescence, gender role issues influence people throughout their lives; conflict can arise when some one does not feel at ease with his or her gender role. The first and one of the strongest influences on a person's perceived gender role is his or her parents. Parents are our first teachers--not only of such basic skills as talking and walking, but also of
attitudes and behaviour. Some parents still hold traditional definitions of maleness and femaleness and what kind of activities is appropriate for each.

Parents start early in treating their baby boys and baby girls differently. Parents also tend to cuddle girls more than they do boys. They are also more likely to allow boys to try new things and activities—such as learning to walk and explore—than the girls; parents tend to fear more for the safety of girls.

Children look to their parents for examples and role models. If a girl sees her mother taking part in physical activities, for example, she will grow up with the idea that it's okay for girls to play sports. Children develop their gender identity (knowing whether they are male or female) by the age of three. As preschoolers, they use some sexual stereotypes to help them differentiate between men and women—for example, to a preschooler, long hair may mean "female" and short hair, "male."

Another influence and reinforcement of gender roles comes from the toys children play with. During their infancy and toddlerhood, children get most of their toys from parents and other family members; their choice of toys supports their own view of gender roles. For example, parents may give their little girl a doll to sleep with, while the boy gets a teddy bear. A grandparent may give a grandson a toy truck but never consider giving the same to a granddaughter. Such gifts set children up early on for the roles they are expected to play.

Nevertheless, parents can and do reinforce sexual stereotypes, whether deliberately or unwittingly. Not wanting to see a daughter fall and get hurt, a mother may forbid her from climbing trees—although her brother is allowed to do so. Clothing manufacturers produce (and parents buy) clothing in gender-neutral shades such as yellow and green, but the traditional blue for boys and pink for girls are still favorites. Even the cultural habit of assigning pink to girls and blue to boys raises a question—what's to become of the boy who genuinely likes the color pink? This question leads us to another group that has strong influence over gender roles: peers.

Peer pressure is a means of reinforcing a culture's traditional gender roles. It can come in the form of taunting or teasing a child who does not fit the traditional gender roles that other children in the peer group have been exposed to, even to the point of excluding that child from group activities.
2.5 Role of media

In modern-age, mass media has assumed the role of a guide in daily life of everybody. It is used as instrument of policy by the Governments and States. Its power, influence and impact know no bounds. The speed of information communication is just flabbergasting. The volume of output of print and electronic media is simply overwhelming. International electronic media brings us latest news of events, and developments instantly. It continuously shapes and reshapes our opinions attitudes and perceptions.

There is a deep, lasting and widespread impact of media on the masses. Being an agent of socio-political, economic and cultural change in our age, media can disrupt a society or can stabilise and strengthen a society. It can lend decisive support to the stability of a country. Until and unless there is awareness among the masses about a policy, programme and actions of the State regarding a problem, there cannot be public participation in the process of socio-economic developments. And it is only an effective media which can bring about and ensure such an awareness in a given country and society.

It is generally admitted that media in Pakistan has, by and large, played a positive role in national affairs and certainly helped in educating the masses about multifarious problems facing the country. However, in view of the current situation and various problems, media must be far more productive and continuously orientate the people about various issues confronting us on national and international fronts. First and foremost, media must help in stabilizing the national institutions and national socio-economic, political and administrative structure by pointing out the flow and appreciating any odd work done by the Government or State institutions and organizations in private sector. The media, in all forms, shape our perception of what it means to be male or female. It is a reflection of the society and more than that, forms and moulds public opinion, reinforces certain traditional representations and helps pave the way for change. It has been noted that, for most parts, media in south Asian countries and globally as
well are a result of litter or no national media codes. Further. Women continue to have limited access and participation in decision-making in the media industries and governing authorities and bodies that oversee formulation and implementation of media policies. Media Policies lagging behind in targeting gender sensitive coverage. In Pakistan, as in the rest of South Asia, it is the media houses that need to undergo this process of sensitization and awareness. The need to strengthen our socio-cultural and ideological foundations was never as great as it is today. There is cultural invasion from the West and Indian TV channels and Cable TV networks. Our values are being attacked and are in danger. Media must build our confidence and faith in our values. As with media in other countries, in Pakistan too, in media sexualized images of women are used to sell anything from soft drink to car. The media also send a message to lower and middle class women to make physical beauty a top priority rather than productive and positive ones. It must create a pride in our glorious past, our culture and our way of living. Pakistan has a tremendous potential and has a status in international community especially it has high stature among the Muslim countries. Pakistan is the seventh atomic power in the world and the only Muslim country, which has achieved this status. This is a matter of great pride and prestige. We have mat beautiful normative and social value structure, which needs to be preserved, promoted and strengthened. Islamic history reveals that there was a galaxy of researchers, intellectual, scientists and literary figures that we seem to have forgotten. Our media can fruitfully project Muslim contribution to the march of human civilization

By creating and building pride in our past, media can stabilise our society. Modern trends in human living and affairs create conflicts and friction in the minds of people. Media is friction reliever can offer plausible and viable explanations to the people regarding any confusions and conflicts. Muslim cultural and intellectual heritage is profoundly rich.

Media must help sustain confidence in our national institutions, and our social structure. Erosion of such confidence in our institutional set-up can be dangerous. All problems and issues such as relating to functioning of our institutional framework have to be explained effectively to the people so that they develop a positive opinion and attitude. At present, we are living in a world, which is
moving too fast. And in the ensuing din and noise masses must be helped by the mass media to see things clearly so that they are not misled.

The prime objective of media must be national stability in all its dimensions. A social and political climate needs to be created in which people could engage-themselves in positive and healthy activities and could contribute to the overall national development. All negative, fissiparous and centripetal tendencies need to be countered and treated. The feelings of despondency, frustration and deviant tendencies need to be neutralised. Only an effective media can do this. Masses be given a hope in future and optimistic attitudes must be nursed and developed. A reasonably correct, positive and healthy approach has to be developed among the masses regarding what is going on around them.

To conclude, media can help stabilise and strengthen the country by playing educational and informative role and by imparting knowledge to the masses as knowledge is power and only a well-informed society can develop a positive approach towards life. As is generally admitted media has become a teacher for society and, has taken over the role of parents as far as children are concerned. By ensuring informative content and news as well as considered views, it can continuously enlighten the masses. If people accept developmental approach and hold clear view on various issues and developments, there will be minimum social and political friction.

Media is in fact, a mirror of society which can remove negative spots by showing its face in this mirror. Thus media can play a diagnostic role in pointing out the negative tendencies and suggest ways and means to counter such tendencies. Media can stabilise or destabilise a society or a country.

What role media can play in strengthening and stabilizing our values as a Muslim state an important issue? The reason is that media is the ultimate weapon in the hands and it must play its desired role. Pakistan is at crossroads and in transition. The society and culture are threatened. Patterns of life are changing because of education and media impact and this change has to be facilitated in a positive manner.

We must be on the guard and must also cope with the world. There are challenges and we need enlightened responses. Media must continue to enlighten us.
Although the media in Pakistan is becoming supportive towards women in their struggle against discrimination and cases of violence against women are reported more frequently, the existing and at times growing shades of bias and insensitivity need to be examined. The role of media in Pakistan has been lethargic in terms of improving the status of women. Pakistan television (PTV) plays have a cross cutting viewer ship, especially among women. However, plays mostly revolve around formula-based story lines, which cast women in either submissive roles or at the other extreme.

2.6 Social movements

Throughout Indian’s history there have been opposition movements to the privileges of social hierarchy, many of them linked with opposition to the subordination of women Amongst our women there are families whose political opposition to cast or class affected there approach to women’s employment.

So the movements opposed to cast and class privilege still maintain there connection with the issue of gender privilege, and help to facilitate women’s emergence from seclusion.

One of the most radical influence of imperialism on the position of women occurred in the resistance movement which developed against it, and in the quitting of India which involved the partition in to India and Pakistan.

The freedom movement was a source of inspiration for many women. The increased awareness of national subordination which came with the freedom movements, it also raised people’s consciousness about women’s dependent position on men. Freedom alliance between the nationalist, the women movement broke down on the personal issue, both before and after the goal of political independence was attained. Both organizations wanted freedom from British rule, but the women also wants freedom from the male dominance, which not all the nationalists were willing to concede. The women obtained a great deal of support for their cause, and achieved. The women movements, having achieved a radical change in the concept of gender relations, from the orthodox religious view of women as lifetime dependants, to the adoption by the secular state of sex equality based on individual rights, went into decline as a force for political change.
2.8 Reading: Joanna Liddle and Rama Joshi (1986) Forces of change in Daughter of Independence, zed books Ltd, 57 Caledonian road U.K.

2.7 Exercise

Q.1 Discuss the factor affecting women changed role?
Q.2 Explain the concept of Gender Roles?
Q.3 How do media affect the process of socialization?
Q.4 Discuss the role of women participation in politics?

2.8 Bibliography

Kinship Family and Marriage
(Trends and Issues)

Written by:
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3.1 Introduction

In this unit we would try to explain the concept of Kinship. Families are widely recognized as the most basic institution within any society. Because of the importance of the family in the human societies it would be helpful for the student to compare the traditional concept of family and the changes within the structure of family due to the social change and economic development. In this unit we will discussed the problems of working mothers.

3.2 Objectives

After studying this unit, it is hoped that you will be able to:

- Explain the concept of Kinship.
- Describe about Marriage and its types.
- Describe the traditional concepts about family.
- Explain the changes and extent of change within family structure.
- Discuss about working mother and the problems they face.

3.3 Kinship

Kinship is a relationship between any entities that share a genealogical origin, through biological, cultural, or historical descent. In anthropology the kinship system includes people related both by descent and marriage, while usage in biology includes descent and mating. Human kinship relations through marriage are commonly called "affinity" in contrast to "descent" (also called "consanguinity"), although the two may overlap in marriages among those of common descent. Kinship is one of the most basic principles for organizing individuals into social groups, roles, categories, and genealogy. Family relations can be represented concretely (mother, brother, grandfather) or abstractly after degrees of relationship. A relationship may have relative purchase (e.g., father is one regarding a child), or reflect an absolute (e.g., status difference between a mother and a childless woman). Many codes of ethics consider the bond of
kinship as creating obligations between the related persons stronger than those between strangers.

| SQA | What is mean by Kinship? |

3.4 Marriage

Since the nineteenth century, complex issues in the study of marriage have involved the productive and reproductive powers of the body. In the late nineteenth and early twentieth centuries, many scholars, such as Lewis Henry Morgan, Sigmund Freud, and James Frazer, viewed evolution in sexuality and family life as a crucial dynamic in the history of human civilization, asserting an evolutionary development from primitive promiscuity and group marriage to modern constraint, monogamy, and patriarchy. In the 1920s and 1930s, the increased practice of fieldwork the extended practical observation of everyday life in societies induced specialists in this ethnographic discipline, such as the anthropologist Bronislaw Malinowski and his students, to abandon the conjectural histories of the evolutionists. Rather, they developed a view of sexual constraint and individual marriage as opposed to promiscuity and group marriage as common elements in many different types of societies. This new method, described in its earliest form as functionalism but modified considerably over time, has become a mainstay of the modern social sciences; it stresses the crucial significance of marriage for many aspects of group structure in all societies, including patterns of descent, residence, alliance, and classification of kin.

Definitions These perspectives share a concern to define marriage, whether as a means to trace the evolutionary development of its different types or as a prelude to the identification of its distinctive functions in society. Many attempts have been made to identify the essential nature of marriage and to list its purposes, a project often as revealing of the observer's assumptions as of the observed practices. Across cultures, the ceremonial and social phenomena conventionally defined as marriage assume myriad forms and serve varied purposes, yet marriage is usually defined as the formal ideological recognition of a sexual relationship between one man and one woman (monogamy); among one man and two or more
women (polygamy: polygyny); or among one woman and two or more men (polygamy: polyandry). Such jural approaches have serious ethnographic limitations, as even the basic conditions of sex between spouses and reproduction of legitimate offspring are not invariably present in relations understood as marriage.

**Recent trends** Two important recent developments in work on marriage have been the feminist critique of jural approaches and the revival of the broad historical and comparative perspective of the late nineteenth century, without its conjectural histories and flawed evolutionist designs. A feminist perspective on marriage has suggested that the stress on rights and duties too narrowly subsumes women's experiences under juridical issues and obscures the reciprocity between husband and wife and the informal power women wield within marriage. These insights have been useful in the analysis, for instance, of the competition for power among male heads of households and co-wives in polygynous marriage systems.

A second recent development in the study of marriage has revived the project of comparative social science as a complement to the ethnographic discipline of fieldwork. Problems of comparison and long-term change in social institutions. A major focus of comparison has been the correlation of marriage practices, patterns of inheritance, and other aspects of social systems, such as divisions of labour and forms of economic production, in the societies of Africa, Asia, and Europe. This comparative method has resulted in appropriately qualified correlations among monogamy, dowry, status endogamy (like marrying like in class terms), and forms of plough agriculture in many Eurasian societies, producing more stratified social systems; and (ii), polygyny, bride wealth, exogamy, and horticulture in African societies, resulting in more open and interrelated social systems.

**3.5 Traditional concept of family**

Families are widely recognized as the "most basic institution within any society, because it is within (families) that citizens are born, sheltered, and begin their socialization" (Ambert 2001, p. 4).
The importance and centrality of family is accepted across cultures. Families both influence and are influenced by the wider societies in which they exist. Families are the building blocks of societies. They perform important functions in providing and nurturing a culture's citizens. The family as a social institution is present in all cultures. Moreover, certain general principles concerning its composition, kinship patterns, and authority patterns are universal.

The term traditional family is actually a catchall phrase referring to typical style of family during the particular time period. The idealized nuclear family of the 1950s is the current 'traditional family' model and it is believed that this system should be maintained. Changes are believed to be threatened. This system opposed, often by law and stereotypes abound the evil of the changes. But in reality, the traditional family has change throughout the history always referring to the family structures typical in different society and cultures at different time period. The concept of traditional family was derived from the ancient Greeks, Romans, Hebrews and Christians. All these societies had strong patriarchal system in which women had few rights but are treated with respect as long as they performed their wifely duties and retained there virtue.

3.5.1 Economic functions

Anthropologists have often supposed that the family in a traditional society forms the primary economic unit. This economic role has gradually diminished in modern times, and in societies like the United States it has become much smaller except in certain sectors such as agriculture and in a few upper class families. In China the family as an economic unit still plays a strong role in the countryside. However, the relations between the economic role of the family, its socio-economic mode of production and cultural values remain highly complex.

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3.6 Changes and extent of change within family structure trends

Contemporary changes in the family and gender relation are viewed negatively. Social problems tend to be blamed on these changes, in particular the shift from a model of the family in which there is a male bread winner and an economically dependent female home-maker.

Same-sex domestic partners also challenge traditional gender roles because it is impossible to divide up household responsibilities if both partners attempt to fill the same gender role. Like all live-in couples, same-sex partners usually do come to some arrangement with regard to household responsibilities. Sometimes these arrangements do assign traditional female responsibilities to one partner and traditional male responsibilities to the other, but non-traditional divisions of labor are also quite common. For instance, cleaning and cooking, traditionally both female responsibilities might be assigned to different people. Some people do adopt the sexual role of bottom or top due to their own sexual identity or for convenience; but this is not universal, and does not necessarily correspond to assignment of household responsibilities.

Family arrangements in the world have become more diverse with no particular household arrangement representing half of the U.S. population.

The diverse data coming from ethnography, history, law and social statistics, establish that the human family is an institution and not a biological fact founded on the natural relationship of consanguinity. The different types of families occur in a wide variety of settings, and their specific functions and meanings depend largely on their relationship to other social institutions. Sociologist has a special interest in the function and status of these forms in stratified (especially caplist) societies.

The term "nuclear family" is commonly used, especially, to refer to conjugal families. Sociologists distinguish between conjugal families (relatively independent of the kindreds of the parents and of other families in general) and nuclear families (which maintain relatively close ties with their kindreds).

The term "extended family" is also common. This term has two distinct meanings. First, it serves as a synonym of "consanguinal family". Second, in societies dominated by the conjugal family, it refers to kindred (an egocentric network of
relatives that extends beyond the domestic group) who do not belong to the conjugal family.

These types refer to ideal or normative structures found in particular societies. Any society will exhibit some variation in the actual composition and conception of families. Much sociological, historical and anthropological research dedicates itself to the understanding of this variation, and of changes in the family form over time. Thus, some speak of the bourgeois family, a family structure arising out of 16th-century and 17th-century European households, in which the family centers on a marriage between a man and woman, with strictly-defined gender-roles. The man typically has responsibility for income and support, the woman for home and family matters.

Philosophers and psychiatrists like Deleuze, Guattari, Laing, Reich, explained that the patriarchal family conceived in the tradition (husband-wife-children isolated from the outside) serves the purpose of perpetuating a propertarian and authoritarian society. The child grows according to the oedipal model, which is typical of the structure of capitalist societies, and he becomes in turn owner of submissive children and protector of the woman.

According to the analysis of Michel Foucault, in the west:

The (conjugal) family organization, precisely to the extent that it was insular and heteromorphic with respect to the other power mechanisms, was used to support the great "maneuvers" employed for the Malthusian control of the birthrate, for the populationist incitements, for the medicalization of sex and the psychiatrization of its nongenital forms.

3.6.1 Contemporary views of the family

In contemporary Europe and the United States, people in academic, political and civil sectors have called attention to single-father-headed households, and families headed by same-sex couples, although academics point out that these forms exist in other societies. Also the term blended family or stepfamily describes families with mixed parents: one or both parents remarried, bringing children of the former family into the new family.
Contemporary society generally views family as a haven from the world, supplying absolute fulfillment. The family is considered to encourage "intimacy, love and trust where individuals may escape the competition of dehumanizing forces in modern society from the rough and tumble industrialized world, and as a place where warmth, tenderness and understanding can be expected from a loving mother and protection from the world can be expected from the father. However, the idea of protection is declining as civil society faces less internal conflict combined with increased civil rights and protection from the state. To many, the ideal of personal family fulfillment has replaced protection as the major role of the family. The family now supplies what is “vitally needed but missing from other social arrangements”.

Social conservatives often express concern over a purported decay of the family and see this as a sign of the crumbling of contemporary society. They feel that the family structures of the past were superior to those today and believe that families were more stable and happier at a time when they did not have to contend with problems such as illegitimate children and divorce. Others dispute this theory, claiming “there is no golden age of the family gleaming at us in the far back historical past”.

3.4 Reading: Lynne Brydon and Sylvia Chant(1989) Gender and urban household pp 134-151 Edward Elgar Publication, England

3.7 Working mothers

Women’s access to jobs may once have been a political issue, but in today’s tough economic climate, working is now a necessity for most mothers. The bulk of families can no longer afford to live on one wage. Despite women’s greater participation in the workforce, most men have yet to increase their share of domestic duties. This means that the majority of working mothers are also responsible for housework and looking after their children.

If a mother works, then childcare has to be arranged. In some cases, childcare costs can eat up much of the mother’s wage. For low-income families, a second wage may actually leave the family in the same or worse financial position than a single wage, simply because the Parenting Allowance is income-tested.
The dual role of mother and worker is extremely hard. Findings include:

- Working mothers feel they take out their stress on their families.
- Close to half of all working mothers would prefer to be full-time mothers, while around one fifth would like to work from home.
- Just four per cent of working mothers would elect to work full-time if they had the choice.
- Nearly eight out of 10 working mothers would quit their jobs if they could.
- Working mothers still perform most of the household chores.
- Full-time mothers and women who work full-time have similar working hours.
- Working mothers work more hours (paid and unpaid) than working fathers.
- Mothers who work part-time have the longest working hours of all.
- Most divorces are initiated by women.
- Even when both parents are working, the responsibility of care for sick children usually falls on the mother.
- Some of the reasons for this include that the father earns a higher wage, his job responsibilities are deemed more important, and employers are more likely to accept a mother staying home to care for sick children than a father.
- Around one in 10 working mothers feel guilty about their childcare arrangements - whatever those arrangements may be - when their child is sick.
- Other common careers of sick children - apart from the mother - include grandmothers, other relatives, the usual child career (such as babysitter or creche) and, lastly, fathers.
- Working mothers want more flexible working hours, parental leave, workplace facilities for children, and more understanding from employers.

Things to remember:

- Working mothers still perform most of the household chores.
• Most divorces are initiated by women.
• Even when both parents are working, the responsibility of care for sick children usually falls on the mother.


3.8 Exercise
Q.1 What are the traditional concepts of family?
Q.2 Discuss with detail about change within family Structure.
Q.3 “Dual role of mother and worker is extremely hard” Explain this statement keeping in mind the problems of working mother.

3.8 Bibliography
Urbanization, Civilization, and Society: The Role of Women

Written By:
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The Role of Movement
4.1 Introduction

The relationship between public and private spheres is one of the key concerns of the modern society. This unit investigates that relationship, especially as manifested in the urban space with its social and psychological significance. Through theoretical and historical examination, it explores how and why the space of human societies is subdivided into public and private sections. It starts with the private, interior space of the mind and moves step by step, through the body, home, neighborhood and the city, outwards to the most public, impersonal spaces, exploring the nature of each realm and their complex, interdependent.

The beginning of industrialization also saw the development of the ideological doctrine of the separate spheres and the related cult of true womenhood. In this unit we will learn about the women changed role in international economies and civilization.

4.2 Objectives

After studying this unit, along with suggested readings, you should be able to:

- Public and Private spaces in the city
- Female migration and employment opportunities in the cities
- The international economies and changing civilization: women role

4.3 Public and Private Spaces in the cities

A public space may be a gathering spot or part of a neighbourhood, downtown, special district, waterfront or other area within the public realm that helps promote social interaction and a sense of community. Possible examples may include such spaces as plazas, town squares, parks, marketplaces, public commons and malls, public greens, piers, special areas within convention centers or grounds, sites within public buildings, lobbies, concourses, or public spaces within private buildings.
As with all categories of Great Places, it is important to identify what sets a space apart from others spaces so as to qualify it for a Great Spaces designation. Public Spaces must be at least 10 years old.

It is important to identify the geographic, demographic, and social characteristics of the public space. Tell us about its location (i.e. urban, suburban, rural, etc.), layout and connectivity; economic, social, and ethnic diversity; and functionality. We also want to know whether a plan or specific planning efforts contributed to or sustained the character of the public space, or if the space formed more organically and not through a formal planning process.

**Public Space Features and Elements**

Does the public space...

- Capitalize on building design, scale, architecture, and proportionality to create interesting visual experiences, vistas, or other qualities?
- Accommodate multiple uses?
- Accommodate multiple users? It is accessible via walking, biking, or public transit?
- Use, protect, and enhance the environment and natural features?
- Public space activities and sociability

**How does the public space...**

- Reflect the community's local character and personality?
- Foster social interaction and create a sense of community and neighbourliness?
- Provide a sense of comfort or safety to people gathering and using the space?
- Encourage use and interaction among a diverse cross section of the public?
4.3.1 The Public/private dichotomy

The idea that human society can be divided into public and private spheres, and that in a free society politics should be kept out of the latter, is central to liberal democratic thought. This also sees the public sphere as one in which the particularities and personal difference of private life can be transcended, and in which all adults are treated as equal citizens under the law, irrespective of their sex, skin colour, physical strength or economic resources.

Some recent feminist writers have argued, however, that the supposedly universal, objective, rational and dispassionate values of the public sphere are in fact based upon qualities traditionally associated with men. Liberal thought contrasts these values and qualities with those found in the private, female world of personal relationships, emotion and subjectivity; it also treats the former as inherently superior. This means that the public/private dichotomy is both gendered and unequal and that, despite modern liberalism’s claim to include women on the same terms as men, the individual, but as man or a women. As a result, a man can be himself in the public sphere, for his sex is treated as an unproblematic norm, but women can only be admitted if they abandon their female identity.

In other word, if women want to gain a public voice, they are expected to speak ‘like men’, rather than as women for ‘womanly’ concerns or forms of expression has been deemed inferior and inadmissible in the public sphere. At a practical level, the result has been that qualities and experiences associated with men, such as a combative debating style and trade union, business or military experience, are seen as political assets; those associated with women, such as conciliatory skills and setting up playgroup or running a home, are not.

As radical feminist have further argued that the public/private distinction ignores the ways in which men’s collective power over women is exercised in private life. As such, it can be seen as a mystifying patriarchal device, designed to conceal oppression and the ways in which the gender division of labour in the home affects both opportunities for political participation and the values and priorities of politicians.

In terms of feminist politics, a rejection of the conventional public/private distinction suggests that resistance to patriarchy can or should involve a range of activities far removed from conventional party politics. This has sometimes been
interpreted to mean that any male/female interaction is political, because it involves members of a dominant and oppressed group, that any women who asserts her interests against a man is engaged in feminist politics. Such an interpretation, however, ignores the shared nature of oppression on which both the theory of patriarchy and the claim that ‘the personal in political’ were originally based, and the consequent need for collective as well as individual forms of resistance. Critics such as Anne Phillips have therefore warned against a retreat into individualistic solutions and total abandonment of the notion of public and private sphere. Phillips agrees that what goes on in the home is important and that feminist activity need not be confined to conventional or formal politics; she does, however, insist that ‘There remains a distinction between the general and the particular, and it is important not to blur this divide’ (Phillips, 1991, pp. 118-19).

Whether or not such public/private, general/particular and personal/political distinctions can or should be made in principle, and, if so, where the line should be drawn, continue to be matters for feminist debate. There is, however, more general feminist agreement that the traditional distinctions are both invalid and detrimental to women, and that the relationship between different spheres of life is not fixed and absolute, but fluid and interactive.

4.4 Female migration and employment opportunities in the cities

Migration is a phenomenon which is associated with industrialization and urbanization whether in the First or Third worlds and relates particularly to spatial differences in employment opportunities. Most migration may be characterized as ‘labour migration’. If industrialization, (which is generally associated with development) takes place, then a steady supply of labour is needed wherever industries are sited. In general, industries have tended to develop where cities have existed for a long time.

4.5 The international economies and changing civilization: women role

The new economy has fundamentally changed the relationship between work and family and has for many professional women redefined their lives. Indeed for many professional women the benefits of a ‘serviced’ home life carries more attraction than domestic work and childcare (Reeves, 2001). The impact of the new economy on workers is that they are highly paid but ‘time starved’ (Perrons, 2004) and this leads them to demand a range of services that are either supplied by the employer or catered for by low paid female migrant workers.

Changes resulting from the economic restructuring caused by the new economy have led to a widening of the earnings gap between those at the top and those at the bottom for both men and women. However the multiplicity of social divisions emerging shows an intersecting pattern of skills, gender and ethnicity. The complexity of social divisions is no longer tied to ethnicity as Perrons (2004, p.221) notes: ‘There are some highly paid female ethnic minority IT and finance workers, and ethnic majority workers living on or below the minimum wage, thus these divisions take multiple form.’

4.5 Reading:

4.6 Exercise

Q.1 Explain the difference between Public and Private Spaces in the city?

Q.2 Write about the female migration and employment opportunities in the cities?

Q.3 How international economies and changing civilization effect professional women?

4.7 Bibliography


Urban Economy and Women Employment

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5.1 Introduction

Everything and almost anything women do is work: housework, child care work, and paid labour market work. Whether visible or invisible, in home or in the labour market, for their families or for their employers, women work. In this unit we are going to describe and explain women’s involvement in urban production, and the issues of gender in urban market. This unit divert on the trends of employment of women in formal and informal sectors. In most of the Third World Cities, women have a very limited range of employment opportunities compared with men, and face severs constraints in overcoming their ‘marginalization’ in the labour market. One major reason for this phenomenon is the fact that they are forced by culture, the state and their families in to spending the great amount of their time in reproductive activities such as domestic labour and child-care. In this unit we will discuss macro and micro credit schemes for women and their impact.

5.2 Objectives

After studying this unit, it is hoped that you will be able to:

- Identify the trends in women employment
- Explain large scale urbanization and employment of women
- Discuss macro and micro credit schemes for women and their impact
- Analyze the employment in formal and informal Sector
- Discuss the issues of gender in the urban market

5.3 Trends in women employment

Employment patterns of men and women have changed over the last 25 years significantly. The proportion of women who were employed has increased over the period. Changing social attitudes and smaller families have contributed to these changes in women’s employment. Greater proportions of women now have higher education qualifications. Education appears to draw women into the
workforce by instilling in them more career oriented attitudes and by enhancing their potential wages in the labour market. Paid work may also provide women with opportunities for social interaction and job satisfaction. However, it is women who continue to carry the greater responsibility for caring and other unpaid work, effectively placing them under increased time pressures. Women's working patterns may impact on their ability to balance work with other responsibilities.

5.4 Macro and micro credit schemes for women and their impact

Micro-credit has been promoted as a tool not only of women's economic empowerment, but also of social and political empowerment. An assumption of micro-credit is that these programmes significantly increase women income, enable women to control that income and also enable them to negotiate improvements in their status within the household. It was assumed that micro-credit would give women assess to support networks that enable them to advance their individual and collective interests at the local as well as macro level.

Since women comprise the majority of the population below the poverty line and are very often in situations of extreme poverty, given the harsh realities of intra-household and social discrimination, macro economic policies and poverty eradication programmes specifically address the needs and problems of such women. The improved implementation of programmes which are already women oriented with special targets for women. Steps taken for mobilization of poor women and convergence of services, by offering them a range of economic and social options, along with necessary support measures to enhance their capabilities.

In order to enhance women's access to credit for consumption and production, the establishment of new and strengthening of existing micro-credit mechanisms and micro-finance institution undertaken so that the outreach of credit is enhanced. Other supportive measures would be taken to ensure adequate flow of credit through extant financial institutions and banks, so that all women below poverty line have easy access to credit.

Women's perspectives included in designing and implementing macro-economic and social policies by institutionalizing their participation in such processes. Their
contribution to socio-economic development as producers and workers should be recognized in the formal and informal sectors (including home based workers) and appropriate policies relating to employment and to her working conditions drawn up. Traditionally women viewed as the main vehicle for improvement of her child welfare, have over time moved from welfare to anti-poverty approach, placing women on training programmes which directly enhance their position in the labour market. However, the main problem with antipoverty project is that many of them built upon the skills women already possess in handicrafts, cooking and so forth, and in this way do a little to break down gender stereotypes. In addition, little cognizance is made of the fact that in order to take full advantage of employment training schemes, urban women also need some compensation in the reproductive sphere. When skills are provided but neither child-care facilities, nor any attempt to mobilize the participation of men in domestic tasks, it is hardly likely that these schemes will benefit women in any major way. Again a situation emerges in which women’s projects do not alter in any substantial way the existing balance of gender roles and relations (Buvinic, 1984). In addition to the above problems the continued tendency to emphasize the practical needs of women in anti-poverty (as in welfare) programmes not only tends to reinforce women’s attachment to their traditional roles, but in so doing also tends to make it difficult for them to discover and formulate their ‘strategic’ needs (Moser and Levy,1986).


5.5 Employment in formal and informal Sector

Women’s participation in urban employment is increasing in many parts of the Third World. There is great variation in the type and scale of so-called urban occupation. Although women are now a major and permanent part of the work force, their situation differs in many ways from that of men.
The ‘formal’ sector of urban employment describes large-scale, ‘modern’ urban enterprises such as factories, offices, public services and registered commercial establishments. Formal sector manufacturing enterprises use imported capital-intensive production methods and are often established with foreign investment and technology. Workers in formal sector firms are generally skilled or semi-skilled, are in theory projected by wage and labour legislation and may have membership in officially recognized trade unions. Earnings in this sector are comparatively high and wages are often fixed and regular (Moser, 1978; Raczynski, 1977; Schaefer, 1976).

The urban ‘informal’ sector, by contrast, is used as a catch-all for economic activities which do not meet the criteria used to define formal sector employment. Informal enterprises are usually small scale, operate with ‘traditional’ labour-intensive production methods and rarely have access to foreign capital. Relatives and friends often form the workforce of these informal establishments. Unionization is rare, and earnings tend to be low and irregular (Bromley, 1982; Gilbert and Gugler, 1982; LACWE, 1980; Moser, 1978). Another important feature of informal sector work is that there is on paid holiday, maternity leave, pension or other social security benefits. Some informal workers may pay voluntary contributions to a health or welfare scheme, but usually their earnings are not sufficiently reliable to allow them to commit themselves to regular repayments. Aside from family businesses, other types of informal activity include self-employment, casual work, and long craft or trade apprenticeships. Most types of informal employment operate on the margins of the law, with differing degrees of ‘illegality’ ranging from working without a license, to non-payment of taxes, and sometimes to outright criminal offences such as extortion. This finding led Keith Hart (1973) to subdivide the informal sector into two further sectors, the first including ‘informal legal’ activities such as small-scale commerce and personal services, the second comprising ‘illegal’ activities such as petty theft and prostitution.

Having perhaps given the impression that informal work is substantially ‘inferior’ to that of the formal sector in terms of security, working conditions and remuneration, it is important to note that ‘formal’ employment is not always a desirable alternative.
On the other hand, should it be assumed that informal sector work is necessarily easier to obtain. The formal sector often depends both directly and indirectly on the existence of the informal sector for sources of labour, goods and retail distribution, and therefore the two are very much interrelated (Birkbeck, 1979; Moser, 1978; Raczyński, 1977). However, while recognizing that there are obvious linkages between various scales of urban production, it is still useful to refer to the description ‘formal’ and ‘informal’ activities in terms of the general kinds of conditions under which different sections of the urban labour force operate. As a rule, women tend to be confined to the informal sector, not only because of discrimination in formal sector recruitment, but also because they have to find ways to balance their involvement in income-generation with domestic labour and child care (Peil, 1975). Nevertheless, the female component of formal workforce is by no means negligible.

Urban women’s social and economic isolation and dependence on man is the theme that is often repeated in literature. With the passage of time these authors argued correctly that for urban poor these were difficult time that had placed new burden on women to engage in small businesses. Although it is true that women had born with more responsibility for feeding their families than they did in the past. Their involvement in income generating activities also have given them greater control and autonomy within the household.

Informal organization refers to the relationship between people in an organization based on personal attitudes, emotion, prejudices, likes and dislikes, etc. These relations are not developed according to procedures and regulations laid down in the formal organization.

A formal organization refers to the structure of well defined jobs, each bearing a definite measure of authority, responsibility and accountability. Thus, a formal organization is created through the co-ordination of efforts of various individuals. Every member is responsible for the performance of a specified task assigned to him on the basis of authority, responsibility and relationship in an organization.
5.6 Issues of gender in the urban market

In most areas of the world, women's participation in the remunerated labour has always been lower than that of man, mainly because of their great share of reproductive work, particularly domestic labour and child-care. This fundamental aspect of the sexual division of labour has obviously meant that women are far less free than man to engage in wage-earning activity.

If we consider gender and production in third world cities production being defined here as activities which directly generate income such as wage work and self employment. In the reading Gender and Urban Production, The discussion concentrates on two main issues. First, we look at the evidence for men's and women's participation in the urban workforce over time and examine their involvement in various branches of economic activities in different parts of the world.


5.7 Exercise

Q.1 What are the trends in women employment?

Q.2 Discuss large scale urbanization and employment of women

Q.3 Explain macro and micro credit schemes for women and their impact on the lives of women.

Q.4 Write about employment of women in formal and informal Sector.

Q.5 What is the issues of gender in the urban market?
5.8 Bibliography


Peil, Margaret (1975) Female Roles in West African Towns’. In Jack Goody (ed.) Changing Social Structure in Ghana. International African Institute, London,
Status of Women in Working Life and Employment

Written by: Atifa Durrani

Reviewed by: Dr. Waheed Choudry
6.1 Introduction

One of the most striking phenomena of recent times has been the increasing proportion of women in the labour force, enabling women in many regions to use their potential in the labour market and to achieve economic independence. One of the well-known economic trends of the past several decades is an increase in women's labour force participation. Although the trend is well established, there is no consensus as to its causes or consequences. With regard to causes, some argue that constraints such as low male earnings have propelled women into the marketplace, while others highlight expanding opportunities for women. This unit talks about the participation of women in employment with reference to current trends in occupational structure. Employment of women in different fields is influenced by societal attitudes, values and traditions prevailing in the society. Lastly, this unit will discuss those aspects which shape men and women attitudes toward women's work/jobs in the contemporary societies.

6.2 Objectives

After reading this unit, you would be able to:

1. Explain the existing occupational status of women employment
2. Define the socially acceptable work for women in the society
3. Identify the factors which influence men attitude towards women jobs

6.3 Current occupational structure of women employment

At the beginning of the twentieth century, it was considered that women would orientate to a domestic role, women were to dedicate their lives to bearing and nursing children. Women were dependant on men for money and support; they
faced discrimination at work and education as many opportunities excluded to them.

The women movement has challenged the stereotype that "a woman's place is in the home," and many women now look beyond the archetypical housewife/mother role as their main role in life. In the last fifty years, the labour market has changed dramatically; women have obtained job opportunities that were previously denied to them. Recent analyses of gender employment patterns suggest that occupational differences between men and women are a persistent presence of global labour market.

Generally, traditional blue-collar occupations such as operatives and craft continue to be male dominated, while women remain concentrated in service and clerical occupations. Other occupations, such as managerial, professional and technical, and sales appear to be distributed almost evenly by gender. For women, the most popular occupation is teaching (a traditionally female-dominated occupation) for men, the most popular occupations are production and craft, professional and technical, and managerial.

Forty years ago, women professionals were nurses, teachers, entertainers, and homemakers. Few women were doctors, lawyers, politicians, or reporters. During and after World War II, women were needed to work in factory jobs and many jobs that were previously done by men. After the war ended, many women wanted to keep working. Women have gradually entered the male dominated jobs of policemen, doctors, researchers, lawyers, politicians, news journalists and military. There was a great deal of male resistance to this process which is still evolving. Women are still not as respected or well paid as men in numerous careers. Also even professional women shoulder the main burden of two jobs-home and career. Women still have to contend with sexual harassment, belittling, and low expectations from male superiors. It is a long process.

Substantial differences in occupational employment by gender still remain. The degree of these differences varies according to several factors, such as educational attainment and age. The differences in employment distributions of women and men within occupations have been, and continue to be, a prominent feature of the labour market. The advances of the women's movement, the enactment of laws
prohibiting sex discrimination, increases in female enrollment in higher education and professional schools, the steady increase in women's labour force participation, and reductions in gender stereotyping in both education and employment all contributed to this trend. Women continued to make inroads into male-dominated occupations, although the pace of change is slow.

SAQ: What was the basic challenge of women movement?

For further information read the following material:


6.4 Socially acceptable work for women

The ability to work is the poor’s main asset in developing countries. Work provides individuals with income to meet material needs, reduces social isolation, and provides a sense of dignity and self-worth. Labour markets contribute to poverty reduction and to development through the creation of more and better jobs. In each country, the right combination of labor market regulations and labour market policies should help workers manage risks, foster the investment in human capital and help coping with poor working conditions. This is especially important for women, who make up the majority of the world’s poor and who often experience greater barriers to their effective participation in the labour market.

In Pakistan, for the last thirty years phenomenon has emerged in rural and urban Pakistan that has started to significantly change the gendered structure of the labour market. Women have increasingly entered the office sector and have started to work in middle level occupations that were regarded as exclusively male professions only few years ago. They work as secretaries, receptionist, and telephone operators, as drafts women designers, and computer operators. These
women still constitute a very small minority among the male workers as well as among the women working in other professions. Such a move from the “female jobs” i.e. teaching and medicine has also resulted in pronounced effects on the social status of the working women.

In Pakistani society working women have initiated willingly or unwillingly a process of desegregation of the lives of men and women, which has started at the work place, but which might also influence the whole social and gender order of society. Furthermore the entry of women into the labour market has fundamentally changed the status of these women, and it has changed existing societal concepts of and expectations towards working women concerning their way of life, planning career choices and their status in family as well as in the society.

In Pakistan, as a strong patriarchal society, this phenomenon of women entering the labour market is particularly interesting against the background of the norms of the purdah - which include female seclusion, and absence of concepts for social interaction between male and female - that pervade the social and gender order of society. The process of Islamization which started during the early 80s too has rather strengthened the segregation process, instead of providing concepts of mixed places.

Due to the strong gender segregation in everyday life, the formal labour force participation rate in Pakistan has always been very low and working women have remained heavily concentrated in few female professions, for example, doctors and teachers which are compatible with gender segregation and which are therefore regarded as respectable. But female employment in the office sector requires mingling of the sexes - through contact with male colleagues and through dealing with the public, and office jobs are therefore traditionally perceived as inappropriate and disgraceful for women.
6.5 Male attitude towards women employment

Sex-role perceptions and attitudes towards working women are influenced by the cultural norms of gender equality which determine the position of women in society and their educational and economic status.

With the development of economic integration and globalization in the world, more and more women are entering the job market in many countries. The factors that drive women into the workforce include economic conditions, a sense of devaluation of the domestic role, and a desire of self-fulfillment. This is a result of differences in cultural traditions, social systems, economic systems, and women's conditions.

The bottom line of all these problems lies in our perceptions and stereotyping to the gender roles that is derived from our culture and more specifically customs and traditions. Certain perceptions affecting women’s economic participation were researched by interviewing different people representing both genders. Of course, discussions of gender differences of any sort can only be statements about averages; it is clear that there are women who thrive in competitive environments and men who do not. Furthermore, attitudes toward competition may be ingrained or results of factors like social stereotyping.

Differences in attitude towards women's employment frequently were based on the conditions of work. In a study of attitudes toward women and work, Jordanian sociologist Mohammad Barhoum (1980) found that resistance was least to women working in traditionally female occupations such as teaching, nursing, and secretarial work. He believed the change in attitude resulted from increased educational opportunities for girls and their parents' realization that education was as important for girls as for boys, especially in the event of widowhood or
divorce. The erosion of male wages, no longer adequate to support a family, had also been a prominent factor in legitimizing female employment. (http://en.wikipedia.org/wiki/Women_in_Jordan).

SAQ: What were the economic factors that led to women into employment?

For more information read the following:

| 6.3 | Religion, Attitudes towards Working Mothers and Wives’ Full-time Employment. Evidence for Austria, Germany, Italy, the UK, and the USA, Österreichisches Institute für Familienforschung, Austrian Institute for Family Studies. |

6.6 Exercise

Q.1. Describe the major trends in women employment.

Q.2. Discuss the main factors which influence women employment trends in contemporary societies.

Q.3. Explain the causes why sex segregation at work places occurs?

Q.4. Describe the reasons for men's particular attitude towards women employment.
Urban Cultures and Women

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7.1 Introduction

This unit talks about the role of working women in urban environment and how they cope with the issues which they face in urban and working environment. It also deals with the grave issue if poverty in relation the women who work in different formal and informal sectors. Women living in urban settlements /urban poverty face various challenges. Their daily challenges may include limited access to employment opportunities and income, inadequate and insecure housing and services, violent and unhealthy environments, little or no social protection mechanisms, and limited access to adequate health and education opportunities. (World Bank, 2007). An attempt has been made to high light the importance of technology for women who are working out side their homes.

After reading this unit, you will be able to:

- Describe the urban poverty and its impact on women
- Explore the role of working women in working environment
- Investigate the importance of technology and its relation to women employment.

7.3 Working women and urban environment

According to The State of the World Population Report, 2001 “urbanization offers a series of risks and opportunities to women. Urban growth and poverty produces new environmental threats that increase health risks. Again, those most exposed are women and their children, the very poor in urban areas, for example those who live on and off garbage dumps, are arguably the most deprived on the planet in human as well as economic terms.”

Economic globalization has resulted in the deeper integration of production, trade and finance. In order to remain competitive in the global market place, businesses in many countries have capitalized on women as a source of labour willing to work in poor working conditions for low wages. Thus we see the phenomenon of more women joining the labour force but for the most part in unskilled, labour intensive and poorly paid jobs. This situation is made worse by the burden of household, childcare and domestic responsibilities. In order to cope with the twin burden of domestic responsibilities and the need for paid work, many women have been forced to take on temporary, part-time, casual and home-based work.
Women’s quality of life is directly related to the strength of the economy and the conditions in which they live and work.

Despite many improvements in women’s economic status over the last 40 years, employment discrimination and unfairness in the workplace are still a fact of life for too many women. It is important to ensure equal employment opportunity and fair workplaces for all and especially for women.

Although today’s cities are dependent on the labour of its women, women are denied access to credit and resources income generation and entrepreneurial opportunities. Women also continue to be viewed in a stereotypical role of the consumer in cities. The cities of the world have, for the most part, ignored issues like the empowerment of women and the specific needs of women. Many cities continue to be male dominated and female unfriendly. Public transport remains intimidating to women in many parts of the world. Few cities in the world have addressed issues like provision of nurseries and crèches, let alone basic amenities like conveniently located and usable toilet facilities for women.

Nonetheless, city life offers poor people more hope for a better life than just about any other place. In the city, they have greater access to resources to transform their situations, however marginally. With innovation, family support, and luck, the poor can eke out a living on the fringes of the urban landscape and its economy.

For further information read the following material:

| 7.1 | (Plz go to unit 5 for reading this material which is mentioned there as 5.5) |

**7.4 Working women and poverty**

More than one billion in the world today, the great majority of whom are women, live in unacceptable conditions of poverty, mostly in the developing countries.
Poverty has various causes, including structural ones. Poverty is a complex, multidimensional problem, with origins in both the national and international domains (Women Watch 2005).

For poor women poverty is more than a lack of income and employment, it extends to neglected living conditions, risks to life and health from poor sanitation, water and air pollution, crime, violence, insecurity (e.g. slum), traffic accidents and natural disasters. It is a fact that working class women have borne the impact of war, dislocation, forced migration and poverty. Imperialist globalization has pushed women around the world into the sex trade, and exploited our cheap labour. They are the unpaid labour force, taking care of children, cooking and cleaning. Welfare reform and cuts to social services and workers rights attack the most marginalized of most of the societies. These are the people who already hit hardest by racist, sexist and anti-immigrant policies. War brings women death, displacement, rape, and prostitution.

Generally, more women are working jobs outside the home today than in the past. Yet, even though more women are working, they have not achieved equality with their male counterparts in wages, working conditions or benefits.

Working women disproportionately suffer poverty and discrimination. Poverty, food insecurity, and malnutrition tend to be viewed as rural problems, with relatively little attention paid to these problems in cities. But rapid urban growth and an increase in urban poverty have forced policymakers, program planners, and development practitioners to take another look at these problems in urban areas. Because of rural / urban differences, lessons learned in rural areas may not be applicable to policy in cities. Urban life affects all the major determinants of food security. Urban livelihoods are characterized by a dependence on cash incomes, often earned in the informal sector. A high proportion of women are in the informal workforce, balancing their roles as homemakers, mothers, and income earners. Child care responsibilities, combined with women’s lower education and skill levels may force women into informal sector work, or into jobs in which they can work at home. Human settlements are the physical spaces where women, their families and their communities live and work. Women’s aspirations for themselves and the lives of their children, families, neighborhoods and communities are articulated in terms of changes they would like to see in their settlements - whether these changes are in the form of secure
housing, food security, health-care facilities, schools, safe transport, childcare, clean water supply or sanitation.” (CSD12 Discussion Paper Women Major Group, 2003).

Along with the risks, however, urbanization also brings new opportunities. City life also offers women a broader range of choices for education, health care, and employment. Freedom from the social and gender hierarchies of rural communities may also open up chances to go to school, college or university, to acquire marketable skills and to choose whether, when and whom to marry. Urban women are more likely than their rural counterparts to be able to decide when, if and how many children to bear, both because of changing gender relations and because they have easier access to education, reproductive health information and services. For poor women, urbanization often means less physical labour to find fuel, food and water in comparison to rural settings.

SAQ: What poverty meant for poor women?

For further information read the following material:


7.5 Working women and technology

Technology is neither good nor bad, but it is critically important to investigate how technical power and knowledge operate in contemporary society. The relationship between women and technology is not obvious as it used to be with men. Firstly, it may be because technical know-how as a form of knowledge is so strongly male-identified, secondly, in this era the acquisition of (or claim to) expertise provides access to power and draw attention to the exclusion of women from power, thirdly as historically women were to be "served" by technological gadgets.

It is imperative to know how society shapes technologies and how technologies, once implanted, shape societies. It is crucial to know how technological artifacts
have been used to engender women in very specific ways, and in turn how women have tried to reshape technologies for their own uses.

Prabhu (1998) a renowned sociologist, asserts that technology can be empowering to women when it makes their daily lives easier, reduces their workloads, challenges stereotypical gender roles, and enables women to participate in work usually performed by their male counterparts. Using a gender perspective helps us to recognize that technology is not gender neutral and that it has the potential to challenge power relations.

Prabhu in her book says that texts instruct readers to be aware of women’s different experiences with technology. She explains readers to acknowledge that women are not a homogeneous entity and that technology and gender are diverse. When discussing technology, it is important to provide a context. Women’s use of technology depends on their social, political, cultural, economic, geographical, and historical circumstances. An aspect of technology that should be considered is the economic power to own it. The mere availability of technology does not establish equality. Technological changes in the workplace produce both positive and negative outcomes. As the case of India demonstrates, technology does not need to be highly complicated for it to create positive change.

SAQ: Why it is important to contextualize technology before adopting it?

For more information read the following:


7.6 Exercise

Q.1. Explain the major issue of women living in urban settlements?

Q.2. Describe the major issues discussed by Sylvia Chant in her article Gender and Urban Production?

Q.3. Describe how urbanization and urban poverty is interlinked? Discuss their impact on Gender?
Q.4. Describe the importance of technology for employed women. How technology is benefiting women?

7.7 Bibliography


Issues of Women Living in Urban Slums

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8.1 Introduction

This unit explores and highlights the lives of women who live in the urban setting with special reference to the issues they face living in slums. Attempt has been made to introduce concept of slums in relation to the lives of the women living there. There are many environmental, economic, social and psychological issues which influence women physical and emotional lives. Lastly, we will explore the issue of urban crimes and violence which effect considerably to women living in slums.

8.2 Objectives

After reading the unit, you will able to:

1. Describe lives of women living in urban slums
2. Explore the nature of urban crimes and violence

8.3 What is an urban slum?

A slum is an urban settlement of makeshift houses with few or no basic services and crowded, unhealthy living conditions. Usually slums are inhabited by people who can not afford to live anywhere else. They are often found on the outskirts of cities or in dangerous areas where no one else wants to live. About one billion people live in slums worldwide-many for their whole lives. They are generally neglected by governments and residents often have few of the rights of other citizens. But slum dwellers can, and are fighting back to gain basic rights and opportunities. Sometimes all it takes is a few resources and skills training.

Global Report on Human Settlements (2003) asserts that much can and must be done to improve the lives of the nearly one billion people. The report argues that the number of slum dwellers is growing and will continue to increase unless there is serious and concerted action by all relevant stakeholders. The governments, international aid agencies, and NGOs involved in facing the slum challenge must come forward with clarity i.e. what slums really are, why they exist, and in fact, why the number of people living in such places is projected to double by 2030.
Since it first appeared in the 1820s, the word slum has been used to identify the poorest quality housing, and the most unsanitary conditions; a refuge for marginal activities including crime, 'vice' and drug abuse; a likely source for many epidemics that ravaged urban areas; a place apart from all that was decent and wholesome. Today, the catch-all term "slum" is loose and deprecatory. It has many connotations and meanings and is seldom used by the more sensitive, politically correct, and academically rigorous. But in developing countries, the word lacks the pejorative and divisive original connotation, and simply refers to lower quality or informal housing.

The term "slum" is used in the report to describe a wide range of low-income settlements and poor human living conditions. A simple definition of a slum would be "a heavily populated urban area characterized by substandard housing and squalor". This straightforward description reflects the essential physical and social features of slums, but more meat needs to be put on these bones.

Slums in the traditional sense are housing areas that were once respectable – even desirable – but which deteriorated after the original dwellers moved on to new and better parts of the city. The condition of the old homes declined as they were progressively subdivided and rented out to lower income people.

Today, slums have come to include the vast informal settlements that are quickly becoming the most visible manifestation of urban poverty in developing world cities. Such settlements are known by many different names and are characterized by a variety of tenure arrangements. In all cases, however, the buildings found there vary from the simplest shack to permanent and sometimes surprisingly well-maintained structures, but what most slums share in common is a lack of clean water, electricity, sanitation and other basic services.

Slums are the outcome of both push and pull factors of rural and urban centers. Slum is a well pervasive phenomenon across the developing countries. Slums are natural outgrowth of unequal unjust social system but cannot be completely separated from urban way of life. Slum cater to the need of the urban and industrial centre for its full flowering living under abject poverty, unhygienic and unsafe sanitary conditions, devoid of basic amenities of life. The real builders and sustainer of the city without whom the city just can not thrive are buffeted with
multifarious sub-human conditions; accept it as their way of life. Hence a humble attempt is made in this book in analyzing the minute details of the problems of the slum dwellers to help facilitate the policy makers to have appropriate strategies for amelioration of the same and hopes to maintain the slums as an integral part of urban life in its reality.”

According to Elliott (2003) an urban sociologist slums are not “the problem.” Rather, they are the spatial manifestations of urban poverty, social exclusion, and inappropriate government policies. Indeed, slum settlements represent an active, grassroots attempt by the desperately poor to take care of themselves. The key to lasting improvements in the lives of slum dwellers globally is to end the divided city in which the rich live in isolated splendour next to-but works apart from-the poverty that surrounds them. Slum dwellers need help in making the transition from inhabitants of precarious urban settlements to citizens with full human rights and civic responsibilities. This transition will be abetted by adoption of the following principles: (1) fight poverty without fighting the poor; (2) fight squatting, not squatters, through improved capacity in urban physical planning; and (3) recognize the importance of gender as an explicit consideration in all slum improvement strategies, plans, programs, and activities.

8.3.1 Why do slums exist?

However slums are defined, the question remains “why do they exist?” Slums come about because of, and are perpetuated by, a number of forces. Among these are rapid rural-to-urban migration, increasing urban poverty and inequality, insecure tenure, and globalization – all contributed to the creation and continuation of slums.

Rapid rural-urban migration – Since 1950, the proportion of people working in developing country agriculture has declined by 20 to 30 per cent. The immigrant urban poor have largely moved from the countryside to the cities voluntarily, in order to exploit actual or perceived economic opportunities. Opportunities manifest in part, due to the growing urban informal sector, which is most spectacularly visible in the many growing and large-sale informal and squatter settlements in urban centers. In many cities the informal sector accounts for as
much as 60 per cent of employment of the urban population and may well serve the needs of an equally high proportion of citizens through the provision of goods and services.

In Sub-Saharan Africa, 78 per cent of non-agricultural employment is in the informal sector making up 42 per cent of GDP. More than 90 per cent of the additional jobs in urban areas that will be created in the next decade will be in small-scale enterprises in the informal sector. All this is taking place during a period when the formal urban labour market is barely rising or even shrinking in most developing countries. The resulting explosive growth in the informal sector has been accompanied by poverty and the rapid growth of slums.

Political conflict also drives urban migration, not only within countries, but across borders as well. In Angola and Mozambique, urbanization has been driven largely by civil conflict which forced many rural residents to flee to relatively safe urban areas. About 4.5 million Mozambicans were displaced to urban areas during the 1980s.

UN-Habitat's projections show that by 2030, Africa will cease to be a rural continent, as more than half of its population will be in cities in towns – this in a matter of one generation.

But spiraling rural to urban migration is not limited to Africa alone. Over the last 40 years, Latin America has experienced such a rapid rate of urbanization that today, 75 per cent of the population lives in urban areas. Asia, which is home to 80 per cent of humanity, is also urbanizing and currently 36 per cent of Asians live in cities. Some of the world's largest cities, such as Mumbai, Calcutta and Bangkok, have over 10 million people and between one third and one-half of them live in slums.

The rapidity and enormous volume of this rural-to-urban migration intensifies slum formation. City planning and management systems are unable to adequately cope with the massive population influx.

While there are no reliable global estimates of urban poverty, it is generally presumed that there is currently less poverty in urban areas than in rural areas. However, the rate of growth of the world's urban population living in poverty is now considerably higher than that in rural areas. Urban poverty has been increasing in most developing countries subjected to structural adjustment
programmes – programmes that often have had a negative impact on urban economic growth and formal employment opportunities. The absolute number of poor and undernourished in urban areas is increasing, as is the share of urban areas in overall poverty and malnutrition. In general, the locus of poverty is moving to cities, a process now recognized as the “urbanization of poverty”.

8.4 The Women in slums

In the developing world, women come to the cities from the countryside for many reasons, but always, they come expecting a better life. They come because they can no longer earn a living in their village, or they have lost their homes, or worse, their families. Yet what these women often find is a life of drudgery and dire poverty, increased vulnerability to violent crime, and limited employment opportunities – a life devoid of hope for improvement.

According to Global Report on Human Settlements (2003) most of the migrant women end up living in urban slums, the victims of a phenomenon now know as the “feminization of urban poverty”.

According to the report (2003) in a rapidly urbanizing world, women suffer most. Each and every day in the developing world, 24,000 people die from starvation and, weakened by widespread malnutrition, from a host of preventable diseases. Most of these people are poor and live in slums – and most are women. In slums and shanty settlements all over the world, it is women who bear the burden of raising children under the most difficult conditions. It is women who walk miles every day to get clean water – an average of 3 kms – carrying on their heads an average of 20 kilos (about 45 pounds) of water every day. It is women who are constantly under threat of eviction, having insecure home for themselves and their families. It is women who endure the indignities and dangers of unhygienic toilets, shared by hundreds; women who are the most vulnerable to crime and violence; women who are inordinately affected by the HIV/AIDS pandemic, as both victims and caregivers.

The new UN-HABITAT (2003) report has identified women, children, widow, and female-headed households as the most vulnerable groups among the poor. Housing is sub-standard in slums and informal urban settlements and it is they who suffer most form environmental degradation and lack of essential services.
Especially important is the large number of women-headed households found in urban areas, mainly in slums. In urban African slums, for example, women preside over 30% or more of all households. These women must take care of their children and run their households, making them generally less mobile than men. They are also usually less educated than men and these realities combine to limit their income-earning opportunities. As a result, women-headed households generally suffer more from poverty, malnutrition and disease. Because of their lower incomes, women have narrower housing choices and are usually excluded from holding title to land, either through legal means or cultural traditions. It is still common practice in sub-Saharan Africa, for example, to require a male signatory on any property deal that might be made by a woman has severely restricting the ability of poor women to establish them economically (www.unhabitat.org)

SAQ: What is meant by Feminization of Poverty?

For more information read the following materials:

| 8.1 | The Importance of “Urban” in Urban Health: A Report from the Global Urban Summit by Elliott D. Sclar and Nicole Volavka-Close, paper presented as a keynote address at the 6th International Conference on Urban Health in Baltimore, MD, November 1, 2007. |

8.5 Urban crimes and violence

Developing countries have shown increased rates of urban crime and youth crime. Being exposed to violence within poor families often results in an increase of street children. It is envisaged that violence will continue to grow in the urban areas of most developing countries, with violent crime accounting for 25 to 30
percent of all crimes. In the cities of the South, crimes of violence almost equal crimes against property. In countries in transition, particularly in Eastern Europe, corruption and organized crime have recently threatened socioeconomic progress.

Globally, the degree of urban violence has intensified. Violence and fear threaten the quality of life in society, good governance, and sustainable development of communities, economic development and the social and political life of cities. Women especially are affected by violence, often in the form of physical and sexual abuse as well as harassment, frequently in their own homes.

It is thought that in our cities the highest delinquency and crime rates are in the slum areas, for perfectly understandable reasons. Here are the poorest housing conditions, the largest families, the smallest incomes, the worst health problems, and the largest number of homes with parents who have themselves been in trouble with the law, and the least supervision over children.

Boys and girls whose homes are overcrowded and have no recreational facilities have little choice except to play in the streets and alleys. Gangs are formed, and it is easy for their members to drift into petty thievery or worse forms of misconduct. Youngsters learn about the evil side of life too early. Often the neighborhood toughs and gangsters become their heroes. It cannot be emphasized too strongly than in spite of these temptations; the vast majority of slum children grow up to be decent, law-abiding citizens. It must likewise be admitted that criminals do occur among all classes of society and that neither wealth, nor careful upbringing, nor high intelligence is a sure guarantee against criminality.

Nevertheless statistics prove that the majority of our professional and habitual criminals got their start in some city slum. The reason children of foreign-born parents and children of American Negroes have such high delinquency and crime rates is that a large proportion of them have been compelled by economic or other causes to grow up under slum conditions.

The research literature on urban crime is generally of two types. There are studies that compare cities, seeking to understand why some have higher crime rates than others. And there are studies that focus on explaining variations in crime levels within cities. However, both types of studies use similar theories and focus on the same social forces to understand their observations. The primary theories used to study urban crime are social disorganization, subculture, and conflict theories.
Researchers in this area believe that characteristics such as these are likely to lead to high levels of social disorganization, which in turn increases the likelihood of crime and criminal violence. In general terms, social disorganization refers to the inability of a community structure to mobilize the common values of its residents to maintain effective social controls.

Sub-cultural theories to explain urban crime are of two types-subculture of violence and subculture of poverty. Common to both types is the belief that certain groups carry sets of norms and values that make them more likely to engage in crime. The subculture of violence holds that high rates of violence result from a culture where criminality in general and violence in particular, are more acceptable forms of behaviour. Carriers of a subculture of violence are quicker to resort to violence than others. Situations that normally might simply anger others could provoke violence by those carrying subculture of violence values. In the formulation of these ideas, sub-cultural theorists claim that social institutions themselves contribute to the development and persistence of a subculture conducive to criminality and violence. For example, the disintegration of particular institutions (i.e., churches, families, and schools) denies certain populations (and in particular, minorities) the opportunity to learn conventional norms and values. The result of such processes is that certain groups are more likely to use violence in their day-to-day encounters, and violence is seen as an acceptable means to solving disputes.


For more detail read the following material:

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8.6 Bibliography


   84407-037-9.


8.7 Exercise

Q.1. Define slums and explain the factors which affect the lives of women living in slums.

Q.2. Explore the link between urban crime and women. Why women in slum are affected by the violence prevailing in slums?

Q.3. Discuss in detail what are the major arguments of Caroline Moser in her article “Environment and Urbanization-An Introductory Road Map”.
Urban Governance: Why Gender Matters?

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9.1 Introduction
Considering the complexity surrounding the issue of measuring good governance it may be emphasized that there is a need to share and agree upon the most important principles of good governance, democratization and human rights which are: participation, fairness, equity, accountability, transparency and efficiency. For the avoidance of doubt such principles should include each: gender equality, and the avoidance of discrimination on any grounds such as race, colour, sex, language, religion, ethnicity, political or other opinion, birth or other status.

This course explores the concept of (good) governance and how governance is important to gender. There are certain indicators after getting familiarize with these two basic concepts, you will get to know about the urban governance and how gender matters in good governance.

This course also explores those indicators of governance with gender sensitive approach. This means that a governance indicator is a measure that points out something about the state of governance in a country. Governance indicators are usually narrowed down to measure more specific areas of governance such as electoral systems, corruption, human rights, public service delivery, civil society, and gender equality (UNDP report, 2002). Finally we will analyze the role of women in local government in general and in Pakistani context.

9.2 Objectives
After reading this unit, you will be able to:

1. Understand the concept of governance, good governance and indicators of governance.
2. Explain the importance of gender in governance
3. Describe the role of gender in governance with particular reference to South Asia.

9.3 What is governance?
Good governance is the exercise of authority with the participation, interest and livelihoods of the governed as the driving force (Kauzya, 1997). The concept of
governance is complex and controversial. There are some common points too. First, governance is not government. Governance as a concept recognizes that power exists inside and outside the formal authority and institutions of government. Many definitions of governance include three principle groups of actors: government, the private sector and civil society. Second, governance emphasizes 'processes. It recognizes that decisions are made based on complex relationships between many actors with different priorities. It is the reconciliation of these competing priorities that is at the heart of the concept of governance.

According to UN-HABITAT definition of the urban governance:

Urban governance is the sum of the many ways individuals and institutions, public and private, plan and manage the common affairs of the city. It is a continuing process through which conflicting or diverse interests may be accommodated and cooperative action can be taken. It includes formal institutions as well as informal arrangements and the social capital of citizens.

UN-HABITAT describes the definition of good urban governance as:

Urban governance is inextricably linked to the welfare of the citizenry. Good urban governance must enable women and men to access the benefits of urban citizenship. Good urban governance, based on the principle of urban citizenship, affirms that no man, woman or child can be denied access to the necessities of urban life, including adequate shelter, security of tenure, safe water, sanitation, a clean environment, health, education and nutrition, employment and public safety and mobility. Through good urban governance, citizens are provided with the platform which will allow them to use their talents to the full to improve their social and economic conditions.
9.3.1 Gender sensitive indicators of good governance

In simple words, an indicator is a measure that helps 'answer the question of how much, or whether, progress is being made towards a certain objective'. Indicators can be used at the highest policy levels to measure progress towards a general goal, such as growth with equity. At a second level, indicators are also commonly used to measure progress towards organizational objectives, such as greater diversity in the work force. At a third level, indicators can be used to measure daily activities through which organizations can attain their objectives, such as the attendance rate of staff. The core components of governance — transparency in decision-making, access to information, accountability of both public and private sectors through mechanisms such as a free press and freedom of expression, efficiency and effectiveness of public administration, popular participation through democratic institutions, and the rule of law based on universally recognized principles of human rights — are important indicators.

For further information read the following article:

| 9.1 | Gender-Sensitive and Pro-poor Indicators of Good Governance
| Lorraine Corner, Paper prepared for the UNDP Governance Indicators Project, Oslo Governance Centre.(2005) |

9.4 Urban Governance: Why gender matters

The reading which is recommended explores gender issues as they relate to participation in urban governance, government responsibility and civic engagement. It advocates an increase in women’s participation in the aspect of human development, as well as the fostering of gender awareness and gender competence among both women and men in the political arena.

For detail read the following material:

| 9.2 | Jo. Beall, Publication Year.1996 Publisher: UNDP (Gender in Development Monograph Series |
9.5 Urban governance in South Asia

South Asia cities suffer from governance structures that remain opposed to radical change and continue to follow outdated planning ideas that predate the urbanization of the last few decades. In most cities, the bodies that are responsible for planning are not responsible for their execution. Moreover, planning remains a centralized process, with few exceptions. Private sector involvement and local initiatives although present are not adequate. Governance at the city-level is in need of reform in order to become more participatory and inclusive.

One aspect of good urban governance is having equitable participation of women and men in urban governance. Urban governance must be gender-sensitive if it is to be equitable, sustainable and effective. Participation and civic engagement are critical determinants of good governance, a concept that addresses issues of social equity and political legitimacy and not merely the efficient management of infrastructure and services. The different ways in which women and men participate in and benefit from urban governance are significantly shaped by prevailing constructions of gender, whose norms, expectations and institutional expressions constrain women’s access to the social and economic, thus political, resources of the city.

A gender-sensitive approach to urban governance has two principal objectives:

- To increase women’s participation in human settlements development
- To foster gender-awareness and competence among both women and men in the political arena and planning practice.

A concerted approach to the issues of participation is required, including an improvement in women’s representation in political structures and their active involvement in advocacy and lobbying for equitable human settlements development through participation in organizations outside of government.
Urban governance, if it is to promote sustainable human development, has to be not just pro-people or people-centered, it has to be owned by people—and half of that people are women. Given that women experience and use the urban environment in different ways from men, they have different priorities in terms of services and infrastructure, for example with regard to transport, housing and basic urban services. Hence, women should be encouraged and given understanding of their roles in urban governance.

SAQ: What are the main principles of gender sensitive good governance?

9.6 Women and local government

Local governance is interpreted as the active involvement of the local population within the territorial boundaries of a local government in ensuring improved quality of service and leadership at the local (government) level. It includes greater participation by civil society in decision-making processes and involves consensus-building and civic awareness.

Unless women are involved in the decision and policymaking process at all levels of the state, changes in women’s political and to some extent social and economic status will continue to be marginal. Since the early part of 1990s, particularly after the Beijing Conference on Women and Development and the Second United Nations Conference on Human Settlements (Habitat 11), women’s role in local, provincial and national political processes has been discussed throughout the region. Moreover, the Beijing+5 and Istanbul+5 reviews identified women and politics and women and local government as important crosscutting issues.

Local government is the level of government where women can enter political life with relative ease, as the costs of mounting election campaigns are relatively low and issues at the local level tend to motivate women to enter politics. Moreover, local governments are good training grounds for women politicians who want to reach higher levels of elected or appointed office in government. Moreover, women in politics and in decision-making positions in governments and
legislative bodies provide opportunities for “transformative leadership” by redefining political priorities, placing new items on the political agenda that reflect and address women’s gender specific concerns, values and experiences and provide new perspectives on mainstream issues.

While some countries in Asia and the Pacific have taken positive actions to promote the participation of women in local government and decision making, nowhere in the region are women proportionately represented in local government, political parties or civil society organizations unless these are women oriented in nature. Even in countries where opportunities for women's representation and participation exist, women have not been able to effectively utilize these. The reasons are multiple: patriarchal social systems, social and cultural prejudices, financial dependence of women, lack of media support and exposure to political processes and limited training opportunities for women. Women may also be discouraged from seeing political office by discriminatory attitudes and practices, family and childcare responsibilities, the high cost seeking and holding office and by the criminalization of politics.

http://www.unescap.org/huset/women/reports/(Un Economic and Social commission for Asia and pacific (ESCAP)

For more information read the following material:


9.7 Bibliography


9.8 Exercise

Q.1. Describe what is governance and good governance means?
Q.2. Explain in detail the gender-sensitive approach to good governance?
Q.3. Why gender is considered to be a crucial part of good governance? Explain with examples?
Q.4. Why the role of women may be important in local government?
Q.5. How good governance is linked to gender?