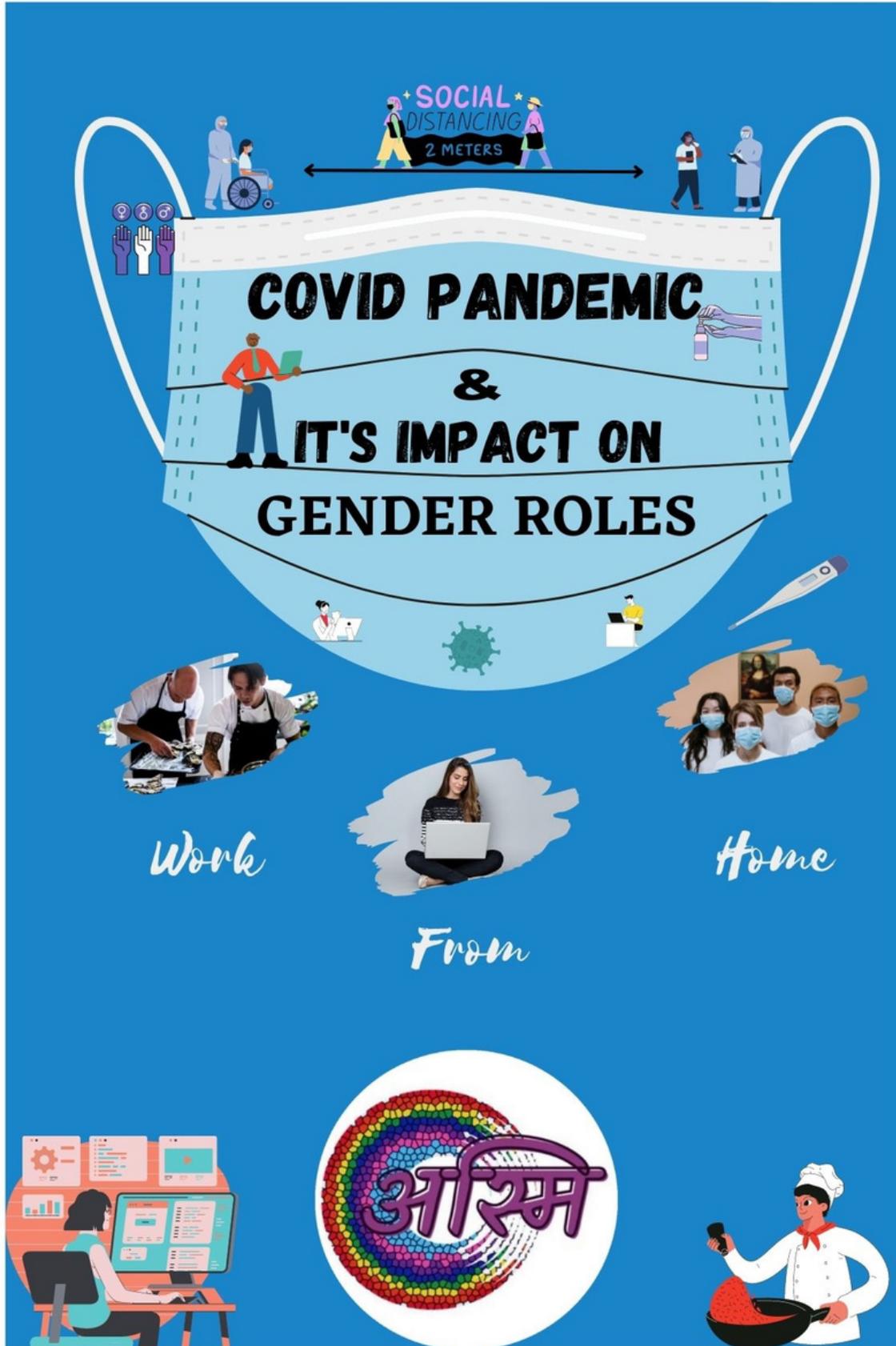




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**ASMI: Gender Sensitization Committee**

**Ram Lal Anand College  
University of Delhi**

**Benito Juarez Marg, New Delhi, 110021**



## अस्मि जेडर संवेदीकरण समिति राम लाल आनंद कालेज

### परिचय

मैं हूँ

'अस्मि' रामलाल आनंद कॉलेज की लैंगिक अस्मिता संवेदीकरण समिति जेंडर सेंसिटाइजेशन की दिशा में एक कदम है। अस्मि शब्द संस्कृत के धातुरूप 'अस्' से निर्मित है जिसका अर्थ- सन्दर्भ है मेरा अस्तित्व है। अपने नाम की तरह ही इस समिति का उद्देश्य सभी के अस्तित्व को मान्यता और महत्व दिलाना है। हमारी यह समिति सर्व समावेशीकरण और सह-अस्तित्व के विचार को प्रस्तावित करती है। इसका उद्देश्य कॉलेज में विशेषकर युवा छात्रों में लैंगिक विभेद सम्बंधी मुद्दों और व्यक्तिगत अधिकारों की सुरक्षा के प्रति जागरूकता पैदा करना है। नयी पीढ़ी में लैंगिक अस्मिता के प्रति उठने वाली सहज उत्सुकताओं और असहज प्रश्नों को संबोधित करना भी इस समिति का दायित्व है। इस उद्देश्य को हासिल करने के लिए यह समिति जेंडर सम्बन्धी विषयों पर विविध छात्र केन्द्रित गतिविधियों का आयोजन करती है जैसे विविध रंग-कला आयोजन रचनात्मक लेखन, पोस्टर निर्माण क्षेत्र सर्वेक्षण संगोष्ठी, वैचारिक सम्मेलन, कार्यशालाएं, वाद-विवाद प्रतियोगिताएं आदि छात्रों की रचनात्मकता और बौद्धिकता को प्रोत्साहित करने के लिये ई-जर्नल अस्मि इस समिति का एक महत्वपूर्ण मंच है। ये सभी गतिविधियों विद्यार्थियों में एक बेहतर और उदार मनुष्य बनने का साहस और संघर्ष की चेतना विकसित करती है। इस समिति का हमारा लक्ष्य विद्यार्थियों को एक लैंगिक पहचान बनने से पहले एक मनुष्य बनना सिखाना है।

### अस्मि का संकल्प

हम, 'अस्मि' जेंडर संवेदीकरण समिति के सदस्य लैंगिक समता की स्थापना के लिए प्रतिबद्ध हैं। हम संकल्प करते हैं कि एक समावेशी, समतामूलक एवं न्यायसंगत सामाजिक संस्कृति की रचना में अपने विचार, भाषा और आचरण से समर्पित रहेंगे।

### अस्मि के मूल्य

समता  
स्वतंत्रता  
सृजन

### अस्मि के उद्देश्य

1. लैंगिक समता की स्थापना के लिए विचार एवं भाषा में 'अस्मि' के मूल्यों के अनुसार आचरण ।
2. सामाजिक परिवेश में लैंगिक समता के प्रति जागरूकता का प्रसार
3. सामाजिक समरसता के लिए वैविध्य के प्रति आदर का भाव।
4. सकारत्मक बदलाव के लिए अपने व्यवहार और सोच से प्रेरक उदाहरण की प्रस्तुति ।
5. संवाद की गुणवत्ता के लिए समावेशी अवसरों का सृजन ।
6. नेतृत्व और रचनात्मक क्षमता का प्रदर्शन।

**ASMI**  
**Gender Sensitization Committee**  
**Ram Lal Anand College**

## **Introduction**

ASMI- (The Gender Sensitization Committee of RLAC) is pledged to make the students aware about gender related issues and individual's rights irrespective of their gender identities. The name ASMI is significant in defining the aim of this society. The word ASMI means "I am or I exist." Etymologically it comes from Sanskrit dhaatopadh "AS" which means "to exist." The gender sensitization club of RLAC runs with the motto that everyone's existence is significant in the same way as ours to us. It promotes the idea of inclusiveness and harmonious co-existence among each entity in the world for a better future. The members of ASMI organize various student centric activities such as performing arts competitions, poster making and slogan writings, field survey, talks, seminars, conferences and workshops on numerous aspects of gender issues. The society has started an E-journal on gender sensitization for the students to give a creative platform for their understanding of gender related issues. Our purpose is to make the students a better human being first. By focusing on the harsh realities which in general are swept beneath the carpet, students are enabled to question gender related concerns open-mindedly and discard the ills of antiquity. The various components of society consist of Gender Champions, Members and E-Journal Editors.

## **Asmi Oath**

We, the members of ASMI, are committed to promote gender equality among us. We pledge to devote ourselves in creating an inclusive, equal and just society through our idea, speech and conduct.

## **Principles of ASMI**

Equality  
Liberty  
Creativity

## **Aim and Objective**

- 1.To uphold gender equality by following three principles of ASMI in thought and conduct.
- 2.To spread awareness on gender issues prevailing in social surrounding.
- 3.To admire and encourage diversity for social harmony.
- 4.To be exemplary in speech and action for bringing a positive change.
- 5.To create opportunities for discourse of quality on gender related topics.
- 6.To exhibit leadership and creative traits in dealing with gender issues.

## प्राचार्य की कलम से



### प्रिय पाठकों,

'अस्मि' जर्नल जेंडर सेन्सिटाइज़ेशन समिति का एक विशेष हिस्सा है। यह लैंगिक समानता, सशक्तिकरण एवं विकास की दिशा में एक महत्वपूर्ण कदम है। विश्वविद्यालय अनुदान आयोग तथा महिला एवं बाल विकास मंत्रालय के प्रस्तावों के आलोक में बनी यह समिति विभिन्न स्तरों पर लैंगिक विसंगतियों को दूर करने की प्रेरणा, स्वतंत्रता, समानता एवम संवेदनीयता का प्रसार कर रही है। हमारा उद्देश्य इस समिति के माध्यम से छात्रों को एक बेहतर मनुष्य बनने में मदद करना है अपने गठन के आरम्भिक दो वर्षों में ही समिति ने यह वृहद कार्य बखूबी किया है। 'अस्मि' ई-जर्नल विद्यार्थियों को अपने आंतरिक शोध एवं अभिव्यक्ति का मंच प्रदान करता है। आशा है, भविष्य में यह जर्नल एक शोध जर्नल का रूप लेगा। पाठकों और ई-जर्नल के छात्र संपादकों एवं शिक्षक संपादकों को मेरी विशेष शुभकामनाएं और आभार।

**प्रोफेसर राकेश कुमार गुप्ता**  
**प्राचार्य**

**रामलाल आनंद महाविद्यालय**  
**दिल्ली विश्वविद्यालय**

## संपादकीय



### प्रिय पाठकों,

अस्मि पत्रिका का दूसरा अंक आपके सामने है। यह बहुत हर्ष का विषय है कि छात्रों की इस ई-पत्रिका का अधिकांश काम इस बार हमने भौतिक रूप में ही किया। यह आभास बहुत सुख देता है कि जीवन जगत अब फिर अपने ढर्रे पर लगभग लौट आया है। सबका काम-काज, पढ़ना-लिखना, घूमना-फिरना, दुनियादारी और व्यापार सब कुछ पुरानी पद्धति पर लौटने को है। पिछले दो वर्षों से कोविड के दबाव में घरों में बंद मनुष्य खुली हवा में साँस लेने को उत्सुक हैं। वर्षों की जीवनशैली में कोविड के ये बदलाव थे भी बहुत बेचैन करने वाले। कोविड के दौर में जीवन में आए विचलन और अनुशासन दोनों हमें बहुत बड़ी सीख दे कर गए। सबसे बड़ी सीख तो यह कि इस संसार में कुछ भी अपरिवर्तनीय नहीं है। जीवन के संसाधन बदल सकते हैं, प्रक्रियाएं बदल सकती हैं, जीवन चर्या बदल सकती हैं, जीवन के प्रति दृष्टिकोण, मूल्य और सत्य भी बदल सकते हैं।

ये सभी धीरे-धीरे भी बदल सकते हैं और आकस्मिक रूप से भी जैसे कोविड के दौरान हमने अपने आसपास आपद बदलाव देखे। सिर्फ एक समाज और देश ने नहीं देखे पूरे विश्व ने ऐसे बदलाव देखे। इन बदलावों के साक्षी वुहान विज्ञान से छले गए उन्नत विश्व समाजों को जीवन और मनुष्यमात्र के बारे में अब कुछ अधिक सदाशयता और मनुष्यता से सोचने की जरूरत है कि आवश्यकता पड़ने पर हम इतना कुछ बदल सकते हैं तो हम उन लैंगिक पूर्वाग्रहों, मान्यताओं और मानसिकताओं में बदलाव क्यों नहीं कर सकते जिन्हें हमने आज तक परम्परा और जीवनशैली बना कर अपने व्यवहार में पाल रखा है। क्या आज यह समय नहीं है कि सैकड़ों वर्षों से अपने मुँह नाक पर दमन की पट्टियां बांधे आर्थिक- सामाजिक और भावनात्मक हाशिये पर खड़ी लैंगिक अस्मिताओं को स्वतंत्र साँस लेने का हक दें!

इसी विचार के तहत इस वर्ष हमारे युवा विद्यार्थियों ने अस्मि समिति के अंतर्गत देश भर के विश्वविद्यालयों से "कोविड महामारी में लैंगिक भूमिकाओं पर प्रभाव" विषय पर प्रस्तुति के लिए प्रपत्र आमंत्रित किए थे। कुछ अच्छे प्रपत्र आपको इस पत्रिका में पढ़ने को मिलेंगे। इसी विषय पर कुछ अन्य रचनात्मक लेख और कविताएँ भी उपलब्ध होंगी।

विद्यार्थियों की अनगढ़ भाषा संरचना और विचार प्रवाह के बीच आपको बहुत संवेदनशील, संतुलित, संभावनाशील और दायित्वपूर्ण भावी नागरिकों की झलक मिलेगी। आशा है आपसार को ग्रहण कर भूलों को क्षमा कर देंगे।

इस पत्रिका में अस्मि का साल भर का लेखा जोखा भी है इस पत्रिका के आयोजन तक अस्मि की गतिविधियों में कॉलेज के प्राचार्य प्रो. राकेश कुमार गुप्ता के मार्गदर्शन और प्रोत्साहन का योग बहुत महत्वपूर्ण है, धन्यवाद। अस्मि संयोजक मंडल सुश्री दीपशिखा, डॉ. ऋतु वत्स, सुश्री मीशा सबरीन, डॉ. कुलदीप सिंह का सहयोग ही मेरी शक्ति है, धन्यवाद। इस पत्रिका की सम्पूर्णता का श्रेय सम्पादक मंडल के विकास त्रिपाठी, अंजलि, चेतना, श्रेया, सुमेधा और अक्षिता के साथ-साथ अस्मि की छात्र संयोजक सेजल बजाज और अस्मि की संपूर्ण टीम को जाता है, सभी को धन्यवाद और आशीष। इस अंक के रचनाकारों को बधाई।

सादर  
डॉ. श्रुति आनंद  
संयोजक  
सम्पादक मंडल  
अस्मि

**Editors Note****Dear Readers,**

It gives me immense pleasure to introduce the II volume of ASMI (The Gender Sensitization Committee of RLAC) E-Magazine. The theme of this volume is "COVID-19 and Its Impact on Gender Roles". It consists of students' papers presented in a seminar organised by ASMI. It also comprises selected creative work of RLAC students' who participated in a creative writing competition on the same theme to explore and analyse gender binaries prevalent in our society.

The current volume is dedicated to all marginalised gender communities still battling to be empowered and brought into the mainstream, met several new challenges due to COVID lockdown. It certainly pushed them a step backwards in the cause.

The volume also examines the role of social media in depicting the condition of over-burdened working women in a household, gender-specific constrained economic circumstances and health concerns of transgender communities, especially in the lockdown.

ASMI has been addressing gender-related topics through various activities. It involves students in these activities to enable them to think critically about social problems caused by extreme gender disparity. The goal is to impart humanitarian values among students to create a just and all-inclusive society for a better future. Its E-magazine is an effort in this direction.

We hope you enjoy reading this edition.

**Ms Deepshikha Kumari**  
**Co-Convenor ASMI**

## छात्र संपादक



## प्रिय पाठकों,

हमारे देश में महिलाओं को एक लंबे संघर्ष के बाद ग्रामीण निकायों में आरक्षण प्राप्त हुआ, बावजूद इसके महिलाओं को मात्र सीट हासिल करने के लिए आगे किया जाता और वास्तविक सत्ता पुरुषों द्वारा नियंत्रित होते हुए दिखती है। 2018 में एलजीटीबीक्यू समुदाय के लिए 377 हटाकर, उन्हें अपराध की श्रेणी से मुक्ति मिली। पर समलैंगिक संबंधों, समलैंगिक विवाह पर आज भी सत्ता ने मौन साध हुआ है। ट्रांसजेंडर समूह हर दिन सड़कों पर भीख मांगते हुए दिखता है जैसे वही उनका प्रारब्ध हो।

हम हर वर्ष देखते हैं कि सरकार अलग अलग समुदायों के लिए योजनाएं लाती है पर धरातल पर यह योजनाएं कहां है? क्या ये उन लोगों तक पहुंचती है जो इनका प्रयोग कर सके। क्या इन योजनाओं को बनाते समय उनकी भागीदारी होती है जिनके लिए योजना बनाई जानी हो।

खैर, हमारे तंत्र की तरह लैंगिक अस्मिता और लैंगिक संवेदीकरण का प्रश्न भी उलझा हुआ है। मुझे बारहवीं कक्षा में होने के बावजूद एलजीटीबीक्यू समुदाय के विषय पर मात्र सतही जानकारी थी। हमारे समाज की बनावट कुछ इस प्रकार की है जहां पहले से ही सब के लिए कुछ न कुछ निर्धारित हो चुका है। समाज हम से अपेक्षा करता है कि वर्तमान में भी पूर्व स्थापित बातों का ही अनुसरण किया जाए। जो इस ढांचे के अनुसार काम नहीं करता उसे अलग अलग तरह की सामाजिक, सांस्कृतिक और आर्थिक समस्याओं का सामना करना पड़ता है।

2019 से शुरू हुई कोविड महामारी ने सारे तंत्रों को बदल दिया। विद्यालय, महाविद्यालय, नौकरी, दुकानें, कारोबार, आदि, सब कुछ ऑनलाइन हो गया। ये एक ऐसा बदलाव था जो बेहद अचानक आया, जिसकी न किसी को अपेक्षा थी न तैयारी। अब सुबह सुबह अपने विद्यालय या नौकरी पर जाने वाले घर के सदस्य अपने घरों में ही कैद हो गए। शुरुवाती दिनों में लोगों ने अलग अलग तरह से अपना मन नई स्थितियों में लगाया पर एक वक्त के बाद ये परिवर्तन परेशानी बनने लग गया। एक तरफ बहुत से कर्मचारी बेरोजगार हो गए, दुकानदारों की आमदनी ठप्प पड़ गई और दूसरी ओर महामारी हर दूसरे - तीसरे व्यक्ति को अपना ग्रास बना रही थी। सामाजिक, आर्थिक और सांस्कृतिक बदलावों की श्रृंखला में लैंगिक भूमिकाओं के प्रश्न भी जुड़ गए। महामारी के कारण लैंगिक भूमिकाओं की स्थिति में वास्तव में परिवर्तन हुआ या ये मात्र कोई मृगतृष्णा थी?

राम लाल आनंद महाविद्यालय की लैंगिक अस्मिता संवेदीकरण समिति - अस्मि, ने इस वर्ष महामारी के दौरान लैंगिक भूमिकाओं के इसी प्रश्न पर काम करने का प्रयास किया। हमारी ई - पत्रिका के दूसरे अंक में आपको ऐसे शोध पत्र पढ़ने के लिए उपलब्ध है जिनमें लैंगिक भूमिका के विषय को अलग अलग तरीके से समझने का प्रयास मिलेगा। साथ ही पत्रिका में वर्ष भर के कार्यक्रमों का संकलन है और हमारे मेधावी साथियों की रचनाएं।

हमें आशा है कि आपको यह अंक बहुत पसंद आएगा।

चेतना काला  
छात्र संपादक

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1- इस अकादमिक ई-जर्नल का उद्देश्य सामाजिक संवेदीकरण है। प्रकाशित लेख विद्यार्थियों के निजी विचार हैं। लेखों के साथ प्रयुक्त चित्र, कैरीकेचर और कार्टून कैनवा और ट्विटर आदि स्रोतों से साभार लिए गये हैं।

2- इस अकादमिक ई-जर्नल का पहला भाग अस्मि समिति द्वारा आयोजित राष्ट्रीय अंतरमहाविद्यालय प्रपत्र प्रस्तुति प्रतियोगिता के श्रेष्ठ लेखों से संयोजित है। लेखों के प्रकाशन के लिए लेखकों से पूर्व अनुमति ले ली गई है।



# तालाबंदी, सोशल मीडिया और घरेलू कामकाज में समान लैंगिक भागीदारी

शोध पत्र  
विकास त्रिपाठी  
राम लाल आनंद कॉलेज

सोशल मीडिया भ्रामक चेहरा हमें तालाबंदी में महिलाओं और घरेलू कामकाज के विषय में देखने को मिला

घरेलू कामकाज लैंगिक समानता से जुड़ा एक महत्वपूर्ण मुद्दा है। समाज ने अपनी निर्मिती के दौरान ही घरेलू कामकाज का बोझ महिलाओं के सर पर डाल दिया। समाज के पितृसत्तात्मक स्वरूप को स्थापित करने में इसका विशेष योगदान रहा। घर की चारदीवारी में बंद महिलाओं को निर्णायक की भूमिका में आने का कभी मौका ही नहीं दिया गया। पर बदलते समाज में महिलाएं आगे आ रही थी। महामारी के कारण लगाए गए प्रतिबंधों ने सभी को अपने घरों में बंद कर दिया। यह लाजमी था कि महिलाओं पर इसका विशेष प्रभाव पड़ा होगा। पर सोशल मीडिया हमें कुछ और ही दिखा रहा था। तालाबंदी के कुछ दिनों बाद से ही सोशल मीडिया पर इस मुद्दे को लेकर एक प्रचलन शुरू किया गया। कई पुरुषों ने घर के कामकाज करते हुए अपनी तस्वीरें साझा की। यह प्रचलन कुछ इस प्रकार बढ़ा कि ऐसा लगने लगा कि अब महिला और पुरुषों पर समान रूप से हाथ बटा रहे हैं। पर क्या यह सही है? अगर ऐसा है तो यह एक इशारा है कि महामारी के दौरान लैंगिक भूमिकाओं में बदलाव आया है। इस बदलाव को समझने के लिए जरूरी है कि हम महामारी के दौरान सामने आई स्थिति का अध्ययन करें।

## तालाबंदी और परिवार पर इसका प्रभाव-

कोविड-19 महामारी की शुरुआत जनवरी 2020 में हो चुकी थी। फरवरी के अंत तक विश्व स्वास्थ्य संगठन ने इसे महामारी का दर्जा दे दिया और आपातकाल की घोषणा कर दी। भारत में 24 मार्च को तालाबंदी की घोषणा हुई। आवश्यक सेवाओं के अलावा हर काम बंद कर दिया गया। यह एक अभूतपूर्व घटना थी। एक समय पर तो दुनिया की दो तिहाई जनता तालाबंदी के चपेट में थी। भारत की बात करें तो 21 दिनों की प्रारंभिक बंदी के बाद धीरे-धीरे तालाबंदी खोलने का प्रयास किया गया। पर लगभग तीन महीनों तक कोई विशेष छूट नहीं दी गई। तालाबंदी के असर को एक घर में आए बदलाव से समझते हैं। परिवार के सभी सदस्य 24 घंटे घरों में रहने लगे। बच्चों का स्कूल और माता-पिता के कार्य घर में आ गए अथवा बंद हो गए। इसका असर उनके मानसिक स्वास्थ्य पर हुआ। कुछ लोगों को सोशल मीडिया की लत भी लग गई। (1) तालाबंदी ने घरेलू कामकाज करने वाले सहायकों को भी घरों में कैद कर दिया, ऐसे से एक मध्यमवर्गीय परिवार के घरेलू कामकाज भी बढ़ने लगे। बच्चों की देखभाल, बड़ों की देखभाल, रसोई का कामकाज और इसके साथ घर के कुछ अन्य कार्य भी बढ़े।

### सोशल मीडिया पर घरेलू कामकाज में समान भागीदारी का प्रचार-

तालाबंदी में लोगों को सोशल मीडिया पर अधिक समय बिताने का मौका दिया। इसके प्रभाव में सोशल मीडिया उपभोक्ता बढ़े और नए-नए प्रचलन सामने आने लगे। इनमें से एक प्रचलन था घर पर काम करते हुए अपनी तस्वीरें साझा करने का प्रचलन। पहले कुछ लोगों ने इसकी शुरुआत घरेलू सहायकों के कोविड-19 महामारी से बचाव के संदेश के साथ की। उनका कहना था कि आप अपने घरेलू सहायकों को महामारी के दौरान अपने घर पर न बुलाए इससे उन्हें संक्रमण का खतरा हो सकता है।

एक प्रचार यह भी था कि आप बार-बार अपने घर की साफ-सफाई करें जिससे संक्रमण का खतरा कम हो। आगे चलकर बात महिलाओं की आई। सोशल मीडिया इनफ्लुएंसर्स और फिल्म अभिनेताओं ने अपने घर के काम करते हुए तस्वीरें साझा की और यह संदेश भी दिया कि हम महामारी के इस जटिल समय में घरों पर अपनी माता, बहनों और जीवनसाथी का घर के कामकाज में हाथ बटाएं। संदेश सकारात्मक था और इसका प्रभाव बढ़ने लगा। पुरुष सोशल मीडिया इनफ्लुएंसर्स ने इस संदेश को अपने-अपने तरीके से आगे बढ़ाने लगे। कुछ लोग घर के काम करते हुए इंस्टाग्राम रील बनाते तो कुछ घर के काम को व्यायाम के साथ जोड़कर पेश कर रहे थे। इस समय तक यह प्रचलन काफी फैल चुका था। हर कोई इसमें किसी न किसी रूप में भाग ले रहा था।

पर सोशल मीडिया पर आया कोई भी संदेश हमेशा एक ही रूप में नहीं रहती। इस संदेश के साथ भी ऐसा ही हुआ। पहले समाचार संस्थानों ने सोशल मीडिया के बदलाव को सामाजिक बदलाव मानकर प्रचारित किया। इसके आड़ में कुछ सोशल मीडिया उपभोक्ताओं ने इस संदेश को स्थापित सत्य घोषित कर दिया। पहले तो यह बताने का प्रयास किया गया कि तालाबंदी के दौरान महिलाओं और पुरुषों ने समान रूप से घर के कामकाज किए हैं। पर आगे चलकर यह कहा गया कि तालाबंदी में पुरुषों पर घर के कामकाज का बोझ डाला जा रहा है। यह सोशल मीडिया के प्रचलन का सबसे विकृत रूप था। पर क्या असल में पुरुषों ने तालाबंदी के दौरान घरेलू कामकाज में समान भागीदारी निभाई है। इसे समझने के लिए हमें तालाबंदी के दौरान आए श्रम आंकड़ों को देखना होगा।

### क्या तालाबंदी के दौरान घरों में कामकाज का समान बटवारा हुआ?

घरेलू कामकाज को अवैतनिक श्रम की श्रेणी में रखा जाता है। इसके अंतर्गत किसी व्यक्ति विशेष की देखभाल, स्वैच्छिक कार्य और घर के अन्य कार्य शामिल हैं। हालांकि सरकारी और गैर-सरकारी संगठनों द्वारा एकत्रित आंकड़ों में महिलाओं और लड़कियों द्वारा किए जाने वाले कार्यों का एक बड़ा हिस्सा कभी शामिल ही नहीं किया गया।**(2)** अवैतनिक श्रम के इस भाग को हमेशा से पुरुष प्रधान समाज ने महिलाओं के लिए सुनिश्चित कर रखा है। तालाबंदी के दौरान महिलाओं पर इन कारणों का बोझ अवश्य बढ़ा होगा। इसे समझने के लिए हम कुछ आंकड़ों का तुलनात्मक विश्लेषण करते हैं। यूएन वीमीन के **2016** के आंकड़ों के मुताबिक दुनिया भर में लगभग **75%** अवैतनिक श्रम महिलाएं करती हैं।**(3)** अगर भारत में **2018-19** के आंकड़े देखें तो महिलाएं दिन भर में **299** मिनट अवैतनिक श्रम में लगाती हैं जबकि पुरुष इस मुकाबले केवल **97** मिनट अवैतनिक श्रम को देते हैं।**(4)** स्पष्ट है कि तालाबंदी के तुरंत पहले आये सभी आंकड़े इस ओर इशारा करते हैं कि महिलाएं पुरुषों की तुलना में घरेलू कामकाज में ज्यादा समय दे रही हैं। अब हम अगर तालाबंदी के दौरान आये आंकड़ों पर नजर डालें तो पाएंगे कि तालाबंदी के शुरुआती महीनों में ही महिलाओं के घरेलू कामकाज में भागीदारी बढ़ी। भारत में साल **2018-19** में अवैतनिक श्रम **13.3%** की दर से बढ़ रहा था जो साल **2019-20** में **15.9%** हो गया। इस बढ़ोतरी का कारण महिलाओं की बढ़ती भागीदारीता है। **2019-20** ग्रामीण इलाकों में **13.6%** की दर से महिलाएं अवैतनिक श्रम की ओर जा रही थी जबकि शहरी इलाकों में **2.3%** की दर से। **2018-19** के मुकाबले यह दर लगभग दोगुनी है। जबकि पुरुषों की बात करें तो हमें **1.1%** की मामूली बढ़त देखने को मिलती है। वह भी केवल ग्रामीण इलाकों में, शहरों में दोनों वर्षों के आंकड़े समान हैं।**(5)**

यह आंकड़े केवल जून **2020** तक के हैं। यह शायद तालाबंदी के दौरान आते बदलाव की पूरी तस्वीर पेश नहीं करते पर यह उन शुरुआती दिनों को जरूर दर्शाते हैं, जब सोशल मीडिया पर घरेलू कार्यों में भागीदारीता का प्रचलन शिखर पर था। पर स्पष्ट है कि इस प्रचलन का ज़मीन पर कोई प्रभाव नहीं दिखता। इसके विपरीत महिलाओं पर घरेलू कामकाज का दबाव बढ़ा। स्कूल बंद हुए और बच्चों घरों से पढ़ने के लिए बाध्य। यही हाल दफ़्तर जाने वाले व्यस्क वर्ग का भी था। ऐसे में घर की चार दीवारी के भीतर महिलाएं सामान्य से ज्यादा काम करने के लिए विवश थीं।

### क्या सोशल मीडिया ने समान घरेलू भागीदारी के नाम पर दुष्प्रचार किया-

सोशल मीडिया संचार के इस युग में एक शक्तिशाली औज़ार है। इसके इस्तेमाल से जनता को प्रभावित किया जा सकता है। इसके कई उदाहरण हम देखते सकते हैं। प्रभाव सकारात्मक हो या नकारात्मक, सोशल मीडिया की सहायता से दोनों ही स्थापित किए जा सकते हैं। इसे स्थापित करने के लिए कुछ प्रमुख तरीकों का प्रयोग किया जाता है-

- विषय पर आधारित पोस्ट की संख्या बढ़ाना।
- विषय पर एक ही प्रकार की सोच को आगे बढ़ाना, जिससे सभी एक ही दिशा में सोचने लगे।
- राजनैतिक पक्षपात के सहारे तथ्यहीन बात को स्थापित करना।
- ऐसे एको-चैम्बर्स बनाना जहां उपभोक्ता को केवल एक ही प्रकार की सामग्री परोसी जाए।**(5)**

इस प्रकार सोशल मीडिया पर प्रभाव बढ़ाने के तरीके और भी कई हैं पर उपरोक्त तरीके अक्सर हमें सामाजिक विषयों से जुड़े मुद्दों पर देखने को मिलते हैं। जैसे :- महामारी के दौरान ही सोशल मीडिया पर महामारी को न मानने वालों की एक जमात खड़ी हो गई। इनका मानना था कि सरकार और दवा कंपनियां अपने फायदे के लिए तालाबंदी और मास्क जैसे नियम बना रही थी। अब इनके तर्क के पीछे कोई तथ्य नहीं था, पर यह सोशल मीडिया से प्रभावित होकर अपने जीवन को जोखिम में डालने को तैयार थे।

तालाबंदी के कुछ दिनों बाद से ही पुरुषों की घरेलू कामकाज करते हुए तस्वीरें सामने आने लगीं। जैसे-जैसे अभिनेताओं ने इस तरह की तस्वीर पोस्ट की आम लोग भी आगे आ कर अपनी तस्वीरें साझा करने लगे। यह प्रचलन काफी दिनों तक रहा। इस पर कई पोस्ट, मीम और रील बनाए गए। शुरू के दिनों में संदेश था, घर के कामकाज में हाथ बटाना। आगे चल कर इसके लाभ गिनाए गए। होम-जिम और शेयर्ड टाइम जैसे पहलू सामने आए। प्रचलन के अंत तक संदेश यह बन गया कि घरों में रह कर पुरुष अपनी पत्नी/पार्टनर के बर्ताव से तंग आ चुका है। उनसे घरों में जबरदस्ती काम करवाया जा रहा है। सोशल मीडिया पर साझा की जाने वाली सामग्री में महिलाओं का अपमान जनक निरूपण एक सामान्य सी बात है। सोशल मीडिया का एक पूरा समुदाय ऐसा करने में लगा हुआ है। एक सामान्य व्यक्ति जो इन विषयों के बारे में कोई विशेष राय नहीं रखता वह भी इस तरह की सामग्री का प्रयोग करता है। तालाबंदी के दौरान इस ने समुदाय महिला विरोधी कई प्रचलन चलाए। इनकी जड़ में समान घरेलू भागीदारीता का मुद्दा भी आ गया। जो पहले एक संदेश था अब ज़मीनी हकीकत के रूप में स्थापित किया जाने लगा। समान घरेलू भागीदारीता के मुद्दे पर हमें सोशल मीडिया पर कोई एको-चेंबर देखने को नहीं मिलता पर इन सामग्रियों का प्रचार नारीवाद का विरोध करने वाले समूहों में अवश्य हुआ।

स्पष्ट है कि सोशल मीडिया के माध्यम से समाज में आपातकालीन समय में सकारात्मक बदलाव लाए जाने का प्रयास किया गया था। पर सोशल मीडिया पर उपस्थित पक्षपातपूर्ण उपभोक्ताओं ने इसे नकारात्मक दिशा में मोड़ दिया। जो प्रचलन समानता का संदेश लेकर चल रहा था। उसे 'समानता आ गई है' की दिशा में परिवर्तित किया गया। इस बदलाव में सोशल मीडिया के एल्गोरिथम ने भी सहायता की। एक अध्ययन के मुताबिक सोशल मीडिया अक्सर अतिभावनात्मक विषयों को फ़ैलाने में मदद करते हैं।**(6)** लैंगिक समानता का मुद्दा हमेशा से लोगों को भावनात्मक रूप से प्रभावित करता रहा है। यही कारण है कि इससे जुड़े हर विषय को सोशल मीडिया प्रमुख रूप से सामने लाता है। अक्सर इस प्रयास में संदेश विकृत अथवा परिवर्तित कर दिया जाता है।

### आज घरेलू कामकाज में भागीदारीता की स्थिति क्या है?

हमें तालाबंदी के प्रभाव को समझने के लिए यह भी समझना होगा कि कौन-कौन से बदलाव तालाबंदी के बाद भी रहें। जब हम समान घरेलू भागीदारीता की बात करते हैं तो तालाबंदी के समाप्त होने के बाद बाज़ार, दफ़्तर और स्कूल आदि खुलने लगे। लोग घरों से बाहर आए। पर अब तक महिलाओं और पुरुषों के बीच एक बड़ा अंतर आ गया था। तालाबंदी में पुरुषों की तुलना में महिलाओं ने ज़्यादा संख्या में अपनी नौकरियां गवाईं। इसके परिणामस्वरूप जब घर से बाहर आने की बारी आई तो महिलाओं की तुलना में पुरुष अधिक बाहर आए। नए रोजगार की कमी तो पुरुषों और महिलाओं दोनों के लिए थी। पर महिलाओं के खिलाफ पूर्व स्थापित पूर्वाग्रहों ने रोजगार की दर को काफी घटा दिया। इसका सीधा प्रभाव घरेलू कामकाज के बंटवारे पर पड़ा। एक अध्ययन के मुताबिक तालाबंदी के शुरूआती महीनों में पुरुषों ने थोड़ा ही पर घरेलू कामकाज में हाथ बटाना शुरू किया था। पर तालाबंदी के बाद इसका स्तर पहले से काफी नीचे गिर गया। इसके उलट महिलाओं को अब घर में अधिक समय देना पड़ा।**(7)**

सोशल मीडिया आज समाज का एक महत्वपूर्ण अंग बन उभरा है। इसके बिना एक आधुनिक समाज की परिकल्पना मुश्किल है। पर सोशल मीडिया अभी भी एक परिपक्व रूप में नहीं आ सका है। यह संदेश और सूचनाओं को तेजी से आगे जरूर बढ़ा रहा है पर अक्सर यह संदेश विकृत हो जाते हैं। अधिक सहभागिता और उपभोक्तावाद सोशल मीडिया को भावनात्मक मुद्दों की ओर ढकेलता अवश्य है। पर यह मुद्दे भी सकारात्मक परिणाम की बजाय नकारात्मक प्रभाव डालने लगते हैं। राजनैतिक झुकाव लोगों को सोशल मीडिया पर पक्षपात करने के लिए विवश करता है। सोशल मीडिया के जिस लोकतांत्रिक रूप की हम तलाश कर रहे हैं वह सोशल मीडिया के छोटे-छोटे बुलबुलों में दम तोड़ रहा है।

सोशल मीडिया का यह भ्रामक चेहरा हमें तालाबंदी में महिलाओं और घरेलू कामकाज के विषय में देखने को मिला। इसका परिणाम हुआ कि लोग यह मानने लगे की तालाबंदी ने महिलाओं को घर में समानता दिलाई। हालांकि उपरोक्त आंकड़े साफ-साफ कहते हैं कि ऐसा नहीं हुआ। ऐसा दुष्प्रचार महिलाओं के समान अधिकार की लड़ाई में बाधक साबित होगी। दशकों प्रयास विफल होने की कगार पर आ सकते हैं। तालाबंदी ने घर की चारदीवारी में पूर्व स्थापित नियमों को बदलने का एक मौका दिया। पुरुषों ने घरेलू परिक्षेत्र में अपनी जिम्मेदारी को समझने का प्रयास तक नहीं कर रहे। इसका साफ मतलब है कि महिलाओं की समानता के जिस लक्ष्य को हम प्राप्त करने का प्रयास कर रहे हैं वह अभी काफी दूर है। इसके उलट महिलाओं को महामारी और तालाबंदी के दौरान अधिक जिम्मेदारी का बोझ उठाना पड़ा। इससे हमारे मुख्य विषय का को परिणाम हमें मिल जाता है। महामारी ने लैंगिक भूमिकाओं को बदला है। पर यह बदलाव नकारात्मक हुआ है। महिलाओं को घरों के कैद करने का एक और मौका समाज को मिल गया और समाज ने इसका पूरा लाभ उठाया।

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**Gender doesn't define you by your sex but by the way you define it. No matter which gender you prefer, all gender should be respected irrespective of pre-social norms. Be the person you want to be, No matter what society thinks of you! Be yourself!**

Shubham Sharma M,Bcom (Hons), 1st yr



**GENDER SENSITIZATION is a basic requirement to understand the sensitive needs of a particular gender. It helps us to examine our attitudes and beliefs and question the 'realities' that we thought we know".**

Sachin Pal, Bsc (Hons) Microbio, 3rd yr



**Gender sensitization is not about a male or a female but it is about a mentality which needs to be sensitized. Gender equality will come into existence when the term 'gender' which makes a difference vanishes and equality still exist.**

Jigyasha Sahu, Bsc (Hons) Statistics, 1st yr



# IMPACT OF COVID -19 ON WOMEN'S ECONOMIC AND MENTAL WELL-BEING

Research Paper  
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**"Women's Mental Health and Economic Well Being should not be seen in isolation."**

The Covid-19 pandemic has globally impacted economies and made several structural changes. It has affected economies to the extent that coping now feels like a distant dream. Discussion in academic and non-academic places has taken place to develop more responsiveness to the losses done and recover faster. Nevertheless, the crisis hit the most vulnerable groups more. Amongst these vulnerable groups, women make up a larger portion. Women's vulnerability is directly linked to the various challenges that Covid-19 poses. Few of them increase the share of unpaid care, job losses, isolation, abusive partners, etc. Therefore, it becomes poignant for nationals individually and globally to seek measures and investments that redress the harms done. In the last section of my paper, I will extensively discuss the recovery responses that can be adopted.

The state of Women's economic repression has various reasons, not just one. So, to formulate a responsive recovery plan, these reasons are to be understood. To begin with, the pandemic affected industries that sustained more women employees. These industries were Education, Accommodation and food services, Wholesale and retail trade. Women working in these industries were either laid off or continued to work at lower salaries. The LinkedIn Opportunity Index, 2021, presented that the coronavirus pandemic negatively impacts 89 percent of women. Those women who lost their jobs were ripped off of their economic independence and compelled to reconcile with prescribed patriarchal gender roles. This is one peculiar thing about the health crisis. It forces us to leave our development and return to the institutionalized system we initiated. This not only increases gender parity but also makes us question our self-worth.

This leads us to the second reason, the extra share of providing emotional and physical support to the family, which is called "unpaid care" in the West. Due to the deeply rooted gender roles that societies have inscribed; women are additionally charged to look after their families. In the status quo, schools have been shut down, and there is a restriction on movement. This restriction of movement leads to claustrophobia within the home. This, in turn, disturbs the mental well-being of the caretaker, majorly referring to women. The additional burden to stabilize family members' mental and physical well-being, especially the elderly and the children, leads to depression, panic attacks, anxiety, and discomfort. Many women are forced to leave their jobs and reject promotions to sustain their families. This argument becomes more vivid when we are informed that in America, women accounted for 84% of all employees who skipped work in the average month in 2020 due to childcare issues. This not only pushes the economy backwards but also discredits the fight that has been put up against gender stigmatization by feminists all around the world.

This is not where it all ends, and these are just the plights of women in the formal sector. Women also compose a large part of the informal sector. The women indulged in the informal sector are the most vulnerable right now. UN Women estimated in 2021 that 118 women in the age range of 24 to 34 will be in extreme poverty to every 100 men by 2030 globally. But the ratio has now jumped to 121 poor women for every 100 men. Since the dawn of the pandemic, European and Central Asian regions have seen a fall of 25 percent of self-employed women compared to 21 percent of men. Estimations from International Labour Organization, 2021 also suggest that women's employment is 19 percent more at risk than men. The risk of jobs is not just a socio-economic risk but also a mental risk. Women often suffer huge emotional outbursts and depression as their public identity is at stake. Poverty and financial dependence directly impact women's mental well-being, too. In the next session, I will examine the impact of the Pandemic on Women's Mental Well - Being.

Working from home that started as a daydream has turned into a nightmare for working women, especially single mothers. Five percent of women lost their jobs worldwide in 2020, whereas the percentage of men losing their job is 3.9 percent. Financial deprivation also has a ripple effect on the mental health of women. Women's mental well-being is more affected than men's because the post-pandemic world leaves them more vulnerable than ever. According to the global World Values Survey, more than half the respondents in several countries in South Asia and MENA acceded that when jobs are scarce, men have more rights to a job than women. About one in six respondents from developed countries supported the claim. Such surveys are like an eyeopener. They reaffirm and sustain the prescribed gender roles. They also bring to light the insecurities of women and how these are reciprocated via ill mental health.

Most medical welfare schemes do not include mental health checkups. Most workspaces are not generous enough with the idea of including child care facilities and paid leaves. How many working women in India can ask for a leave to manage their mental well-being? How many employers try to make compassionate conversations? How many creches do we have in MNCs? Well, equivalent to some grains in the desert.

Moreover, the working women are not the only section whose mental well-being is swamped due to Covid-19. Women who lost their jobs are even more vulnerable and suffer from ill health. The common reasons for these are twofold - firstly, these women are economically dependent and hence more exposed to verbal and physical abuses of their partners. Women who are not financially independent find it hard to escape from such marriages, especially in societies, like India, where divorces are still taboo. The National Commission of Women (NCW) in India time and again highlighted the rise in cases of domestic violence.

The other reason that impacts the mental well-being of such women is their dwindling self-identity. Once women are confined to their prescribed roles, they develop an Existential crisis. It happens because the identified gender roles restrict their contribution to the personal domain. They also feel isolated and outside the domain of their houses or neighbours, and they don't have a support group. They lack a peer space where they can discuss life beyond the four walls. This also affects their worldview (which gets limited), and consequentially, they become the patrons of patriarchy. This is not something new but a stifling age-old problem that gets severe with the pandemic. Covid-19 is no longer a health pandemic. It is a pandemic that highlights the deeply rooted stringent gender norms. It is a trial for all of us as a global community. We must pursue constant measures to break the ceiling of exclusion, strict gender norms, and demagogue structures and simultaneously work to build safer spaces for women.

The past two years have impacted all gender in all capacities harshly. The aftermath of this could be devastating if better resilient responsiveness within the national and at a global level is not created. This section will explore some measures that can be taken to recover societies and make them more inclusive and progressive.

A study by McKinsey has found that organizations with more gender-equitable employee ratios are progressive and able to adjust to crises better. This organizational observation is also true for the global community. To fare out well from the pandemic, we must move forward strategically, smashing the gender biases. We must make policies that are inclusive of all genders. Cooperation at the global level is the key. We must streamline all resources possible and initiate programs from the grassroots level. International Organizations like UN Women, and World Bank, should launch specific Women's relief funds. These funds should be directed to the nations where women have borne the brunt of the pandemic the most. Individually, nations can condense these resources and invest in job creation and social protection policies. Another method of expanding support to women might also include expanding support for children and families.

This can be done via measures like child benefits schemes and cutting slack on education expenditure. Many women are employed in the informal sector; imperative support should be extended to them. On a generic note, economies worldwide should target sectors where women were hit the hardest. Business Giants should extend their hands and collaborate with women-led small businesses. This would be beneficial for both. For business giants, this can be an opportunity to expand their audience and vision.

On the other hand, this can help small businesses to sustain and grow. When women are shielded with a compassionate and supportive work environment, their mental health improves significantly. It is time for workplaces to revamp the work culture we have been sustaining. Flexible policies and spaces within organizations must be ensured. These spaces can help women stabilize their mind space, and a healthy mind can yield higher equity returns and high performance. Therefore, the initiation of an employee assistance program is significant.

Measures of creating a better workplace should be restricted not to the formal sectors only. Black and Hispanic women in the USA and SC and ST women in India usually work in these sectors. In such sectors, they're often exposed to conditions of deprivation. Even after that, their wages are very minimal. This affects their both economic and mental well-being. Therefore, to help women from this sector, the government should ensure satisfying wage rates and extend healthcare packages. These packages should include mental health checkups. Women from both formal and informal sectors should also come together to have a sense of community. Alienation is a common illness women face due to the extra share of unpaid care. They need community support to heal. Such spaces can work as therapy. A place where they feel can they belong. In fact, in Serbia, Amity runs a non-profit call-in counselling centre. It is a great way of healing women via community measures.

We should also ensure that mental health concerns are talked about frequently and adequate help is accessible in remote and rural areas. It would help in mitigating centuries-long differences. It can be done by increasing awareness regarding mental health and simultaneously working on decreasing rural isolation. One great example of this could be adopting and expanding measures like SMART. This is a project in partnership with UNESCO New Delhi and UN Women, where women's issues are addressed through creative community radio programming in India. Sectoral and Industrial policies that tackle occupational and sectoral segregation should be implemented. But on top of all things, we need to prioritize data collection on women directly affected by the pandemic, both economically and mentally. This is a problem with large populations size nations. Their policies often cannot achieve their goal because they lack the numbers and actual figures of the target. So, at last, I would like to conclude my paper with a short note.

In Toni Morrison's novel, *Beloved*, Paul D asks, "How much is a nigger supposed to take?" Through this paper, I intended to ask – How much is a woman supposed to take? Women's Mental Health and Economic Well Being should not be seen in isolation. They are in a gyre, stuck together. When one issue is resolved, the other will find its solution. Everything Personal is Political. This once popularized phrase in feminist discourse by Carol Hinich seems more relevant than ever, given the dawn of the pandemic. Not only the person is now intermeshed with the political but is also interested in the economic background. This makes us realize how development and Covid -19 recovery responses cannot be isolated without considering women and their well-being.

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# PANDEMIC AND OLD BIASES

Research

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## Women were found to be 1.8 times more prone to unemployment than

From the existence of mankind on this earth, women are the ones who have been facing the trauma of exploitation and subordination inflicted upon them by their other halves. They were considered as an object of pleasure for the so-called vanguards of the society. Confined to the four walls of the houses, they were supposed to fulfil the purposes of procreation only providing her male counterpart an offspring to carry forward his property and legacy. Famous Ancient Greek Scholar Aristotle did not hesitate in labelling women as deformed men. Manu held that women must be guarded day and night. Essayist Noor Yale man emphasized the purity of women to be a social concern. Various other scholars criticized women and raised tall claims against them to be unfaithful and possessing an unquenchable thirst for the materialistic aspects. It took women a long history to get out of the clutches of the deeply embedded roots of patriarchy in our society. The role and relevance of such achievements are tested in difficult times. The catastrophic pandemic is one such moment. Their achievements and emancipation are not much celebrated by a certain section of people who consider this as an impediment in their path to attain supremacy over them.

History is also a testament to this truth that certain vulnerable sections of society have to face the ravages of the crisis to a somewhat greater extent than the other sections of the society and women

form a major part of them. Though scores of powers have been embedded in Article 15, Article 16, Article 39 of the Indian constitution to protect women against men in the public and private domains, the traditional patriarchal norms deeply rooted in our society overpower them, resulting in unjust differences. 'Disaster patriarchy' is the term coined to emphasize the situation faced by the women during the time of disaster due to the deeply rooted notions of patriarchy where men use the crisis to inflict dominance over women. The time of covid has witnessed a surge in the incidents of violence towards women turning the four walls of the house into a torture chamber for her. The condition of lockdown- confinement, economic insecurity, fear of illness, excess of alcohol- were a perfect blow for abuse.

### Women's Persecution on Financial Front-

The employment industry was indeed hit hard due to the pandemic induced lockdown and pushed many people out of the industry but the impact was never for the women with 17% of the women in India being suddenly unemployed, the rate being double the rate for men as per reports of Private Research Firm Center for Monitoring Indian Economy. In India, between March and April 2020, 15.4 million women lost their jobs. Women-owned small businesses, which largely operate in consumer-facing sectors such as textiles, food processing, and handicrafts, witnessed a huge slump due to weak consumer sentiments in the informal sector also, evidence points out that women would be given more preference as they are more vulnerable. The recovery has also been unequal after the finish of the pandemic. By the end of November 2020, men were able to get back the jobs they had lost due to the circumstances created by the virus, but still half of the women were not able to regain their lost jobs. No.151 out of 156 nations in economic participation and opportunity for women. Women rank 35% the global average is 197%. As per the reports issued by the EU Parliament, women cover more than 18/65 people employed in essential services ranging from sales to childcare places, which were open to the pandemic also 82% of all the cashiers and 99% of workers in domestic cleaning are women in the EU. Around 49 million care workers in the EU have been exposed severely to this deadly virus of which 76% were women. Various sectors including the one where traditionally more women form a major part including nursing, secretarial, and domestic work harbor about 10% of the working women rendering them insecure due to their tenuous financial ties. About one-third of women in the EU occupy a greater share in the informal economy, hindering their access to various labor

### Disturbed Women's Health & Disruption in Women's Health Facilities

Women in India faced irregular gaps in their menstrual cycle during the pandemic due to the surge of stress, anxiety, and depression everywhere around. The fifth Annual Menstrual Hygiene Survey 2021 revealed that more than 41% of women experienced unusually irregular periods in their periods. One-third of the women who participated in the survey held that they noticed a change in the intensity of menstrual flow while 20% of the women said they missed their menstrual period at least once during the COVID phase. 20% of the women respondents experienced painful periods during the pandemic while 28% of the women noticed an unusual number of clots in blood during the menstrual period. A research study by CARE International showed that while the anxiety and stress created due to the pandemic was faced by almost everyone, women suffered three times more when it came to mental health. As compared to 10 percent of men, 27 percent of women reported anxiety, loss of appetite, sleeplessness across the world. The International Planned Parenthood Federation, a global non-governmental organization (NGO) promoting sexual and reproductive health was forced to close thousands of family planning schemes due to government orders or in adherence to social distancing norms. As per a report by United Nations Population Fund in March 2021, an estimated 12 million women faced disruption in family planning resulting in 1.4 million unintended pregnancies. South Asian nation Pakistan having the highest maternal mortality rate witnessed the already existing grim situation becoming more woe. Human Rights Watch Research showed how women and girls struggle to access even the most basic information about health and family planning. Disruption in the supply of modern forms of contraceptives, unavailability of prenatal and postnatal care, and specialty cares accompanied by the absence of a professional in attending a large proportion of births expose the flaws existing in our system. Maternal and infant mortality and risky pregnancy rate remain relatively higher.

Russia suspended the provision of legal abortion during the pandemic and Italy pushed abortion out of the list of essential services. Brazil reduced the number of hospitals performing legal abortions to a significant extent. In the US, the ramifications of structural racism on sexual and reproductive health outcomes still exist as black women are more than three times as likely to die from pregnancy-related complications as white women and the pandemic has widened this gap.

### Increased Domestic Work Burden

As per a survey conducted in 2019, women spent almost 5 hours per day on average on unrecognized and unpaid household and caregiving work compared to just half an hour by their male counterparts. This inequality was accentuated by 30% putting more burden on women due to school closure and family members remaining at home during the pandemic.

### **A surge in Domestic Violence-**

The initial period of two and a half months of the imposition of a stringent nationwide lockdown witnessed around 1500 complaints of domestic violence by women, the highest in the last decade. And this figure is just an underestimation of the actual cases as it is a harsh catastrophe that 86% of women who experienced violence never sought help, and 77% of the victims did not even disclose it to anyone.

As per the incident coverage of the Hindustan Times, at a police station in Delhi, a woman had somehow managed herself to come to the place despite the blood oozing out of her head, and on reaching there she was told to come back with a mask. At another place, a woman was chastised as, "People are dying and you want to file a case for such a small issue". The two incidents of utmost brutality mentioned in, 'At Home, At Risk', a seven-state survey conducted by a consortium of eight non-governmental organizations (NGOs), expose the harsh reality of our system's response to the issues of domestic violence during challenging times. Cases of marital violence shot up by 99% during the pandemic compared to pre-pandemic times.

Based on the data from 2018, European Institute for Gender Equality's Index gave the EU a score of 67.9% on gender equality which will require additional 60 years to reach complete equality at the current pace, and now the induction of the virus in our lives will render this goal deferred for some more time. Pre-pandemic too, every week about 50 women lose their lives due to domestic violence which has increased now due to the confinement of women in the four walls of the house and making it difficult for them to reach out for help. Online sexual abuse of children and especially girls has increased multifold. As per the 'Review of studies on violence' by the council on Criminal Justice, domestic violence in the US spiked by 8% following the imposition of stay-at-home orders during the pandemic, and it is found that on average domestic violence increased by 7% across the seven countries covered under its report.

Researcher Alex Piquero, a professor in the Department of Sociology at the University of Miami says that "Victims of domestic violence likely experienced isolation from friends and neighbors who could be the ones to spot and report abuse". According to him, the ramifications of this are faced by children too, on whom very little or no check is being kept due to the closure of schools.

### **The intersection of Gender and Disability**

Women are just one vulnerable section affected by the pandemic which still gets some relief sooner or later, though steadily, under this section is one more unrecognized and invisible community of 11.8 million that is Women with Disabilities. Their official figures are often ignored or left out. They are the most vulnerable ones due to the intersection of two vulnerabilities that are gender and disability. They are often described as 'unwanted and unproductive human resources. Violence and negligence against them have also increased during this crisis.

Digital Gender Divide. This virus has shifted everything into a virtual world, making technology a new normal. But the story does not end here. A glance at the Mobile Gender Gap Report 2020, shows that 20% fewer women own mobile phones than men in India. There exists a gap of 50% between men and women when it comes to mobile internet users. Even some women despite having mobile phones cannot use them properly due to being broken or malfunctioning. 31% of women in India possess basic phones which don't have internet access.

### **Getting Out of the Quagmire**

As we have seen in our research that women face tremendous losses in the employment sector, so going with any redressal mechanism for them without appropriating sufficient resources for their comeback and parity in the employment sector, their present devastating financial situation cannot be improvised. On the government front, efforts are required to provide a shield to them against any retrenchment that they suffered due to the pandemic, particularly in the informal sector. Though due to a lack of governability and insufficient data, it's quite challenging to harness their exact figures, but it's worth the time and resources required. Compensatory payments should be made to the women who are not able to get to work due to health and other family-related complications. Pandemic induced-lockdown has made it difficult for people to fetch even the essential commodities from the market apart from the other products. And in those times, it was quite difficult for women to have the incessant supply of sanitary pads, the lack of which exposed them to various health issues. So, the onus falls on the administration and the society,

in general, to openly demand this and consider it as an essential commodity rather than shying away from the fact. The need of the hour is to invest in the public healthcare system so that they are accessible and affordable to everyone without any discrimination. The covid-19 pandemic should not be used as an excuse to deny access to reproductive healthcare.

Though the government has come up with various redressal mechanisms and helpline numbers to help the women being inflicted violence by any person but seeing such a gaping digital gender divide in our country, without ensuring their access to the digital infrastructure, these steps are irrelevant. The creation of an official, easily accessible complaint mechanism for patients facing any violence or discrimination is required. Inclusion of women's voices at par with men in public and private domains is the way that can provide a lot of relief to their issues.

The issues faced by women during the pandemic are not new to our society. They are deeply rooted in our society. It was just that they were suppressed till now and were ripe, searching for the required circumstances to spring back with more vigor and ferocity. This deadly virus sooner or later will depart from our lives but the untreated virus of our conventional mindset of treating women as subordinate and depriving them of their rights (in a broader sense, patriarchy) will coexist with us until any antidote for it is not discovered and fed properly to those conventional mindsets. Women's issues are not just confined to their domain. They form a greater part of the entire society. And it must always be remembered that they play an equal role in the development of any nation. So, depriving them of any rights that they deserve impedes the development of a nation and its citizens at large. Every individual should shoulder them at every front so that they too can grow and prosper. Just anticipating everything from the government front will not justify their upliftment. As responsible netizens of this society, we must treat her with equal respect and opportunities. Gone are the times when men were the only breadwinners. The women of the 21st century is equally capable and capacitated in every aspect. Then only any efforts on the government front will bear any result. The way out of the deep lacuna created by the alien enemy in the already existing gender inequalities lies in the collaborative effort by the citizens of a nation and the administrative machinery of the ruling government.

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**Gender- Sensitization is all about giving Equality and Respect to all the genders where the word gender is not compartmentalized into the preconceived notions of the society**

Mehak Takkar ,BA (Hons) History, 3rd yr



**Gender Sensitization is about changing this stereotypical mindset through education and awareness; It is about eliminating the idea of "unequal entities" associated with gender and sexuality.**

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**Research  
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## **Falling female labour force participation rate in India**

The Covid-19 pandemic has produced a paradigmatic transformation in the organizational and social lives of people across the world. However, the research reveals that the pandemic has affected men and women uniquely. The pandemic has exacerbated women's responsibilities in terms of duties such as performing emotionally challenging tasks in organizational life and responsibilities of childcare and other domestic duties. The pandemic has resulted in an unprecedented loss of working hours globally. Both men and women faced the loss of jobs, changes in work situation and mode of interaction, mainly because of the pandemic protocol such as social distancing measures. The pertinent research hints that the pandemic resulted in a higher unemployment rate for women than men in many countries, including the U.S.A., the U.K., Australia, Japan and South Korea (Carli, 2020).

Has the uneven impact of the pandemic on men and women exacerbated gender roles? By drawing upon evidence from developed nations such as the U.K. and the U.S. and developing nations such as India, the current research analyses how the pandemic has uniquely affected gender roles in developed and developing countries worldwide. According to the Centre for Monitoring Indian Economy (C.M.I.E.), the second pandemic wave produced an appreciably higher employment rate for women than men in India (Beniwal, 2021). Interestingly, the pandemic has elevated women's burden of care related responsibilities mainly because of the closure of schools (World Bank Group, 2020). The research also hints that the pandemic has aggravated gender inequalities (Parlak, Cakiroglu and Gul, 2021). The current research makes a sincere effort to understand how factors such as home working, radical change in the popular mode of education for students, declining economic status of women and a few others have influenced gender roles and deepened gender inequalities in the post-pandemic era.

The Covid-19 pandemic has produced a devastating impact on exacerbating inequality and poverty levels across the globe. It is also increasingly evident that Covid-19 is not only a global health emergency but also induced a major economic downturn around the world. The pandemic invoked a recessionary cycle because lockdown and social distancing measures have affected men and women differently and uniquely (Alon, Depok and Olmstead-Rumsey, 2020). According to the International Labour Organization (I.L.O.),

India has the lowest female labour force participation rate, even lower than Bangladesh and other developing nations. The pandemic worsened India's precarious female employment rates (Bhandare,2020). Significantly, India's female labour participation rate fell to an all-time low of 16.1% in the quarter ending September 2016 from 20.3% in 2019 (Kumar, 2021). Furthermore, it is estimated that approximately 27 core women in India fall into the low-income group. These women are experiencing significant hardship and setbacks in their recovery in the post-pandemic era (The Indian Express, 2021). The previous study provides strong evidence that the Covid-19 pandemic has induced a massive surge in anxiety levels in the general public. Notably, anxiety levels of Covid-19 patients could be counted as even higher. The past study shows that mental health issues are related to alcoholism and an increase in gender-based violence (Mittal, S. and Singh, T. 2020). Data shared by Delhi Police shows that there has been a remarkable surge in crime and violence against women in Delhi. Crimes against women witnessed a sharp jump of 43% cases of rape between 1 January and 15 June in 2020 as compared corresponding time frame in 2019. During the same period, cases of molestation and cruelty by husbands and in-laws have witnessed a massive surge of 39% and 107%, respectively (Chand, 2021).

These statistics hint that the pandemic has worsened inequality principally regarding men's and women's economic and social status. Many countries, including India, have witnessed a significant decline in their rankings of gender equality during the pandemic (Gupta and Paul, 2021). This helps in elucidating that the pandemic has worsened general inequalities. The preliminary research also hints that the pandemic has produced an uneven impact on gender. This research paper makes a sincere attempt to investigate how the uneven impact of the pandemic has accentuated the process of gendering and gendered roles and responsibilities. The foremost objective of this research paper is to explore and analyze the effects of gender roles. This research paper investigates how paradigmatic changes induced by the pandemic on employment structure, organizational life, the emergence of work from home, online education, and others have exacerbated gender roles in a developing country like India. The qualitative research approach has primarily gained its legitimacy as a naturalistic research approach that seeks to understand the phenomenon of interest in a context-specific setting. Qualitative research aims to examine research issue(s) grounded in the research context, such as a "real-world setting [where] the researcher does not attempt to manipulate the phenomenon of interest" (Patton, 2001, p. 39). The role of the research context is crucial in the current research as it intends to examine the impact of the pandemic on gender roles in developing countries such as India.

Moreover, the pandemic has produced vivid implications in job markets, household set-up, and individuals' physical mobility, and these factors have overtly or covertly influenced gender roles. Importantly, it is not possible to quantify the current research findings by using statistical procedures. Moreover, the overall purpose of the current research is to create a better understanding and illuminate the research issue so that extrapolations to similar situations can be made (Hoepfl, 1997, cited by Golafshani,2003). It is important to argue that qualitative research principally seeks to understand and illuminate the phenomenon of interest to build new perspectives or develop a theory. Furthermore, the grounded theory research strategy is compatible with the qualitative research tradition. The overall emphasis of this research strategy is to build theory or generate fresh perspectives about the phenomenon of interest. Grounded theory research provides a continual reference to data so that data can be analyzed at a conceptual level to conclude. By adopting a qualitative research approach and grounded theory research strategy, this study collects data from secondary sources such as academic articles and journals, segregates data along with themes and draws conclusions (Saunders, Lewis and Thornhill, 2009).

Gender roles and responsibilities are seen and visualized in the dyadic gender binary. The decline in patriarchy could dampen the dyadic gender binary but overcoming profoundly entrenched patriarchy in developing countries like India is still an increasingly complex proposition. The West has nearly wasted or invested more than 200 years in dismantling the heritage of patriarchal power, thoughts and culture. Patriarchy is still deeply entrenched in developing countries like India. The deeply entrenched gendering process in the patriarchal culture gives rise to differences in boys and girls in terms of educational access, career aspirations, social status, and wage, which help determine the economic status of women in society. These differences are heavily tilted toward men in a patriarchal or highly gendered society or culture. Occupational stratification is more pronounced in a patriarchal society which provides a greater onus of child-rearing responsibilities upon women. Even biological factors favour women to assume greater responsibilities for early child care (Dvorsky and Hughes, 2008). Feminist scholars see the gendered division of labour as the root cause of women's social and economic inequality (Bubeck, 1995; Fraser, 1996). It is important to consider that women bear adverse consequences of their greater involvement in useful but unpaid and undervalued household work.

These consequences range from deprivation of reliable, independent income to enhanced risk of being dominated by males within the family (Elgarte, 2008). This research paper primarily pays attention to examining the impact of the pandemic on the division of labour economic and social status of women from the perspective of developing nations like India.

The Covid-19 pandemic has brought transformational change in employment relations for millions of people worldwide. The pandemic has produced the most obvious and immediate effect on employment structure, but indirectly it has induced changes in gender roles, division of labour and attitudes within households. Reorganization of work at home and in organizational life because of the pandemic might have shifted gender relations at a societal level. Previous studies have attempted to analyze the impact of life events on gender role attitudes and gendered division of labour (Huber and Spitze 1981; Kroska 1997; Bolzendahl and Myers 2004). According to Reichelt, Makovi, & Sargsyan (2021), the covid-19 pandemic has changed couples' experiences with employment and household work, and it has resulted in the reorganization of the division of labour at home. However, Bujard et al. (2020) found that lockdown measures, as a result of the pandemic, increased the involvement of both men and women in household work. Still, it cannot be inferred with certainty that the participation of either men or women is higher in household work in the post-pandemic scenario. But according to Sevilla and Smith (2020), the allocation of time by couples on childcare has become more even during the pandemic because the working from home trend is evenly spread among both men and women, or they have lost their job, which has provided additional leisure time to invest in household work. However, according to Andrew et al. (2020), mothers' involvement in domestic work has increased, especially among those who have lost their paid employment compared to fathers in a similar situation (Reichelt, Makovi, & Sargsyan, 2021). It is rather curious to observe that work from home uniquely influences gender roles. It only helped heighten expectations for women to manage domestic responsibilities while simultaneously managing their work from home assignments assigned by employers. Women in dual-career families may find it more complicated to successfully manage domestic duties and professional roles and responsibilities. Some women may find it more pragmatic to household responsibilities and put professional responsibilities on the backburner. Sadly, there is a shortage of studies that could explain how the pandemic has influenced division in a developing country like India.

With the upheaval of a global pandemic and public health crisis – a severe economic crunch has been encountered by countries worldwide. As the consequences are seriously impacting all sectors and parts of the global population, women appear to be more socially and economically disadvantaged than men in times of such grave crises. According to the report "Covid – 19 and gender equality: Countering the regressive effects" published by McKinsey Global institute – it is estimated that women constitute two-fifth of the global labour force but have endured more than half of total job losses as a consequence of the ongoing Covid-19 pandemic. Astoundingly it has left them 1.8 times more susceptible to the repercussions of the pandemic as compared to men. Women comprise nearly 39 % of global employment but account for a whopping 54 % of job losses during the pandemic (Madgavkar et al., 2020). Reports suggest economic disturbance from the coronavirus outbreak has unduly burdened women with unpaid care. This disproportionate burden on women can be attributed to the existing gendered economic disparities and the increased duty of unpaid care for children, the elderly and the sick. According to the report published by the World Economic Forum, another significant reason for this gendered economic dip is occupation clusters. McKinsey's report significantly examines how men and women gravitate more toward similar occupations. Due to social and gender biases are more vulnerable to the disruptions caused by the pandemic both in developed and developing countries.

It is estimated that the pandemic has further obfuscated and hindered women's mobility. Due to the Covid-19 restrictions and protocols, measures such as social distancing and staying indoors were promoted, but this has, in turn, augmented the conservative, orthodox role dynamics of women staying within the domestic confines and men undertaking responsibilities outside the domestic realm. This has, in turn, domesticated women and hindered their presence in the public sphere (Arntz, M., Ben Ahmed, S. & Berlingieri, F.).

A recent article published in the Guardian presented horrifying statistics referring to the massive upsurge in the cases of domestic violence and abuse during the lockdown. Reports gathered from numerous countries presented alarming figures. For instance, Brazil witnessed a rise of 40% -50% in domestic violence cases.

Various regions in Spain have reported a surge of nearly 20% in the number of cases reported. Cyprus has encountered a similar hotline rise of 30% in the weeks after the country confirmed its first case of the Corona-virus pandemic. Developed countries like U.K. domestic abuse organizations like Refuge reported that calls to the U.K. domestic violence helpline have augmented by 25% in seven days after the government announced sterner social distancing and lockdown measures (Guardian, 2020).

The rise in violence against women in the post-pandemic context is a curious case of changing gender roles in the post-pandemic world. According to Bhalotra et al. (2019), an increase in male employment is correlated with increased violence against women. On the contrary, an increase in women's work is correlated with a decrease in violence against women.

According to Arthur and Clark (2009) put forward a similar argument as they argue that women's economic dependence on men is the root cause of violence against women. It is important to note that the prevalence of women is higher in the informal sector than in men. Importantly, the informal sector provides the least or no job protection. Moreover, job losses informal sector across the globe were higher than in the formal or organized sector. This envisages that loss of employment among women was higher as compared to men. As a result, women became economically dependent on men, which exacerbated violence against women in the post-pandemic scenario (Mittal and Singh, 2020).

Reports of domestic violence, child marriage, cyber violence and trafficking of women and girls in India have risen within the first few months of the covid 19 pandemic. According to the National Commission of women's data, India recorded 2.5 times increase in domestic violence between February and May 2020. Various women Organizations have reported that in the initial four phases of the lockdown, they have received an increased number of domestic violence reports than they had in the previous ten years for an equal span of time. Others specified that many women could not report the violence because they had less privacy and restricted means of seeking help and assistance (UN WOMEN, 2021).

According to the World Economic Forum report, India has slipped 28 places and currently ranks at 140th rank among 156 countries – becoming the third-worst performing country in South Asia. The report further stated that the pandemic has drifted India backwards regarding equality between men and women and has undoubtedly rolled back years of progress. Moreover, according to the Global Gender Gap Report of 2021 – India has shockingly regressed the maximum in the sub-category of political empowerment (13.5% points) with a notable dip in the number of women ministers (from 23.1% in 2019 to 9.1% in 2021) (Hindustan Times, 2021).

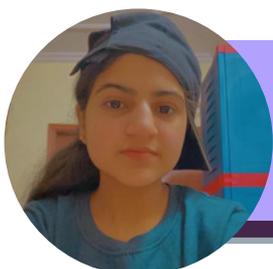
It is important to consider that overwhelming numbers of rural families in India rely on remittances and income from seasonal migrant workers. The Lockdown measure implemented by the union government of India before the first wave of the pandemic in 2020 was one of the most stringent in the world. It inflicted massive pain and agony on migrant workers. The ordeal faced by migrant workers was unprecedented. After depriving their daily wage-earning capacity, the establishment made them helpless to starve or walk hundreds of miles barefoot to reach their native place. Rural India witnessed a massive movement of workers from cities. Importantly, the participation of women in the unorganized sector is higher than men. Women faced a compellingly precarious and helpless situation. They met a higher level of pain and vulnerability while migrating from big cities to their native place. A survey reveals that income of migrant workers witnesses a massive 85% fall after returning to their native rural areas. Moreover, the covid-19 death rate is higher in men than in women.

This research paper strongly indicates that gender roles and responsibilities have been exacerbated in both developed and developing countries. The pandemic has worsened the gendered division of labour in developed countries; significantly influenced the gendered division of labour in developing countries like India, but there is a dearth of studies to substantiate this claim. Furthermore, this research provides compelling evidence that the Covid-19 pandemic has worsened women's social and economic status. Covid-19 has fostered gender-based economic inequalities in India because women's unemployment rate is significantly higher than men in the post-pandemic era. The sharp rise of violence, including violence in the domestic set, evidently expounds that the pandemic fostered gender-based economic and social inequalities. This study hints that the pandemic has fostered the involvement of women with unpaid household work and childcare related responsibilities in a developing nation like India. Finally, this research paper argues that the covid-19 pandemic has exacerbated gender roles and responsibilities in developing countries like India.

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**GS promotes a different perspective to change stereotypical view of man and women and their assigned duties/responsibilities..It breaks the toxic masculinity aspect like boys are better drivers than girls or pink is 'girly' colour..**

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# THE PANDEMIC AND MOTHERHOOD

Research

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## Failure in Sustaining Proper Healthcare and Socioeconomic Status for Women

Discovered in December 2019 in Wuhan, China, the covid pandemic spread across the globe and soon upended lives across the world, insidiously developing into an unprecedented economic crisis. Covid-19 has interrupted our daily lifestyle and has disrupted individuals, families and communities, putting them under an increased risk of health and economic burden. Apart from these primary effects, secondary effects are unaccounted for and are missing out in major policy discussions but have significant social and economic implications. Most humanitarian crises interconnect and create vulnerability among those with less power, especially the poor, underprivileged and women. During Covid 19, the pandemic magnified existing inequalities in the system, including gender inequality, and thus had a disproportionate impact on women. While crises like epidemics or natural disasters affect many individuals, systematic factors - economic, cultural, political and social - contribute to creating an environment that increases women's vulnerability in all facets. It is, thus, imperative to understand and examine the gendered systems of power that create and perpetuate vulnerabilities at local, national and global levels. The United Nations' (2020) report "Policy Brief: The Impact of COVID-19 on Women" asserts that women are disadvantaged and prone to risks due to the gendered nature of the health workforce and the labour market. They are left to juggle between their career and household, while many are forced to put themselves and their families at risk by working on the frontlines as essential workers.

The economy functions with the help of its backbone - the "care economy". However, it is well established that the gross domestic product does not account for the unpaid work done by mothers. The burden of unpaid care work of the homemakers and the neglected self-care while serving and providing for the family often goes unnoticed or unrecognized. The idea that a mother is the caregiver of the house and has to continue her "job" while being severely ill continues to thrive. This throws light on the fundamental male power phallic systems in place in almost every household that establish the gender roles that one repeatedly enacts, which produces an illusory effect of being natural. During the pandemic, unpaid care work dramatically increased, with children out of school, heightened needs of older people, and overwhelming health services. During COVID-19, women predominantly performed as frontline healthcare workers and informal care providers in their families. In families where all members were covid positive, women of the house had to take up the responsibility of attending to the members' needs despite being severely sick themselves.

Women are often expected to endure the most, physically, emotionally and mentally, without complaining. There is no conscious or systematic attempt to encourage or enable men to take more responsibility. According to the United Nations, since the pandemic began, 56 per cent of women and 51 per cent of men have increased the time they spend on unpaid care work. Men were slightly more likely than women (21 versus 20 per cent) to have increased their time assisting elderly, sick or disabled adults. However, women are still carrying the heaviest load: 33 percent of women versus 26 per cent of men increased their time spent on at least three activities related to unpaid care work.

Although heterodox economists have promoted alternative economic systems that could value care work and facilitate a fairer sharing of domestic labour while promoting environmental and economic sustainability, it remains an unattended cause of domestic distress for women throughout the globe. Additionally, the COVID-19 vaccination drive in India also saw a major gender bias. Out of the 309 million COVID vaccines delivered since January 2021, only 143 million were given to women compared to 167 million allocated to men. This gender gap in vaccinations cannot be solely attributed to the skewed sex ratio in the country but has several underlying gender inequality-related issues contributing to it. Longstanding patriarchal ideologies and the gendered nature of healthcare access have resulted in families being less likely to prioritize the health and welfare of women over men. Men are given the preference for jobs as women are expected to take care of the household chores, especially if there is post-job fever. This is supported by the popular stereotype that men's health should be prioritized as they are the breadwinners of the family over that of women, who are considered more domestic.

Given the sudden physical constriction of social and work lives, it is important to retreat into the concerns closest to home. It means recognizing who gets to stay at home, who is obliged to work outside the home, and what "home" means for those vulnerable to family coercion. The pandemic wrought a public health crisis compounded by an economic collapse on a global scale. The lockdown imposed in several countries magnified the free-market capitalist policies being prioritized over social welfare. These coalescing crises have exposed the failures of capitalist society and market-driven decision making, which has afflicted the professional and personal lives of people worldwide.

The representation of women in corporate spaces has been significantly ascending in the past few decades, albeit slowly, but in the right direction. During the Covid 19, it took a setback. Without decided and aligned action, the pandemic will likely erase the important but fragile progress that women have made over the past decades. Women face doubling the burden compared to men as they are torn between trying to keep their jobs and sources of income while dealing with rising unpaid care and domestic work demands. The lack of a national paid leave policy disproportionately affects women, and part-time and low-wage jobs are less likely to offer paid leave benefits. As a result, many women left their jobs to support their families and carry out childcare responsibilities due to the closure of schools and daycares during the pandemic.

Statistically, more women than men have shifted from a mix of paid and unpaid care work to full-time childcare, foregoing paid work. In an analysis of labour market data by UN Women and the International Labour Organization, evidence from 55 high and middle-income countries revealed that, between the fourth quarter of 2019 and the second quarter of 2020, the unemployment rate among those aged 25+ increased from 5.5 to 7.7 per cent among women and from 4.7 to 7.1 per cent among men. Nevertheless, more significant numbers of women have left the labour market altogether (28 million women aged 25+, compared to 24.1 million men aged 25+). Single mothers are likely to suffer the worst impact of the pandemic and unprecedented job losses. Due to the lack of a cohabiter, they must shoulder all the responsibilities at home — educating school children, caring for ageing parents, cooking, cleaning and household management. The impact created by covid made it worse for them to sustain the family.

Further, women are leading the health response. They make up almost 70% of the healthcare workforce, exposing them to a greater risk of infection. At the same time, they are also enduring school and child care facility closures and longstanding gender inequalities in unpaid work. They have to constantly juggle between their personal and professional work-life while enduring the stigma and prejudice surrounding their work and profession. In addition to bearing the brunt of childcare and caregiving responsibilities, many women lost pay during the pandemic because they missed work due to quarantine. They are more likely to be precariously employed, earn less income and take on most household tasks and childcare responsibilities. These prejudices are even larger when governed by specifications of race and ethnicity. In America, according to statistics, Black and Latina women experienced job loss at a higher rate than their white counterparts.

Additionally, women are more likely to lose jobs as they cannot keep up with domestic and professional life together. The pandemic has drastically widened labour force participation gaps between mothers and fathers. Mothers have twice as likely as fathers to be worried that their work performance was being judged negatively because of their caregiving responsibilities during the pandemic. This accounts for the prejudice against mothers and the inability of governments across the globe to provide sustainable benefits for working women to aid them in domestic and professional development.

### **Impact on Sex Workers**

The pandemic has left sex workers dealing with serious mental health issues with their livelihood severely impacted by the surge in coronavirus cases. Many have lost their income and are destitute, homeless, in debt, and trapped in exploitative situations. They are stuck in the dilemma of risking their own and their loved ones' health to earn an income or do not earn at all. Further, they continue to face extensive violence and poor access to justice at the intersections of criminalization, multiple stigmas and inequalities. In the current situation, they are deprived of their income, and the stigma and criminalization of their work make it hard for them to find an alternative job. Most of them are single mothers who, with nil or minimal government support, seek help from the money-lenders. This makes their children vulnerable to crimes like child trafficking, abuse and exploitation, as some lenders act as middlemen for traffickers. Being unable to provide for their children and families has led to many sex workers dealing with chronic mental health concerns and an increased risk of infection.

### **Perinatal and Mental Well Being Of Women**

During the 2009 H1N1 pandemic, women in their third trimester of pregnancy were particularly at an elevated risk of respiratory distress. During pregnancy, the individual undergoes physical and psychological functioning changes throughout gestation, labour, and delivery. Hence, pregnant and puerperal individuals constitute the most vulnerable group with respect to mental health morbidity. The disease also affects their reproductive and perinatal health, both directly through infection and indirectly due to changes in health care and social and economic circumstances. Depression is the most common disorder during pregnancy and the postpartum period. It carries long-lasting adverse effects on women, their partners and infants. Affecting one in seven women during the perinatal period is associated with increased risk of preterm delivery, reduced mother-infant bonding, and delays in cognitive/emotional development of the infant. The effects of neglect or carelessness towards the child's health or the birth givers during this period can last a lifetime.

The impacts on the physical health of the mother and the child are adverse. Pregnant women with symptomatic COVID-19 tend to experience more severe outcomes than people who are not pregnant. Intrauterine and breastmilk transmission and the passage of the virus from mother to baby during delivery are unlikely. However, the epidemiological studies directed at the reproductive health of pregnant women have been entirely inadequate. Emotional support and guidance during the gestation period are imperative to the well-being of both mother and the child. However, COVID-19 mitigation strategies have restricted movement and transportation, socialization and engagement in everyday routines leading to isolation and reduced social support from family members, including mothers.

In many cultures across the world, there is a range of traditional practices associated with pregnancy and birth, such as Seemantham and Garbh Sanskar in India, Tsao-Yueh-Tzu ("doing the month") in China, Sam chil il in Korea, la cuarenta in Mexico, to name a few. In Asian countries, women often return to their parents' homes and stay there for several months after the delivery to nurture and care for the baby. The lockdown restrictions have led to the disruption of several of these activities, which can potentially impact the mental health of pregnant women. Lack of help and support in childcare from the partner is also a major concern for pregnant women, which leads to increased symptoms of depression and anxiety. Health care providers minimizing non-essential obstetric visits, excluding birth partners during labour and birth, separating mother and baby in the immediate postnatal period, and restricting breastfeeding ultimately affect the overall quality of care.

Further, staying at home increases the risk of intimate partner violence (IPV) for women in abusive relationships with their spouses. Pregnancy loss due to violence is largely unknown in many countries and often unheard of or unattended. Often, the excessive burden of household chores on a woman in her final trimester leads to stillbirth. In many cases, it chronically affects the reproductive health of the woman.

As tragic as it sounds, the statistical data for the same is not available on any government website, nor are any requisite studies conducted to advocate against it. The close vicinity to the abusers during the lockdown limits the ability of the victims to distance themselves from abusers or access external support. Intimate Partner Violence substantially affects a woman's physical and mental health, especially during the antenatal period.

The COVID-19 crisis has caused multi-layered disruptions and behavioural changes in parents' and children's lives. The detrimental impact on parents' mental health and well-being during the lockdown is undeniable. Numerous unprecedented challenges, such as the closure of child care centres, work from home, loss of jobs, and online classes, have popped up in front of all the parents. Due to the loss of child care and assistance, parents (especially mothers) are likely to suffer from depression and anxiety. Additionally, the COVID-19 pandemic has vividly highlighted the deeply entrenched inequalities before the pandemic happened. Women are also subjected to workplace harassment, are discriminated against and are negatively evaluated for paying less attention to their offspring when catering to work or vice versa. This takes a toll on their mental and emotional health.

On the other hand, ascending infection cases and deaths in India, the spread of misinformation, poor management in hospitals, scarcity of medical resources, slow vaccination process, and news of the third wave of infection where children may be more susceptible to an infection created chaos for everyone, particularly to the women having young children. Constant worrying and anxiety regarding the safety of their loved ones, especially children, leave women in a position of stress which is mostly rendered unaddressed due to the lack of open communication and assistance. Violence against women, particularly Intimate Partner Violence (IPV), has drastically intensified as women are forced to stay quarantined, which increases their vicinity to the abuser. According to United Nations, 1 out of 3 women experienced physical or sexual violence, mostly by an intimate partner, during Covid 19. They cannot access help or advice due to the mitigation measures that continue to strain health and essential services, such as domestic violence shelters and helplines. This further affects their mental and emotional health.

As the world begins to turn a corner on the pandemic, the normal work life is regaining momentum, public and healthcare services are becoming more accessible, and women continue to face the pre-pandemic impacts of the lockdown and economic setback devoid them of their jobs and access to facilities. As more businesses and workspaces reopen, women's roles in the workforce will not necessarily be restored at the same pace. Some of them still have additional childcare responsibilities as the systems haven't entirely reopened. Some may be handling COVID-related illnesses of themselves or their family members and the major mental health toll. Many women have missed out on career advancement opportunities. The limited access to healthcare services due to the unequal allocation of resources and priorities has severely impacted many women's health, particularly mothers. The impact of alienation and discrimination against women will be multidimensional and will continue over decades. For example, many women in rural areas face a shortage of menstrual and hygiene products. Their essential needs for modern contraceptives were unmet, which might lead to an additional 15 million unintended pregnancies in coming times. Many problems faced by women go unnoticed and unaddressed. The UN should provide gender analysis and sex-disaggregated data to throw light on various unaccounted issues. There should be adequate national policies, including those related to COVID-19 issues. Putting women and girls at the centre of the economy will fundamentally drive better and more sustainable development outcomes for all and support a more rapid recovery.

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**I think gender sensitization basically begins in the mind. It is an individual's perception of treating another person at par with himself or herself. It does not happen in one day -it is more of a practice that you do every day.**

Trisha Gupta, BA (Hons) History, 1st yr



**It is only when small efforts are combined that real changes occur, so gender sensitization involves changing how we think and fostering empathy. Gender sensitization is raising one gender without degrading the other.**

Saijal Bajaj, Bsc(Hons) Statistics, 3rd yr



**We all are unique, understanding this is a Technique. Don't think about your Physique, otherwise you will become meek and weak. So buddy you are antique, realize this you will be at your peak.**

Sachin Yadav, BA (Hons) Pol Sci, 1st yr



# PANDEMIC AND NEED OF WOMEN EMPOWERMENT

Research

By Shlok Totla

Christ University, Bangalore

**When women lead a safe and productive life, they can reach their full potential.**

Gender bias is the act of displaying favoritism towards one gender over the other(s). This is a conventional term we humans come across in all walks of life, i.e., professional and personal (Rothchild, 2007). Despite the widespread awareness of the term, very little is done to implement it in our day-to-day lives. Favouritism of the male gender over the female counterpart has always existed, and the COVID-19 pandemic has aggravated the situation even further. This has led to problems such as uneven access to education, lack of employment opportunities, lack of legal segregation, absence of religious freedom, paucity of political representation (Soken-Huberty, 2021). In the world job loss index, which displayed the gender-disaggregated data, the female job loss was 1.8 times higher compared to male job loss. The female job loss displayed an all-time high loss of 5.7% as compared to the usual 3.1% (McKinsey & Company, 2020).

The COVID-19 pandemic has also created a disproportionate impact on female-owned and female-led enterprises in developing nations. The access to a formal source of credit from commercial banks and other financial institutions has drastically reduced. (McKinsey & Company, 2020). The world and the world leaders must view this problem as a ginormous threat and must take an action to resolve and eradicate the ever-increasing gender parities.

A group discussion can be defined as individuals coming together to discuss and put forward their own ideas. The purpose of conducting a group discussion was to have the candidates better equipped as far as information was concerned. It also encouraged them to have a greater degree of involvement in the matter at hand as we as feel easy to open up and adjust to the group.

Here the candidates were asked to introduce themselves and discuss the change in their lifestyle before the pandemic and their current situation. These candidates were also asked to put forward their opinion on the future of gender roles after this pandemic.

A personal interview had structured questions that the candidates answered based on their own personal observations and judgments. Here, a certain set of questions were asked to the candidate to understand the changes they felt both in their professional life as well as their personal life. Based on the answer of the candidate, a few deductions were drawn.

of questions with a scale of one to five beside it which the candidate answered based on their personal judgment and observation. Based on this scoring, we drew our conclusions.

Based on these quantitative numbers provide by the candidate post the interview process, deductions were drawn. The data collected from the entire process of group discussion, personal interview, and ranging scale method was put under analysis. After analyzing the quantitative and qualitative data, the following observations were noted.

In the group discussion, the candidates started with a brief description of themselves and the field of work they are involved in professionally. They discussed how their style of working has changed as compared to their past. The women in the group discussed that they were often subjected to criticism based on their caste, color, and beliefs before the pandemic. During the pandemic, the situation had turned even worse. 2 women in the group were fired without giving any formal cause. These women were forced to find and settle for a new jobs. Out of these two, one woman claimed that the firm had chiefly removed women working in the firms on the grounds of inefficiency and bad behavior whereas their work ethic record didn't display any such past behavior.

Men, on the contrary, discussed were not subjected to any form of racism or discrimination both at work and at home. They did believe that this epidemic has caused a lot of problems for women. One male candidate said that he was offered promotions and other monetary benefits while his female colleagues who worked as hard as him often received pay cuts. Another topic in discussion was household pressure. All women agreed that the lockdown was a tough period for them. One female candidate in the discussion panel revealed that she had to quit her job just to handle the household chores. Moreover, she said that if she would have gotten the support of her husband, there was no reason for her to quit her job. Women candidates revealed that they were often subjected to

At the end of this discussion, these candidates were asked whether there has been an impact on gender roles during the pandemic, the following result was yielded.

### Was a change observed in gender roles observed during the pandemic?



A sum of 8 people on 10 agreed that there was a significant impact on gender roles during the pandemic. This gives us the first result that a change in the roles played by men and women in society was noticeable by others too. The personal interview was another engrossing phase as it yielded some intriguing facts. The candidates were invited to a room and asked a series of questions. Based on this, they were asked to fill a sheet that consisted of a scale from zero to five. The men during the interview revealed that their workload had increased, but so has their salaries. They further disclosed that they had received numerous bonuses, non-monetary benefits, and promotions throughout the year.

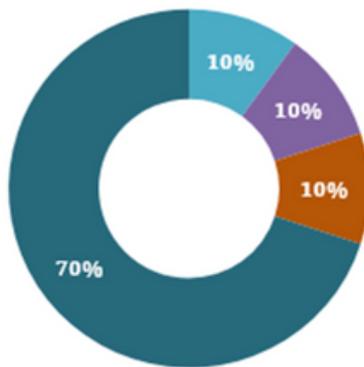
. A recent survey with over 500 organizations revealed that there had been an average increase of 5% in compensation among male employees (Economic times, 2021). When asked about the change in lifestyle at home, four out of five men revealed that there has been no change whatsoever. Furthermore, due to the increase in workload, they were not able to contribute to the household chores.

When the women candidates were asked about the change in the pay structure, they revealed that despite working extra hours, they did not receive the correct payments. women exercising or even seeking their basic rights were interpreted as a direct and destabilizing challenge to existing power structures. Gender bias in hiring, maternity, and personal marriage problems, harassment at work, salary differences, return to work after childbirth, job security in risk areas, lack of investor confidence - are just a few of the challenges women face. Three women in the personal interview revealed that their employer had reduced the maternity leave from a required 12 weeks to 9 weeks. Additionally, the paid leave was also decreased.

The question sheet attached with the ranging scale acted as a true indicator of change since the candidates expressed their opinion in form of a quantitative expression. The voting structure has been as follows

The pie chart displays the final outcome of the voting structure using the ranging scale method

- No change has been observed
- A slight change has been observed.
- A change has been observed.
- A conspicuous change has been observed.
- A drastic change has been observed.



From the pie chart above, we observe that a whopping 7 out of 10 candidates believe that there has been a drastic change in the roles played by men and women in society while three other candidates believe that a slight change has been observed., a change has been observed and a change has been observed. No one in the panel believed that there was no change observed. With the help of this process, we have determined the existence of a change in the gender roles played by men and women in society and also that it has changed for the worse. The trends have clearly displayed that the majority of people, especially women have believed that there is a dire need for change by putting an end to gender parity and other forms of discrimination among women.

The best option is the "act now" scenario, which presents a significant economic opportunity. Policymakers would make decisions in 2020 and beyond that would vastly improve gender equality over the next decade. We estimate that the global value of achieving the best gender parity in the region could result in an additional \$ 13 trillion in GDP that year by 2030, an 11 percent increase over the grant scenario. In our six focus countries, the increase ranges from 8 to 16 percent. This scenario would also increase the female-to-male participation rate from 0.61 in 2020 to 0.71 in 2030, creating 230 million new jobs for women worldwide compared to the given scenario in 2030 (McKinsey & Company, 2020).

Women's empowerment is essential to the health and social development of families, communities, and countries. When women lead a safe, fulfilling, and productive life, they can reach their full potential. Investing your skills in the workforce and raising happier, healthier children. They can also contribute to the development of a sustainable economy and benefit society and all mankind. By supporting women and girls, they can claim their rights and defend the interests of their communities. They can also improve their social status and pass it on to future generations. This means that women's organizations, women's empowerment policies, and women's charities can gain popularity and contribute to peace.

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**The gender roles in different aspect of society requires a new phase and rationale thinking.**

**Research  
By Abhishek Kashyap  
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Gender is the physical orientation through which the human distinguishes themselves. From the core of civilization gender identity distinguishes from physical capabilities. With the advent of socialization, the aspect kept on changing. India remained in the patriarchal aligned domain. The social elements were divided through the angle of gender. The ancient penal code developed by Manu as 'Manusmriti' assigned the roles and duties to each section. also, the punishment deteriorated. The social order was based on the 'Varna System' which was again subdivided into caste and sub-caste based on the basis of their work. It was the women and the lower varnas and caste that were denied social stature and consciousness.

With human conquest around the world. This Vedic identity was penetrated by the foreign aggression. The igneous political and social order was influenced by them but was not taken into consideration seriously. Even the foreign religion was influenced by the social structure of India and accepted as well. The deprivation was solely based upon gender and caste. The social functioning of Indian society is complex and discriminating. India which is diverse in every aspect as geographical, social, linguistic, religion, custom, food, clothing etc., creates some sort of exploitation at every step. Irrespective of the distinct social orientation, the gender question remains harsh. The peculiarity in the mind that certain things can be done by male and certain things by females remain similar. With the Renaissance Movement in the nineteenth century, some progress might have been seen, but with the passage of time and the impactful incidents throughout the century changed the shape of the problem.

In the 21st century the people found themselves minute against nature's curse. The COVID-19 spoiled the evil problems. It not only loosened the momentum of consciousness but also disarmed the solutions associated with it. The single microorganism bound us inside the house for several months. The economy collapsed, poverty peaked, deaths grew, life savings lost, but the psychological trauma was the deepest. Those uncertain times made humans realize that with mutual cooperation we can get rid of every problem. But what if the problem was not even recognized? One of such problems is associated with gender roles.

The division of social responsibility among the male and female. There is a common phrase that is often told to quarreling couples in rural areas “ghar ki gaadi pati-patni ki pahiyi se chalti hai”. But at the same time instead of keeping the same amount of labor in the form of responsibility, we divide the work. The work inside the household by mother and outside by father. This is a hypocrisy that is often neglected by us. In this technology driven world, the physical capabilities make no sense. It's only the potential and of endeavor that distinguishes us from one another. The e-revolution created a new sense of understanding in the people to explore and achieve something. In this advent between the struggle for freedom and maintaining domination, it is children who are affected the most. There is a serious requirement to address these problems with proper discussion. The children bear the DNA of both mother and father so it is also important to raise them mutually. It should be the responsibility of every member of the family to understand each other. Let all of them be a part of each other's progress. No one should be deprived of their humanitarian rights in the name of so-called family responsibility. Improving the productivity of the family as a whole might give us better results and happiness, that is what family is meant for.

In the private sector the effect of liberalization and globalization can be seen. Some middle-class families allow their daughter and wife to work. This acted as a ray of hope for economic independence. However, the wage gap, long work hour, no menstrual leaves, harassment are the problems associated with it. So, the psyche was not changing as expected. During the lockdown period the opportunities in IT sector increased, which provided some sort of confidence in women. Also, in some companies the wages have been cut in the name pandemic. In other sectors many companies closed due to restrictions of movement. Some sorted out the employees due to the slowdown of the economy. The women were first denied employment in the primary and secondary sector. In that darkest hour the small effort from women which were thought of liability worked as a drop of water in the desert. These small help from the women made us realize that women can support the family economically as well. We the people of India often struggle to establish ourselves for improving our living standard. This is a legitimate pursuit that everyone must bear among themselves in order to fight against the rise of domination of a particular section. But there is something lacking because of poverty, marginalization, unemployment, illiteracy that binds us to move forward. Here the people have to make the priority to be to whom such opportunities should be given first. For being patriarchal, it's the elder or the son. The gender representation and roles are neglected by other factors. Some of the peculiar reasons are that girls belong to other's homes. There is no profitability of educating her and even if they get educated there is no one to marry her. The pandemic brought us the same situation again. With so much government effort, the girls were unlikely denied higher education. The Mid Day Meal, Sarva Siksha Abhiyaan, Mission Indradhanush, Anti Child Labor Act, brought consent for education among poor section. But the motivating factor for education is a job. Without proper representation and opportunities of this momentum will slowly diminish. But with the advent of Corona Virus these support programs from the government were decreased. Only the higher section of society who can afford smartphones and the internet was able to continue their education. School dropouts increased and most of them were girls. They might be married soon after. Thereupon the possibility of getting higher education is negligible. The average age of marriage of girls in rural India was increased to around 20.

With the proper opportunity of women in education, the sensitive problems can be solved itself. Illiteracy only acts as liability.

From an economic perspective, we are not using the potential of half of our population. It is not only the fundamental duties of every citizen to contribute to the progress of a nation but also enjoy the fundamental rights. Nothing can be expected when we block every way of their freedom. Neither the health infrastructure nor the awareness of it resides in us. So, it's the consequences that we faced during the second wave of COVID. Even in the first wave the basic requirements that were used for fighting against viruses are not affordable by the masses. The price of masks, medicines, and sanitizer had been increased. Even the goods of high importance were sold at a pleasurable price. The sanitary pads price was also increased due to the irregular demand. It created a crisis among the poor sections. The health of the particular section is even more detreated. We don't have the data to count the actual fatalities due to the denial of these essentials. But we can expect these numbers might be big in the weaker section.

In decoding the responsibility of society. The responsibility of caring the senior citizens were left on their fate. The daughters have different perception and sons after getting hired property from them, they merely accept them as a member of the family.

In rural areas they were given corner rooms and urban areas their condition even gets worse. In this modern world where everyone was running for the pursuit of happiness. We are giving less importance to them. In counting the stars, we are leaving the beauty of the moon. In old age they are secluded by their family emotionally. Only their friends are children and their age group. During lockdown due to the avoidance of getting outside. They spent entirely all day in the home. That was really suffocating for them. Though the elder people need special care, there is serious requirement to address their problem too. It's not the daughter in law that is responsible for all those activities but also sons are mutually responsible for their wellbeing.

In our society there is a huge gap between the elder and the younger generation. Children don't share their problems with the parents they took shelter in the friend's sympathy. Due to that psychology, in the old generation, they suffered the seclusion. It is the responsibility of the children and parents as well to find the way to get out of the mental isolation. So that our emotional bounding gets more strength. Also, there is a serious concern that arose during the lockdown period regarding privacy. In our culture nothing is meant to be hide from our parents but circumstances have been changed. Over penetration in each other privacy makes the relationship suffocates in the fog of delusion. However, is it of primary concern that we should share our emotions and feelings to another but too much of that may decrease sympathy and raise intolerance. Due to this sensitive harassment, people are somehow losing their identity. We at the individual level do possess something i.e., hobbies, emotions, dreams that we don't like to share. There is nothing wrong in possessing such things. No one has the right to look into the privacy of others either. It is a constitutional right. India being a patriarchal society, the male domination regarding privacy is a bit depressing. But these things should be taken into serious consideration otherwise the result seems to be not favorable. In discussing the problems associated with gender roles we often neglect the LGBTQ community. They are also citizens of India. They too possess the rights and responsibility associated with it. The injustice and discrimination are even in our lows. From the ancient past they are portrayed as coward, sinners and so on. In the Mahabharata, Arjuna's portrayal created a sense of acceptance but nothing got enormously changed. In the present they were presented as the seeker of other grief and pain, in exchange they give their blessings. Cruelty is such that even after getting blessing they were then disregarded of human rights. Though the administration has taken firm steps for their advancement, it's solely the people's responsibility to accept them.

The transgender was kept away from the private sector and so many government services. The only argument given is that they create ruckus and make a bad impression on others. There is also the cultural factor associated with it as well. Due to less opportunity in education, services and being denied from the family too. They have to take the harsh step against their will to support themselves like begging and even sex work. During the lockdown all the economic spaces were closed and even the train circulation was stopped. Their main source of income totally collapsed. In the health crisis they were denied medical beds and even worse food. The role that every person does for their society, they also did what they were permissible of. The cruel psychology behind their negligence made them even lean towards violence sometimes. In this period of progress, it's them that were denied their role to play. The so-called sexual orientation that gives them identity are used to exploit them.

The Constitution of India gave us the fundamental rights along with the aligned duties associated with it. The rule of law made us all equal in the eyes of the law. But in a social context there is no law to govern. People with intermingled thinking of stereotypes takes various decisions. These stereotypes were developed by the different factors in different periods. Some stereotypes have gone into the depth of time, some still exist. These things demoralize our progress. Sometimes they find the space to get nourishment during uncertain circumstances.

COVID-19's outbreak created one of those circumstances.

The world was flourishing at the pace in every aspect. People were developing their consciousness of rights and liberty. As the impact of COVID can be seen throughout the world. It's the people from the marginalized section that were affected by it the most. Women being the most common deprived groups are suffering a lot. The gender roles in the family and the society are intermixed with new responsibilities. The emotional space of people has now been taken by the new requisites. The perception of being in manhood and womanhood and their responsibilities has been challenged. The pandemic brought the family together and gave us space to develop our social understanding. There was often used to be dilemma of work difference and the efforts associated with it. The clouds of disillusionment are now getting clearer.

The pandemic opened the internet space for the people. The deprived might be utilizing these opportunities. With the slow advancement in that arena created a new space for molestation and it is now taken seriously. The advancement of technology and its reliability created a space for work for the marginalized section. Social gap has increased. Due to the increase in poverty people now are prioritizing their essentials. It is again the deprived that were neglected and not taken into the considerations. The choice between the boy and girl is rising again. Due to which the gender roles in their different perspectives are changing. The third gender which were neglected now getting the consciousness of the rights than mere sympathy. The pandemic made us clear that no one specified for specific work. Everyone has the potential to do and achieve anything. So, in regulating the society the people should understand the basic requirement of cooperation.

Instead of going along we should go together for a long time.

The gender roles in different aspect of society requires a new phase and rationale thinking. The conservative stereotypes will only pull us back. So, it is necessary to have the participation of each gender in different discourse of life. As in the valley of flower the different color flourish together to make a sublime scene. Same is of great importance in social life. It is of great importance to us too to have an integral growth with mutual cooperation. The principle that had been laid down thousands of years back “Bahujan hitay, Bahujan sukhay” will only exit in reality when there is active participation of all citizens.



**Understanding and evaluating gender roles, beliefs, stereotypes, raising awareness and attempting to bring change to problematic scenes.**

Shravani Upadhyay, BA (Hons) English, 3rd yr



**According to me Gender sensitization means having an open mind about other genders and not discriminating them on their gender choice.**

Siddhant Tiwari, Bcom Programme, 3rd yr



**The idea of being you, no matter who you are, where you belong to, and expressing yourself as a unique being & considering every single person worthy of respect no matter what there gender is.**

Shreya Nayak, BSc (Hons) Microbio, 2nd yr



**Research**  
**By Mohammad Taha Ali**  
**Aryabhata College**

## **There is an unfortunate increase in domestic violence around the world.**

The WHO carried out a virtual press meeting and confirmed our fears when covid 19 was declared a pandemic. With such a wide reach and explosive magnitude, the world braced itself for the impact. Lockdown was imposed, economies were brought to a grinding halt, and travel was shut down. All of us were struck where we had to embrace what covid 19 had in store for us. Many of us suffered grueling days battling fever, weakness, and breathlessness. Many of us lost our invaluable loved ones, some lost their jobs and all their savings and many were left homeless.

The pandemic has put the whole world into a completely new situation, the virus can affect everyone with such context anxiety, uncertainty with an added fear of economic recession. In such a situation any person can go from a depressed mood to a real depression or developed severe anxiety. There is an urgent need to address the mental health consequences of this pandemic. The pandemic has shown what humans can achieve collectively concerning a positive impact on climate change.

### **What is Gender?**

Gender is oftentimes seen in tandem with or used interchangeably with sex as well. But there are some differences “Scientists have defined sex as the biological characteristics of an organism related to one’s reproductive capacities. These characteristics include one’s external genitalia, chromosome makeup, hormones, and reproductive organs.” While gender is a term used to refer to “culturally mediated expectation and roles associated with masculine and femininity,” normally when we talk about gender and sexuality diversity we’re not just talking about men and women. We are talking about broad variation in identity, expression, and behavior, feeling of attraction. In particular, there has to be a focus on individuals and communities that are marginalized based on their gender and sexual identities. Moving from the gender binary and gender non-binary, we talk about men, women and consider the lgbqt+ community as well, but I have to point out that most of the data that we have or most of the research that has been done uses binary language, still, unfortunately, and talks in terms of men and women.

One of the reasons is that in a lot of contexts we don't even have data available to make claims about the LGBTQ+ community. In a lot of social contexts, it's taboo to even consider these categories as valid categories. When they are not part of the legal system and they're actively criminalized, it becomes difficult to collect data about them. One of the seemingly superficial ways in which we can see how COVID-19 is gendered is, is how the language used surrounding the pandemic itself is gendered as well. It's too soon to say anything absolute but to give readers just an idea of the pattern that you can start recognizing concerning the crisis, just consider how our attitudes are reflected in our discourse- the very responses to the pandemic are different from men and women; wearing the mask is seen as shameful by men a lot of times, and in many contexts, seen as a sign of weakness. Although sex-disaggregated data for COVID-19 shows equal numbers of cases between men and women so far, there seem to be sex differences in mortality and vulnerability to the disease. Emerging evidence suggests that more men than women are dying, potentially due to sex-based immunological or gendered differences, such as pattern and prevalence of smoking. However, current sex-disaggregated data are incomplete, cautioning against early assumptions.

### **Global Gender impacts**

We cannot deny the fact that the pandemic is not gender-neutral. It has a differential impact on men, women, and also boys and girls, not just in terms of their physiology and biology but also because of their economic and social roles in different societies in which they live. And I think therefore when we think of the policy response and the sectoral response, we also have to be not so gender-neutral. A lot of people have probably heard that men have a higher mortality rate than women fertility rate but it has consequences for women because a majority of men are sole breadwinners. Another issue is that more women than men are frontline in the health care profession as nurses, doctors, physicians, etc and in some countries, it's as high as 85% which means women are at a greater risk of exposure overall than men. And if we see the data there really are more women affected than men in the healthcare sector. The third issue in the healthcare sector is that services are stretched but the capacity may be very thin and women have ongoing maternal and reproductive healthcare and those services may be difficult to continue in a time of crisis. There are also many other issues like school, colleges closure, and economic necessities that may lead to boys and girls dropping out. And the experience from the previous crisis is that boys go back quicker but some girls just don't return, perhaps ridden with caregiving responsibilities. Another issue is distance learning which many countries are trying to provide but unfortunately, many countries, including India, have a digital divide where boys have greater access to the internet and they might monopolize one computer in a poor house and if that's the case, it means that boys may be prioritized over girls in terms of having access to learning material. There is also an unfortunate increase in domestic violence cases as it affects 1 in 3 women around the world. Of course, we acknowledge that women have been on the frontline of the COVID-19 crises from essential workers to political leaders. Women across all income groups, regions have been the most affected by the income group and if we look at employment loss we know that they have borne the brunt of this pandemic and so in addition to this we know with stubborn discrimination, the heavy burden of unpaid work. All of this together has been creating a deeper resistance that is prolonging the gender gap in employment in addition to violence and harassment. It is a fact that women have been hit particularly hard in the world of work by this crisis. Last year in 2020 women's employment went down by 5% globally for men; that figure was 3.9%, and this is from the baseline where women were much less present in the workforce than men. The participation rate for women's pre-crisis was around 45% and for men, the figure was 70%. We can see that this crisis is hitting women harder from an already disadvantaged position. These figures reflect the fact that women have been concentrated in the sectors that have been hardest hit by this crisis. We just cannot ignore the extraordinary important relationship between women's professional responsibilities, their paid work responsibilities, and the extraordinarily high share of unpaid care work. 2/3rd of unpaid care work is done by women, which means when the crisis hit and schools closed, daycare centers closed, women picked up the extra childcare responsibilities. 6 out of 10 people in the world make their living in the informal sector that's more than 2 billion working people. Due to the pandemic, the informal economy was devastated. People have to make extraordinary choices; they have to go out and work. They could choose between protecting themselves from the virus and staying at home. If they didn't work, their family didn't eat that night. This is a rock bottom issue we are facing and women are first in the line. Many of the policy instruments we might reach for informal employment don't apply or they don't work in the informal economy.

The biggest fear is that the pandemic would have intensified informality at work or formalization might be an afterthought in the process and again it's something the governments across the world must focus on, otherwise, the equality agenda might be missing out.

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**Gender Sensitization is actually when we as a community realises the equality among all genders and recognising them equally as an important part of society.**

Sania Khan, BA (Hons) Pol Sci , 1st yr



**The need to understand that no matter what one's Gender is, sexual preference is we need to respect that . It means to realise that all of us are equal**

Pranav Gandhi, BA (Hons) Pol Sci , 1st yr



**Gender Sensitization is a basic requirement to understand the sensitive needs of a particular gender. It helps us to examine our attitudes and beliefs and question the 'realities' that we thought we know.**

Tamjeed Athar, BMS, 1st yr



**A lot of women work in the agricultural sector in rural India. Many of them lost their jobs.**

**Research  
By Mihir Bhatt  
SGTB Khalsa College**

Covid-19 has exacerbated pre-existing inequalities and threatened to halt or reverse the gains achieved by decades of collective effort. It has blurred the lines between workplace and home life overnight. Women are experiencing significant issues because of the pandemic. When it comes to leaving the workforce or job losses, women have been affected the most. Child care and remote learning these are the responsibilities of all parents, but research shows that women are disproportionately impacted. Different surveys reveal that, on average, mothers spent 15 more hours than fathers either educating their children or doing household chores during the peak state of the pandemic. Another survey on 'The responsibilities of the house' reveals that around 50% of men agree that work was shared 50-50 in the household during the pandemic.

In contrast, less than 30% of women agreed with it. The International Labour Organisation (ILO) states that, across the world, on average, women spend about 4 hours and 25 minutes in household work, whereas men spend only an hour and 23 minutes. This isn't acceptable, especially during times like these. When a pandemic strikes, all the extra work, including household work as well as taking care of family members, becomes the responsibility of women.

The numbers regarding women's employment impact the economy because it is the people who are our most vital resources. So, when we underutilize them, we're not reaching our full potential as an economy. Many women are highly skilled and trained, but they are not getting the opportunities they deserve, which could impact economic growth in the long run. Ultimately, the way you grow an economy, in the long run, is either you help people be more productive by improving their tools or you increase the size of the workforce. Women dropping out permanently puts a constraint on the labour supply. This pandemic has damaged social and psychological shifts, rattling the nerves of an already ravaged society. The major brunt is taken by women like job loss, increased pressure at home, jeopardized education, etc. When governments begin to rebuild their economies, they must put women at the centre of their response.

Generation equality allows us to articulate a clear agenda for building back better and creating a more gender-equal world. We should take this opportunity to address the injustices revealed by the pandemic.

It's no good thinking we can go back to normal because normal was not good enough. However, real and measurable pathways should be taken to provide opportunities, justice and equality, basic education for girls and continued education for women, fresh ideas, and a strong commitment to ensure their voices can unshackle centuries of inequality. To bring change, investment is required into these kinds of causes so that things can finally start to take shape. Gender equality is essential to the build a fairer and more resilient world in the post-Covid-19 era. It is the only way to recover from this pandemic stronger, better, prepared, and more equal. Equality cannot wait.

Many factors are putting women into the position of needing to sacrifice their productivity which is very alarming. We as a society must try to rebuild things in a favourable way for women and men and not revert to the old, antiquated gender norms. Some cultures have more defined gender roles, including a masculinized idea of what a guy should be and an over the feminized or sometimes over-sexualized idea of what a woman should be. In India alone, in most relationships, women make lesser money than men. So, their work is seen as subordinate to the primary source of income, and all of the extra work falls on them. This is why many women quit their jobs prematurely to take care of their families. The percentage of women who have lost their jobs has been higher than that of men who have lost their jobs during the pandemic. While the fall in employment among men was 29%, the fall in employment among women was 39%. This is not just because women had to contribute to household chores. It is also because 60% of women work in the informal sector. These are the jobs that have low wages. So, when a crisis hits, these are the jobs at a higher risk, which means they are immediately taken off the market. Many women lost their jobs this way. For instance, the women who work in the garment sector or as garment workers many garment workers lost their jobs and, in many cases, were not even paid compensation.

The same goes for rural India. A lot of women work in the agricultural sector in rural India. Many of them lost their jobs because migrant workers started leaving cities and going back to their villages. So, the women who worked there lost their jobs to these men. How will all of this be affected if men and women work together at home by sharing the workload? If they share the workload equally, women could focus appropriately on their current jobs and think of taking up jobs that require more time as they would be assured that their workload in terms of care duties would be shared by men. The Covid-19 lockdown might be the catalyst for that change. The gap between the amount of work women and men do at home to take care of their families has reduced. If more men could pitch in to take care of their homes and families, women could enjoy much better job stability and could also contribute to the economy. Our policymakers can also play an efficient role in bringing the change by implementing policies that support both women and their families, including access to affordable child care, paid leave, supporting women-owned businesses and lending to women. In the private sector, corporations can do the same thing by standardizing pay, providing paid maternity and paternity leave, flexibility in terms of hours and in terms of attracting, retaining, sponsoring, and promoting women. Even we as individuals can help to bring out a positive change.

Therefore, it can be concluded that people are at the frontline of the covid-19 crisis. Still, in reality, the economic downturn is likely to hit women the hardest. It has been a somber reminder that violence and harassment are a reality everywhere, including at work. It has shown us that the glass ceiling remains firmly in place, and achieving gender equality right in the times of Covid-19 is the key to ensuring a better normal return.

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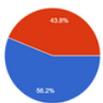
राम लाल आनंद महाविद्यालय  
जेंडर संवेदीकरण सूचकांक 2021-22

रिपोर्ट संपादन और आंकड़ा संकलन-विकास त्रिपाठी, बीजेएमसी, 3 वर्ष

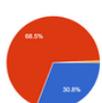
अस्मि- जेंडर संवेदीकरण समिति सर्व-समावेशीकरण और सह अस्तित्व के विचार को प्रस्तावित करती है। इसके लिए आवश्यक है कि हम अपने आसपास की परिस्थितियों से परिचित हो। हम जेंडर संवेदीकरण के विषय में अपने महाविद्यालय में कार्य करना चाहते हैं। हमें इस बात कि जानकारी भी रखनी होगी कि लैंगिक अस्मिता के प्रति हमारा महाविद्यालय कितना जागरूक है। इस कार्य को करने के लिए अस्मि-जेंडर संवेदीकरण समिति, राम लाल आनंद महाविद्यालय ने सत्र 2021-22 में एक नई पहल की। समिति ने एक जेंडर संवेदीकरण सूचकांक तैयार करने का कार्य शुरू किया। इसके लिए हमने महाविद्यालय के विद्यार्थियों के बीच एक सर्वेक्षण करवाया। यह सर्वेक्षण अंतरराष्ट्रीय महिला दिवस के अवसर पर 8 और 9 मार्च 2022 को किया गया। इस सर्वेक्षण में कुल 146 विद्यार्थियों ने भाग लिया। इनमें से 58.9 प्रतिशत छात्राएं (86) और 41.1 प्रतिशत छात्र (60) हैं। सर्वेक्षण में शामिल किसी भी प्रतिभागी ने स्वयं को तीसरे जेंडर के तौर पर अंकित नहीं किया। सर्वेक्षण में महाविद्यालय के सभी विभाग, सोसायटी और समिति के छात्र-छात्राओं को शामिल करने का प्रयास किया गया। सर्वेक्षण में शामिल 40.4 प्रतिशत विद्यार्थी प्रथम वर्ष, 41.8 प्रतिशत विद्यार्थी द्वितीय वर्ष और 17.8 प्रतिशत विद्यार्थी तृतीय वर्ष के थे। हमने प्रतिभागियों से यह पूछा कि क्या उन्होंने महाविद्यालय में कभी कोई जेंडर आधारित भेदभाव का सामना किया? 84.9 प्रतिशत विद्यार्थियों ने कहा कि नहीं उन्होंने कभी भी महाविद्यालय में किसी जेंडर आधारित भेदभाव का सामना नहीं किया। 6.8 प्रतिशत ने कहा कि उन्होंने महाविद्यालय में जेंडर आधारित भेदभाव का सामना किया है। इसके अलावा 8.2 प्रतिशत विद्यार्थियों ने कहा कि वह भेदभाव की घटना को प्रकट नहीं करना चाहते। स्पष्टीकरण के रूप में अधिकांश जवाब आते कि विद्यार्थियों ने महाविद्यालय में कभी जेंडर आधारित भेदभाव का सामना नहीं किया है। कुछ उत्तरों में कहा गया कि महाविद्यालय के बाहर तो यह भेदभाव देखने को मिलता है पर महाविद्यालय में उन्हें कभी ऐसी घटना का सामना नहीं करना पड़ा। भेदभाव संबंधित कुछ घटनाएं जो सर्वेक्षण में सामने आईं उनमें प्रतिभागियों ने बताया कि, "मैंने लोगों को होमोफोबिक और ट्रान्सफोबिक बातें बोलते हुए सुना है। वे लोग मजाक और अपमान के लिए ऐसी बातें बोलते हैं। उन्हें यह नहीं पता कि यह कितना गहरा घाव छोड़ता है।"

महाविद्यालय की तीन सोसायटी को छोड़ कर अन्य सभी सोसायटी के विद्यार्थी इस सर्वेक्षण में शामिल थे। हसरतें, अंदाज, अभिव्यक्ति और डब्ल्यू डब्ल्यू एसी के 10 से ज्यादा सदस्यों ने इस सर्वेक्षण में भाग लिया। सर्वेक्षण में हमने प्रतिभागियों से पूछा गया कि कौन-सी सोसायटी सभी लैंगिक अस्मिताओं के अनुकूल है। इस मतदान में अस्मि को सर्वाधिक 28 लोगों ने ज्यादा जेंडर फ्रेंडली माना। इसके बाद हसरतें(25), अभिव्यक्ति(21) और डब्ल्यू डब्ल्यू एसी(20) क्रमशः दूसरे, तीसरे और चौथे स्थान पर रहे। क्यूर, स्पीक मैके और अंदाज को जेंडर फ्रेंडली मतदान में 15-15 वोट मिले। हमने प्रतिभागियों से महाविद्यालय के विभिन्न हिस्सों को लैंगिक अस्मिता के पैमाने पर मापने के लिए कहा। सर्वेक्षण में 63 प्रतिभागियों ने अपने-अपने विभागों को लैंगिक अस्मिता के सर्वाधिक अनुकूल माना, जबकि केवल 5 प्रतिभागियों के अनुसार उनका विभाग जेंडर फ्रेंडली नहीं है। सर्वेक्षण में 67 प्रतिभागियों ने महाविद्यालय की सोसायटियों को लैंगिक अस्मिता के सर्वाधिक अनुकूल माना, जबकि 9 प्रतिभागियों के अनुसार सोसायटी लैंगिक अस्मिता के अनुकूल नहीं है। सर्वेक्षण में 63 प्रतिभागियों ने महाविद्यालय के शिक्षकों को लैंगिक अस्मिता के सर्वाधिक अनुकूल माना, जबकि 7 प्रतिभागियों के अनुसार शिक्षक लैंगिक अस्मिता के अनुकूल नहीं है। सर्वेक्षण में 56 प्रतिभागियों ने गैर-शिक्षण कर्मचारियों को लैंगिक अस्मिता के सर्वाधिक अनुकूल माना, जबकि 8 प्रतिभागियों के अनुसार गैर-शिक्षण कर्मचारी लैंगिक अस्मिता के अनुकूल नहीं है। सर्वेक्षण में 63 प्रतिभागियों ने अपने सहपाठियों को लैंगिक अस्मिता के सर्वाधिक अनुकूल माना, जबकि 9 प्रतिभागियों के अनुसार उनके सहपाठी लैंगिक अस्मिता के अनुकूल नहीं है। सर्वेक्षण के अनुसार महाविद्यालय के 56.2 प्रतिशत विद्यार्थियों को लगता है कि महिलाओं में आवश्यकता के अनुरूप

Do you think our college has enough washrooms for all genders?  
146 responses



Do you know there is a under-construction boys common room in our college?  
146 responses



शौचालय हैं। जबकि 43.8 प्रतिशत विद्यार्थियों ने कहा कि महाविद्यालय को और शौचालयों की आवश्यकता है। सर्वेक्षण में शामिल 72.1 प्रतिशत विद्यार्थियों को महाविद्यालय के गर्ल कॉमन रूम के विषय में तो जानकारी है परन्तु 68.5 प्रतिशत विद्यार्थियों को यह नहीं पता कि महाविद्यालय में एक बॉयस कॉमन रूम बनवाया जा रहा है।

इस प्रकार हम देखते हैं कि विद्यार्थियों के अनुसार राम लाल आनंद महाविद्यालय सभी लैंगिक अस्मिताओं के प्रति संवेदनशील है परन्तु अभी भी कुछ कदम हैं जिनके माध्यम से हमारा महाविद्यालय जरूरी उठाकर महाविद्यालय जेंडर समानता की दिशा में आगे बढ़ सकता है। भविष्य में हम जेंडर संवेदीकरण से संबंधित उन सुझावों पर भी कार्य करेंगे जिनसे कॉलेज का पर्यावरण संपूर्ण लैंगिक समावेशिकरण का उद्देश्य प्राप्त कर सके। समिति इस दिशा में अगले सत्र के लिए निम्नांकित कार्यक्रमों का प्रस्ताव रखती है-

1. विद्यार्थियों, शिक्षकों, गैर-शिक्षण कर्मचारियों के लिए जेंडर संवेदीकरण कार्यशाला का आयोजन।
2. पूरे महाविद्यालय द्वारा ओरियन्टेशन दिवस के दिन अस्मि का सामूहिक संकल्प।
3. जेंडर संवेदीकरण और लैंगिक मुद्दों पर वैधानिक प्रावधानों संबंधी वृहद परिचर्चा और फिल्म स्क्रीनिंग।
4. जेंडर संवेदीकरण सूचकांक के माध्यम से अगले सत्र के अंत में महाविद्यालय के सामाजिक पर्यावरण का पुनर्मूल्यांकन।



# SO-CALLED 'MODERN'

Article

By GHABIT NABI  
B.A.(Hons) English

**Is the current civilization the 'most civilized' of all civilizations? If so, how much does it count for?**

A pandemic made us realize - how uncivilized the so-called 'modern civilization' is!

It is quite unfortunate that it took a pandemic to uncover the reality of our uncivilized 'modern civilization'. From wars, riots to domestic and religious violence, the so-called 'modern violence' is under a strong grip of devastation and doomsday. This so-called 'modern civilization' is civilized only in terms of the amenities it provides. Other than that, every other aspect including ethical, moral, social and environmental, upon sincere pondering puts one to shame.

In an era of nonstop scientific discoveries and inventions being supported by millions of start-ups, the majority of the population lives under the shadow of being called a 'Modern Civilization'. Almost all of us, at some point in life, take pride in being 'Modern Day Humans' and why shouldn't we? We live in an age where science and technology have ascended to great heights, taking the grip of almost everything that exists on our beautiful planet. No age in the history of human civilization had seen such advancements in science and technology as ours. Considering medicines and tools which have made life-threatening diseases seem ordinary to discoveries like black-holes, detection of Gravitational Waves, water on Mars, creation of human organs, the World Wide Web, Quantum Teleportation to monuments like Taj Mahal, Great Pyramids, Burj-Khalifa, Eiffel Tower, Big Ben, Sydney Opera House which every one of us wants to visit at least once in our lives and inventions like automobiles, mobile phones, washing machines, vacuum cleaners, Crispr, robotics, and their advent; all these are known or believed to be frameworks of 'Modern Civilization'. The Internet can definitely be labeled as the 'talk of the century' due to the advents it has made over the past few years and the benefits people are experiencing under it. But the main point here is that most of us take pride in these statements knowingly or unknowingly and call ourselves 'Modern Day Humans' without understanding the picture fully. I say 'most' because there are still millions out there who can't even read a word due to the circumstances they have faced or are currently in, let alone knowing the modern-day discoveries!

But the question that arises here is - Is the current civilization the 'most civilized' of all civilizations? If so, how much does it count for? Does science and technology alone account for its claim to real 'Modernity'?

## Students say group of men groped and harassed girls

A large group of men barged into the Gargi College during a college event and girls' college were groped, molested and harassed by the group of drunk outsiders.

ADVERTISEMENT

DELHI NEWS

### 10 arrested in connection with alleged moles- t incident in Gargi College

A group of men had broken into Delhi's Gargi College during the college festival on February 6 and allegedly groped, harassed and molested attendees.



Let me give a thorough glimpse of how advanced we as a civilization are and how uncivilized this so-called 'Modern Civilization' is by taking into account the gender issues we are facing right now. Firstly, let me tell you about an incident that happened on February 6, 2020, at Gargi College (a woman's college affiliated with University of Delhi) during their annual cultural fest. On the above-mentioned date around 6:30 PM, a group of intoxicated men entered the campus of Gargi College and sexually assaulted female students. Incidents of a disgusting act of masturbation by drunken men in front of female students were seen at the event. Being a student of Delhi University myself, I remember how this incident shocked the whole fraternity there. Everyone was shocked. This is the image of how our beautiful and brave women are treated in this era of so-called 'Modernity'. A civilization where women have tolerated all forms of harassment, whether in their domestic or professional lives. According to a report about Indian women, given by the National Commission of Women (NCW), there was a sharp spike in crime against women during the lockdown period accounting for 2,165 cases per month from April to December 2020 as compared to 1,411 cases per month during January-March 2020. In India alone, NCW received a total of 23,722 complaints regarding women's harassment last year with 19,489 from April 2020 onwards. According to another report by "STATISTA RESEARCH DEVELOPMENT", The Indian capital city of Delhi reported the highest number of harassment cases against women of over 320 cases in India in pandemic year 2020. Among its major cities, Mumbai and Bengaluru followed in the country during the measured time period. According to a survey in 2019, India ranked highest in the list of dangerous countries for women. This comes as no surprise, with over 400 thousand reported crimes against women in that year alone.

According to another report published by 'World Population Review', a rape incident happens in the USA every two minutes, and women from 16-19 years of age are four times more likely to be victims of rape than the general population. It was also reported that in the United States, 70% of rapes are committed by someone known to the victim. I am giving the example of the United States particularly here because it is widely known as the biggest 'Super-power'. But can we call it a 'Super-Power' if it cannot even protect its women? A report from 'Statista.com' states that a total of 32,032 rape cases were reported during 2019 in India and for the year 2020, the total number of cases was well over 28,000 (77 rape cases per day). Shall I call this civilization, the most advanced and modern of all times where even its women are not safe? Do we deserve this tag? Should we take pride in such a fake tag anymore?

To sum it all up, this civilization is only living under the fake shadow of being called a so-called 'Modern Civilization' as it might be advanced only in terms of the amenities it provides. Other than that, every other aspect including ethical, moral, social, and environmental, upon sincere pondering puts one to shame. Scientific and technological advancements alone don't make a civilization great. What makes a civilization 'great' is its moral and ethical principles alongside law, order, and justice, providing hope and protection to its women, taking care of the weak and marginalized communities, and taking action against the ones responsible for creating fuss and chaos on the planet, anywhere, anytime.



# काश

कविता  
सेजल बजाज  
बीएससी स्टेटिस्टिक्स 3 वर्ष

बिजनेस बंद होने पर  
तुम्हारी 75,000 की कमाई के सामने  
मेरी 15,000 की सैलरी को  
काश न झूठलाते तुम  
आज पकोड़ो का मन हैं  
अरे! आज कचौड़ी मिल जाती तो मजा आ जाता  
कभी मेरे हाथ के छाले पर  
हलवे और पूरी के स्वाद में  
काश नजर डालते तुम  
माना कभी रसोई में आकर  
चाय बनाते हुए सब्जी काट दिया करते थे  
पर कभी बिना कहे मेरे लिए चाय बनाया

काश अपने दोस्तों को फोन पर न जताते तुम  
तुम्हारे बच्चों की पढ़ाई से लेकर  
तुम्हारी माँ की दवाई तक  
कभी शिकायत न करने के मेरे प्रयासों को  
काश पहचान पाते तुम

झुकी नज़र और मधुर वाणी को  
"मेरे सच" की पहचान देकर  
निरंतर इस रिश्ते के सांचे को  
संकीर्ण सोच के आवरण से  
काश आबद्ध न करते तुम



## Available data show that women contribute to 71% of the global hours of informal care

Article  
By Kashish Has  
BA (HONS) History, 2nd year

Due to school and workplace shutdowns, the pandemic not only altered our everyday lives, but increased hardships for women compared to men. Ongoing worldwide pandemic has not only made women more aware of their bodies but also their gender roles. In our culture, female subjectivity is constructed concerning the body, caregiving, and love for others. Other values, such as sacrifice, effort, affection, and suffering, which are all also associated with the female gender role, are a breeding ground for psychological distress, especially in times of a pandemic. Available data show that women contribute to 71% of the global hours of informal care, a task that became essential during the mandatory confinement imposed in most countries. As a result, work-life balance has been dramatically affected by closing schools and childcare centers, which significantly burdens working mothers. We can therefore infer that somehow the pandemic has accentuated gender roles by imposing greater responsibility on women. As previous research has shown, gender roles and informal cares are sources of distress and psychosocial exhaust for women. An increase in these duties will undoubtedly have long-term implications for mental health that have not yet been objectified by ongoing studies.

The corporality of women is closely influenced by the female gender role. Gender roles are cultural constructs developed within a male-identified patriarchal culture that identifies femininity with the cult of the body. During the corona virus pandemic, our androcentric society became aware of its futility, of the human body's fragility through the experience of illness. Women, who were already at a higher risk of developing mental health issues, and increased body awareness may produce more significant psychological distress than men. Parallely, the accentuation of gender roles by an increased need for caregiving during the confinement can also impact women's mental health, as they are the leading providers of informal care.

Although more research is needed to establish the psychological impact on women, there is enough data to hypothesize that the pandemic will distress women to a greater extent. Therefore, gender-sensitive interventions during the pandemic should be considered, along with psychological interventions that address body awareness. Given this situation, public policies should promote equity in care and strengthen those research programs that include a gender perspective. This is the moment to invest in women's mental health.



# GOD'S CALL

Poem

By Sania Khan

BA (Hons) Pol. Science, 1st year

Hard times of the pandemic,  
The world was mellifluous and serene.  
Who knew that COVID would reveal,  
the bodies in myriad fell on the floors,  
and we were shut behind our house doors.  
Men and women stayed in the home.  
The human race shall always overcome.  
Now they see what women did all alone,  
as they did work from home,  
women skillfully did all the tasks,  
where men everytime need to ask.  
COVID enhanced the importance of women,  
and it proved that women were better than men.  
This time will soon pass,  
if we wash hands and wear mask.  
We all should stand together for the sake of humanity.  
It is the test of God,  
will not go in vanity.



# AN INTERCHANGE OF ROLES

Article

By Pihu Khandelwal  
BA (Hons) English

**We can say that this pandemic has aroused the need for females to start earning in order to financially support their families. Male members need to spend time with their family and understand them emotionally.**

When it comes to standing hard against predicaments, women are emotionally stronger than men which is why they are tested every now and then. This pandemic has disrupted national and international systems, devastated the social, economic and political edifice of various nations, and has had peculiar and unequal effects on all genders.

Women were found to be 1.8 times more prone to unemployment than men because the inefficient healthcare systems called for 'unpaid care' for the families battling covid-19. When men on the other side lost their jobs, it was more vividly accentuated because the society does not expect them to sit at their houses and nurture children.

The social and emotional responsibility of a woman doubled up in the scenario where things suddenly went 'online'. Though men also weathered the burden of being the single earning members of their respective families on which the entire sustenance of the family depends, women not just had to carry their own pain but also the affliction of the entire family. Even during our vaccination phase, a trend was observed in which 54% males got vaccinated against 48% women. We may call this a lack of proper awareness or lack of reach.

We can say that this pandemic has aroused the need for females to start earning in order to financially support their families. Male members need to spend good time with their family members and understand them emotionally. It will bring a good chance to interchange roles among the genders so that every human being gets the right to live their life with full freedom and stability.



# क्या लड़का- लड़की समान है?

लेख

गुंजन

बीजेएमसी, 2 वर्ष

**मेरे पिताजी भी यही कहते हैं कि मेरी बेटी मेरी इज्जत है।  
अच्छी बात है कि वह ऐसा मानते हैं मगर बेटे के बारे में  
क्यों नहीं सोचते?**

यह बात हम सभी जानते हैं और देखते भी हैं कि एक बच्चे के आधारभूत मूल्यों पर उसके घर के लोगों का प्रभाव दिखाई देता है। फिर भी हम इन मूल्यों के लिए विद्यालयों को इसका ज़िम्मेदार ठहराते हैं। लैंगिक समानता जैसा मुद्दा आज के समय में बहुत ही आम बात है। कहने को लड़का-लड़की सभी समान है, मगर यह कहीं देखने को नहीं मिलता है। इक्कीसवीं सदी में आने के बाद भी हमें लैंगिक समानता जैसे ज्वलंत मुद्दे देखने को मिलते हैं। प्राचीन काल में सिंधु घाटी सभ्यता के समय में मात्री पूजा की जाती थी, वहां स्त्रियों का सम्मान किया जाता था। ऋग्वेद में भी स्त्रियों को विशेषाधिकार प्राप्त है, उनकी शिक्षा-दीक्षा पर प्रकाश डाला गया है। जबकि एक ओर मौर्य काल के समय से स्त्रियों की स्थिति में गिरावट आती गई। यदि आज के युग की बात की जाए तो कहने को तो हम सभी एक मॉडर्न आधुनिक युग में रह रहे हैं, मगर आज भी यहां बहुत सारे लोगों की सोच पिछड़ी हुई है। तरक्की कर लेने के बाद भी भारत जैसे देश में जहां माता दुर्गा आदि देवियों की पूजा की जाती है, वहीं दूसरी ओर अपने घर की बेटी, बहू, बीवी, बहन या जितने भी नाम महिलाओं दिए जाएं उन्हें भेदभाव का सामना करना पड़ता है।

क्यों यह कहा जाता है कि स्त्रियों के लिए घर की चार दीवारें उनका दायरा? क्यों आज भी स्त्रियों को पुरुषों से कम आंका जाता है? हमारा समाज इस पायदान पर है कि यहां छोटे-छोटे बच्चों में भी लड़का-लड़की का अंतर किया जाता है। लड़की के पैदा होने पर जश्न मनाया जाता है यहां तक कि जब कोई महिला गर्भवती होती है तो उसे यही आशीर्वाद दिया जाता है कि बेटा ही हो या पहला बच्चा तो बेटा ही होना चाहिए। बेटा वंशबेल आगे बढ़ाता है। यह समझने और समझाने की जरूरत है कि बेटा हो या बेटी दोनों ही एक समान है।

## महिलाओं को मिले अधिकार:-

हर चीज के दो पहलू होते हैं उसी तरह समाज के भी दो पहलू हैं। एक पहली आज भी स्त्री केवल घर के लिए बनाई गई है मानता है। बेटा रात को घर से बाहर जा सकता है देर से वापस आ सकता है मगर बेटी का यह सब करना किसी पाप से कम नहीं। लड़कों को कम उम्र में ही मोबाइल दिला दिया जाता है उनसे यह सवाल नहीं किया जाता कि वह कहां जा रहे हैं और कब आएंगे मगर एक लड़की इन सभी सवालों के बंधन से बंधी हुई है।

यहां जब किसी लड़की का बलात्कार हो जाता है तब भी गलती उसी की बताई जाती है कि वह कब गई, क्या पहना था, वह क्या कर रही थी वगैरा-वगैरा। लड़कियों को घर की इज्जत कहा जाता है मेरे पिताजी भी यही कहते हैं कि मेरी बेटी मेरी इज्जत है। अच्छी बात है कि वह ऐसा मानते हैं मगर बेटे के ना बारे में क्यों नहीं सोचते? अगर हम समानता की बात कर ही रहे हैं तो फिर यह भी तो समानता के दायरे में आना चाहिए कि जब एक लड़की गलत करती है तो वह भी गलत होता है और जब लड़का गलत करता है तो वह भी गलत होता है। इसमें कौन इज्जत है कौन नहीं है कहकर नकारना नहीं चाहिए।

अब बात करें समाज के दूसरे पहलुओं के दौरान यहां कुछ लोग ऐसे भी मौजूद हैं जो समानता में विश्वास रखते हैं और समान मानते हैं। वे अपने घर की लड़कियों को भी हर वह अवसर देते हैं जो वह अपने घर के लड़के को देते हैं। लड़कियां उनका नाम रोशन कर रही हैं उन्हें भी लड़को के बराबर आजादी प्राप्त है।

### विद्यालयों और परिवार को आना होगा साथ:-

लैंगिक समानता लाने के लिए विद्यालयों और बच्चे के परिवार को साथ आना होगा, एक दूसरे का साथ देना होगा। बच्चे के नैतिक मूल्य, आधारभूत मूल्य उसमें बचपन से ही डालें जाते हैं उसे सिखाया जाता है क्योंकि एक छोटा बच्चा गीली मिट्टी के समान होता है हम उसे जैसा सिखाएंगे वह वैसा ही सीखेगा। इसलिए केवल एक के कार्य करने से ज्यादा असर नहीं पड़ेगा। घर के सदस्यों को बच्चे को ऐसा माहौल देना होगा जहां वह अच्छी आदतें सीखे महिलाओं का सम्मान करना सीखें और विद्यालयों में भी अध्यापक उन्हें यह आदतें सिखाएं। समाज को शिक्षित करना होगा। लड़कियों को आगे नहीं बढ़ने दिया जाता इसका प्रभाव देश की संस्कृति से लेकर जीडीपी तक पर देखने को मिलता है। यदि औरतें भी बाहर जाकर अपनी आजीविका कमाए, देश की आर्थिक व्यवस्था में साथ दे तो देश की जीडीपी में भारी उछाल सामने आएगा इसलिए उन्हें भी आगे बढ़ने का मौका दें। यदि वे आगे बढ़ेंगी तो देश आगे बढ़ेगा।





# THE EVERLASTING STIGMA

Article

By Santosh Kumar Maharana

BMS 1st Year

## Major strata of the work involving household chores is inevitably allotted to the women

The binary archaic gender allotment cum inhibition has, to a large and huge extent, sparsely gulped the gender disparity dogma. There is widespread but uneven inequality between presumed genders, ultimately resulting in a specific gender's debacle and miseries. By a wide margin, the women are the one's engulfing lion's share pertaining to gender inequity. They are the most disadvantaged as far as equality is concerned. Social vices such as domestic violence, lack of education have erupted during this inadvertent pandemic. Going by the popular studies and records, domestic violence and abuse is at its peak during the discourse of this lockdown driven pandemic. Women are bereft of their common necessity of the right to attain education as witnessed via newly established rule in Afghanistan. It is rightly advocated that it is women who are the first ones open to resistance when such country wide adversity hits the comprising citizens. Much has been done towards the upliftment of women as a whole, irrespective of the country of origin they belong to, especially the job market by encouraging their recruitment which will eventually lead to the sustenance of their families. But on the flip side, the world has witnessed dropping numbers of women workers coming under the umbrella of white-collar jobs to labour intensive works. Major strata of the work involving household chores is inevitably allotted to the women in the family, thereby the inequity continues and up ticked during the ongoing pandemic. It is gravely concerning that, well and highly educationally qualified women are also victim of such discriminatory practices deep rooted in the pandemic-induced contemporary world sternly enough. It is noteworthy that women since aeon spend unseeingly and comparatively longer hours of unpaid working for the family involving intensive childcare, unhygienic cooking. Various academic studies have concluded that men as compared to women are less domestically obligated. Women are emotionally annihilated and exhausted, the prevalence has only aggravated during the Covid induced pandemic. It is the prime responsibility of the spouse to emotionally and physically support his wife. As compared to urban landscapes the rural counterparts have been the worst affected especially leading to illegal dowry intakes thereby instilling immense pressure upon the female and her family. Studies have revealed that under age marriage has outperformed previous statistics and records of the same. Although it is seemingly too soon to conclude the everlasting prevalence of such enigmas, the dispirited roles among genders has put forth a concerning picture in front of us.



Pic-@baileybomgaars

**Poem**  
**By Mananya Pandey**  
**BA(Hons) History**

With an undercut fade, hair newly shaved  
 A black tie-dye t-shirt, the color gray fade  
 Jumped off the balcony; to people, that's brave  
 Hiking shoots into the goalpost, the sports team's way being paved  
 No, it's not a DAV  
 She's a DEVI  
 With beautiful brown hair; shaved, undercut, and wavy  
 A black t-shirt she donned  
 In her hand, a prada she holds  
 Stereotypes have come to define her role  
 But the truth prevails, her identity she owns



# THE UNREASONABLE DISCRIMINATION

Article

By Ishita Goel

B.com (Hons) 1st year

**Each and every soul in this world has no control over their gender**

Having no control over something feels frustrating, right? Well, obviously it does. But we have so many things in our lives that we don't get to choose like, our physical appearance, the country we belong to, and much more. One such important thing that we have no control over is our gender. Each and every soul in this world has no control over their gender. So, is criticizing them for something they do not have control over, right?

The moment we arrive into this world, we are assigned with our gender along with our sexual orientation, which usually include male and female. The males are considered superior. We are expected to act according to our sexual orientation. Why is that we are forced to act feminine if we're female, and masculine, if we're male. The society gives importance to these two genders, out of which one exists on a higher level in the hierarchy - males.

One of the many genders which are fighting for respect and recognition in this world is, transgenders. People disregard transgenders as a plague. They are humans too, breathing the same air as any other person. Then why do people demean them? Let alone transgenders, women in general are not given equal rights and respect. It shouldn't be forgotten that every human deserves respect which should not depend on their caste, age or gender. Our society segregates and gives gender roles to people and anyone who goes against them is attacked immediately. Silly stereotypes like women can't laugh out loud or men can't cry make it even harder for people to fight for their basic rights. Why do they expect emotions to work according to gender norms and not feelings?

The ideology we need to follow is that - no roles should be assigned to any gender and all the genders should be equally treated whether it is male, female, or from the LGBTQIA+ community. This will prevent the hindrance in our society's growth. There should be no issues regarding a woman being the ceo of a company, or a transgender leading team. It is the ability of a person that matters the most. It is not about being a male or a female, it is about being a human who lives their life on their own terms and lets others live their lives too.



कविता  
कंचन  
बीजेएमसी 1 वर्ष

सामाजिक कुरीतियों में असमानता के किस्से दर्ज है,  
आज भी एक बेटी आपने बाप पर बनी कर्ज है।

लड़के को सहारा लड़की को पराया बताया है,  
हमें ये समाज ने बचपन से सिखाया है।

रंगों की दुनिया से रंगों को छाटा है,  
लड़के को नीला लड़की को गुलाबी बांटा है।

लड़के का रोना कमजोरी की निशानी,  
लड़की का रोना आम कहानी माना है।

ना जाने हमें कैसी कुरीतियों में बांधा है,  
सोच के इस फर्क ने जगाया भेदभाव है।

पबंदियों से लड़ना जब दोनों को समान है  
फिर क्यों हमने माना किन्नर को असमान है।

सोच के बदलने से सब बदल जाएगा,  
हर लिंग असमान ना बनकर समान बन जाएगा,

रंगों की दुनिया से रंगों को चुरायेंगे  
अब हम ये सोच बदल कर दिखाएंगे।

हर किसी को समान मान असमानता को मिटायेंगे,  
अब हम इन पबंदियों को तोड़ कर दिखायेंगे।



Article

By Sumedha Bhatia

BA (Hons) History, 1st year

**Oh! It's a baby girl, we should get her something pink and girly." Girly', what does this word mean?**

Gender refers to the characteristics of women, men, girls and boys that are socially constructed. This includes norms, behaviours and roles associated with being a woman, man, girl or boy, as well as relationships with each other. As a social construct, gender varies from society to society and can change over time. Since the beginning of the development of human's cognitive mind, there has been a division of work and roles performed by men or women. Even though these divisions were based on biological factors of the two sexes in the prehistoric time, these divisions are the origin of gender being a social construct. With changing times, people have changed and they want to live beyond these stereotypes, but what we see is that these gender stereotypes tend to bind such people. We say that we want to grow, develop and create an egalitarian society and yet when we see a woman achieving and working in male dominant workplace, we discourage by saying things like "you should look after your family", "your kids need you", "this kind of work is not suited for women" etc. Same is the case when we see a man looking after the household and the kids, when we see such a thing we automatically think "why isn't he working, he should be the bread earner of the house, so bad." As a youngster, I often think why are people so rigid, what is 'manly' and 'girly'. The sex of a person is a biological feature of a person, yet we often mix the two terms 'sex' and 'gender' with each other, a person's biological features cannot specify what one can or cannot do or what one can or cannot wear. Our gender is not what is between our legs. Blue is a color for boys and pink is a color for girls, boys should play with toy guns and girls should play with dolls. These are some things that most of us learn in our childhood, but why do we need to use 'should'? This is what our confusion has done to society. A boy can wear skirts and sarees and not be feminine and a girl can wear tuxedos and kurtas and not be masculine. Freedom is a goal of every person. FREEDOM literally means to not be held prisoner then why to bound someone with gender specific roles? A person can be biologically male or female and have the opposite gender or no gender or can be gender fluid. I believe that Gender is not a social construct, it is actually a collection of roles and interests that have been predetermined by the society on the basis of a person's sex, currently these roles are not changing, hence making it different from the definition given by WHO. A society can grow without gender specific roles with true freedom and love for the society.



# लैंगिक समानता

कविता  
निशा  
बीजेएमसी 1 वर्ष

लिंग के आधार पर समाज ने हमें जो बांटा है,  
यकीनन देश के विकास में यह एक कांटा है।  
स्त्री-पुरुष और थर्ड जेंडर का नाम देकर दूसरे से अलग कर दिया,  
सभी के जीवन में हाशिए का एक जहर भर दिया।  
किसी को बिठाया सिर पर, तो किसी के नाम पर काम के भार का कठिन कर्ज़ कर दिया।  
तू स्त्री है, घर में रह,  
तू पुरुष है, बाहर जाकर काम करेगा।  
तू किन्नर है, समाज के लिए बला इसलिए समाज से दूर रह केवल बाला उतारने के ही काम आएगी,  
कहकर समय-समय पर उसका अपमान है किया।  
कब तक लिंग के आधार पर लड़का, लड़की या किन्नर कहलाएंगे और अपने ही हक से दूर हो जाएंगे।  
समय बदल रहा है, खुद को भी बदलो, स्वयं के लिए खुद आवाज उठाओ दूसरों की राह देखना छोड़ो।  
समाज का काम है तुम्हें रोकना, मेरे पीछे खींचना, लेकिन तुम खुद को पहचानो। शक्ति तुम्हें ईश्वर ने दी है तुम उसे समाज में उभारो।  
समाज एक भीड़ है, तुम्हें भीड़ नहीं केवल भीड़ का हिस्सा बनना है, लेकिन खुद का आत्मसम्मान और खुद का अस्तित्व भी तुम्हें ही बचाना है।  
वर्षों से चली आ रही कुरीतियों को बदलो, लिंग के आधार पर जो बेकार की संस्कृति का तुम्हारे कंधों पर रखा गया है ज़बरदस्ती उसे फेंको और सबसे पहले खुद की पहचान की ज़िम्मेदारी अपने कंधों पर लो।  
आवाज उठाओ स्वयं के लिए और समाज को बताओ कि कोई भी मनुष्य, पुरुष, नारी या किन्नर से पहले एक मनुष्य है जिसके नाते वह हर वह कार्य कर सकता/सकती है जो समाज के अन्य लोग कर सकते हैं।  
सबसे पहले स्वयं का सम्मान करना सीखो, लड़की है कह कर गुस्सा करना छोड़ कर के कुछ कर दिखाओ गर्व से कहो हां मैं एक लड़की हूँ।  
लड़का सुनते ही आंसू छुपाना मर्दानगी है, कभी-कभी अपनी भावनाएं औरों को बताओ और कहो क्या हुआ अगर मैं एक लड़का हूँ, दर्द तो सबको होता है और सब में मैं भी आता हूँ।  
किन्नर हो तो क्या हुआ किसी की नज़र उतारना और उसे बला से बचाना तो अच्छी बात है, लेकिन स्वयं को भी आगे बढ़ने का एक मौका दो, शिक्षा की रोशनी से अपने साथ साथ सबकी ज़िंदगी उज्ज्वल कर दो।  
मत सुनो किसी की समाज में तुम्हारा भी महत्व बराबर है लेकिन शुरुआत तुम्हें ही करनी होगी। अपने अस्तित्व को बचाए रखने की लड़ाई तुम्हें ही लड़नी होगी। एकजुट हो जाओ यदि तुम स्त्री, पुरुष किन्नर और अन्य वर्ग तो, सचमुच कोई गलत नहीं कर पाएगा तुम्हारे साथ कभी भी कुछ भी।



# पांच स्त्रीवादी कविताएं

कविता  
दीपशिखा  
बीजेएमसी 2 वर्ष

## आपबीती

सालों से रिस रहे सन्नाटे,  
किसी रोज नसों को चीरते हुए बाहर आएंगे।  
खामोश सहती हुई लड़कियां  
जब आप बीती सुनाएंगी  
तब सुनने वालों के कलेजे छलनी होंगे,  
और उनकी हमउम्र लड़कियां,  
खड़ी खून के आंसू रोएंगी।  
उस रोज सभ्य लोगों के चोगे उतरेंगे,  
और यह सारा समाज नंगा नजर आएगा।  
यह समाज  
जो लड़कियों की चुप्पियों पर बोल रहा है,  
वह नहीं जानता की  
खून का घूंट पीकर रह जाने वाली लड़कियों  
के कंठ अब खून से भर चुके हैं  
और अगली हद टूटते ही  
वे खून की उल्टियां करेंगी।

## गृहदासियां

हमने घरों में नहीं देखा प्रेम,  
हमने रूह कंपा देने वाले रिश्ते देखे  
हमें नहीं आए प्रेम के बड़े-बड़े सपने  
हमने सपनों में भी कम से कम ही देखा।

हमें नहीं पता  
जो लड़के प्यार करते हैं वो क्या करते होंगे  
जिसने जैसा कहा मान लिया  
न वक्त मांगा, न सम्मान  
गृहदासियां हो गईं।

बस इतने पर आश्वस्त रहे  
की ये हाथ नहीं उठाएंगे।

## मुस्कुराती लड़कियां

जाने किस आंगन में होंगी मुस्कुराती लड़कियां,  
चांद तारों सी चमकती झिलमिलाती लड़कियां।

चूड़ियां पायल पहन कर घर को छनकाती हुई,  
हर खुशी में हर शगुन में घर सजाती लड़कियां।

हर सुबह को चिड़ियों के संग रोज ही जगती हुई,  
शाम को दीपक से चौखट जगमगाती लड़कियां।

ओढनी में दस तरह की ख्वाहिशें बांधी हुई,  
बाप की आंखों से हालत भांप जाती लड़कियां।

सारी दुनिया की समूची रौशनी रक्खी हुई,  
मेज़ पर बुझते दियो से टिमटिमाती लड़कियां।

सर से लेकर पांव तक सब इश्क में डूबी हुई,  
आशिकी में आशिकों से चोट खाती लड़कियां।



## औरतें कमज़ोर नहीं होती

औरतें कमज़ोर नहीं होती  
बस उन्होंने सर्वस्व समर्पण कर दिया होता है  
अपने परिवार पर  
और झोंक दी होती है  
अपनी तमाम उर्जा  
चूल्हे की आग पर  
गोल-गोल रोटियां सेकने में  
वे अनपढ़ या नासमझ भी नहीं होतीं  
बस चुनती हैं समझना  
गृहस्थी का गणित  
और परिवार का साहित्य  
त्याग कर अपनी तमाम इच्छाएं  
वे चुनती है बच्चों के सपने  
पति का नाम  
और संसार के लगभग सारे बंधन।

## क्रांतिकारी लड़कियां

कक्षा के पहले दो बेंचों पर बैठी  
अव्वल आती लड़कियां  
जिनमें क्षमता थी एक पुरे  
समाज को शिक्षित करने की  
वे होकर रह गईं  
केवल अपने बच्चों की ही शिक्षिकाएं,

भरे सड़कों पर नारे लगातीं  
उंचे-उंचे मंचों पर बोलती  
वे लड़कियां,  
जिनकी आंखों में क्रांति थी  
जिनका होना ही बदलाव था  
वे भरती रही हमियां  
परिवार की बातों पर,

जिनके पांव में लगे थे पहिये  
जो माप सकती थीं  
संपूर्ण विश्व की परिधि  
वे बंध कर रह गईं  
मायके व ससुराल की दुरियों में,

ऐसे ही धीरे-धीरे  
छीन लिए गए  
उनकी आंखों से सपने  
उनके कांधों से बस्ते  
और हाथों से किताब  
उनकी डायरी व कलम  
व बदले में थमा दी गईं  
बरनी, छलनी, ट्रे व मसाले,

अपनी सारी काबिलियत  
कॉलेजों में छोड़  
डोलियों में विदा हुई,  
आज़ाद, सपने देखती  
क्रांतिकारी लड़कियां  
यूं ही मिटा दी गईं





# मिट्टी लकीरें

कहानी  
अभिषेक कश्यप  
बीए अंग्रेजी विशेष 3 वर्ष

जेठ की अमावस रात बड़ी काली होती है। दिन की मार्मिक गर्मी को समेटे किसान एक बेहतर कल का इंतजार करते हैं। खेतों में पिछली बारिश की थोड़ी नमी बची है। अगर एक-आधा दिन में बारिश नहीं हुई तो वो खाने की फसल भी बर्बाद हो जाएगी। दुखिया इसी सोच के साथ आंगन में खाट पर आसमान में टक टकी लगाए सोच रहा था। मुनिया और लखन मां के गुजर जाने के बाद टूट चुके थे। मुनिया की उम्र अभी बारह बरस भी नहीं है। लेकिन पिता और छोटे भाई को लगन के लिए पैसे जुटाने होंगे। परिवार के अलग होने के बाद उनके हाथ चार कट्टा खेत आई। अमी एक रोजगार नौजवान की मांग पच्चास हजार से कम नहीं है। खेत बेचकर भी वह रकम हासिल नहीं हो पाएगी।

मुनिया अपने पिता की व्यथित स्थिती को भापते हुए बोली "पिताजी! मुझे कुछ कहना है" यह सुनकर पिता का मुंह सूख गया। मुनिया क्या मांगेगी। एकलौती बिटिया है मना भी न किया जाएगा। मन मारकर दुखिया ने बोला, "कहो बिटिया, बिंदी, काजल, लाल चुन्नी क्या चाहिए? कल लखन बाजार हो जाएगा।"

"नहीं पिता जी मुझे वह कुछ नहीं चाहिए, मैंने अपने कक्षा में प्रथम स्थान प्राप्त किया है मैं पढ़ना चाहती हूँ" यह सुन दुखिया के आंख में आंसु आ गए, वह अपने स्थिति को आकलन करने लगा। हाय ये इसका दुर्भाग्य इस मोती को किस अंधे के घर जन्म दिया। "बेटी हमारी किस्मत नहीं है और ना हमारी औकात, भगवान से प्रार्थना करना अगले जन्म किसी घर में पैदा करें"

"पिताजी आप निराश मत हो, सरकार की नई छात्रवृत्ति योजना आई है, मुझे आवासीय विद्यालय में चुना गया है। वहां सारे संसाधन सरकार द्वारा दी जाती है" फिर भी तुम पढ़ कर क्या करोगी? आखिर कार किसी अंधेरे रसोई में चूल्हा ही फूंकना है हमारे भाग्य मैं।"

"ऐसा नहीं है पिताजी, आज नई तकनीक का विकास हो रहा है, प्रायः हर दिन कोई नई चीज अविष्कार हो रही है। अगर हम, हमारे वर्ग के लोग का इसमें कोई भाग नहीं होगा तो हम फिर पिछड़ जाएंगे"

"अरे बिटिया तुम्हारी अंग्रेजी और यह बुद्धि मुझे नहीं समझ आती है। हम गरीब आदमी हैं। इस गांव के आसमान पहले ही जीना और मरना है।" लखन अभी छोटा है लेकिन उसका मस्तिष्क में ये बात आ गई। जो लोग पढ़ते हैं वह बढ़ते हैं। उसे पता है कि वह पढ़ाई मैं कमजोर है फिर भी लगता है कि उसकी दीदी अंध-ज्योति साबित हो सकती है। वह मुनिया को कान में कहता है, "दीदी तुम भाग जाओ, पढ़ो, लिखो पर हमें भूलना नहीं "

"मैं बिना पिताजी की अनुमति से कुछ नहीं करूंगी, हेयर पढ़ाई क्या चीज है अगर मन में यह चिंगारी रही तो जीवन में कभी ना कभी सुलगेगी" भली उन बच्चों को लग रहा था कि उनकी ध्वनि बूढ़े पिता के कान तक नहीं जा रही है। वह कठोर मन से सब सुन रहा था। कहीं ना कहीं अपनी स्थिति पर विलाप कर रहा था।

जौ कटते ही गांव में एक बड़े गाड़ी की आवाज आई। गांव के सारे लोग चौराहे पर आ एकत्रित हुए पुनाराम पता चला कि कलेक्टर साहिबा गांव के विकास कार्य का विश्लेषण करनी आई है। पहले तो दुखिया को यकीन नहीं हुआ कोई महिला को कैसे इतनी बड़ी पद दे सकता है। लेकिन प्रत्यक्ष को साक्ष्य की जरूरत नहीं होती है पुनाराम लोगों का मैडम कलेक्टर के प्रति स्नेह और सम्मान देख उसे हौसला आया। वह मुनिया की आंखों में चमक देखा। दुखिया की मनःस्थिति परिवर्तित हो रहा था। जो काम कम ही परमाणु बम नहीं कर सकती आज किसी के एक झलक में कर गई। उसने मुनिया को गोद में उठाकर कलेक्टर मैडम के पास लेकर गया। दोनों ने उन्हें नमस्कार किया दुखिया अपनी गमछी को हाथ में रखकर सर झुका कर कहा, "मैडम, मेरी बिटिया मुनिया यह भी आप जैसा बनना चाहती है।"

"क्यों नहीं बिल्कुल बनेगी, क्या बनना चाहती है?"

"जी...जी... वैज्ञानिक"

"आपकी पर को हौसला मिले! आपका भविष्य उज्ज्वल हो, आप कर सकती है। आप करोगी, क्यों दुखिया जी"

"हां बिल्कुल मैडम" पूरे विश्वास और गर्व के साथ दुखिया ने जवाब दिया।

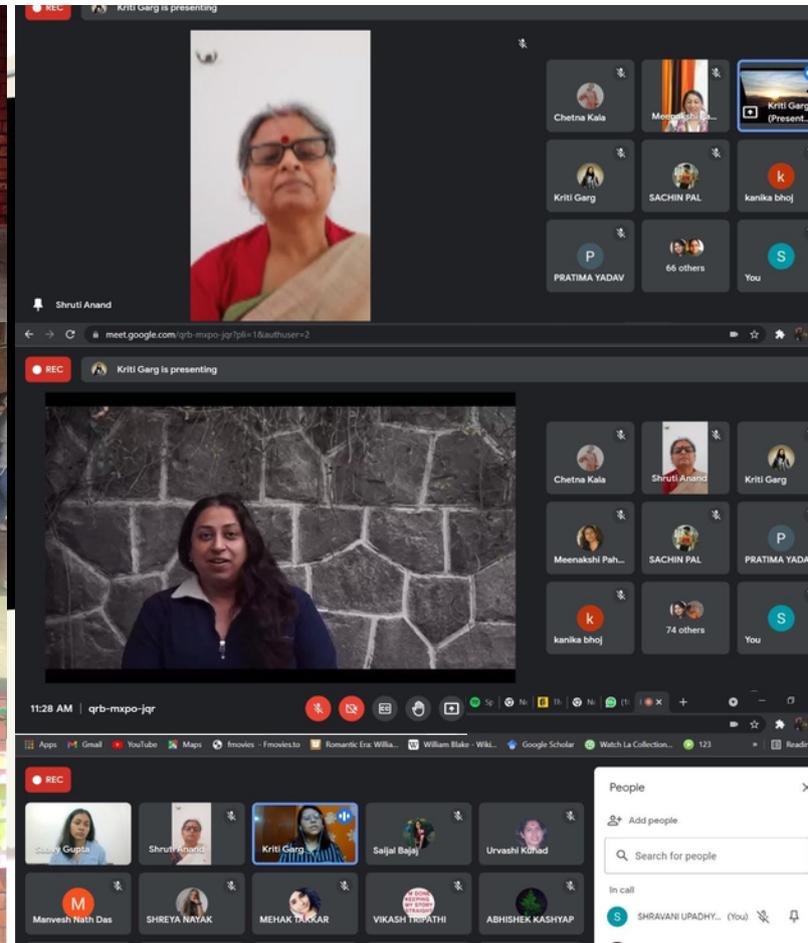


## अस्मि वार्षिक रिपोर्ट डॉ श्रुति आनंद, संयोजक अस्मि 2021-22

एक ज़माना था जब जेंडर विमर्श पर बात करने पर केवल स्त्रियों से सम्बंधित चिंताएं ही मन-मस्तिष्क में उभरती थीं लेकिन समय बदलने के साथ-साथ सभी तरह की जेंडर अस्मिताओं के प्रश्न और अधिकार इस अवधारणा के तले स्थान प्राप्त कर रहे हैं।

रामलाल आनंद कॉलेज की जेंडर सेन्सेटाईज़ेशन समिति अस्मि ने सभी लैंगिक अस्मिताओं की स्वतंत्रता और समानता के केन्द्रीय विचार को लक्ष्य रख कर वर्ष 2021-22 की गतिविधियाँ आयोजित की। सत्र का आरम्भ आज़ादी का अमृत महोत्सव के उपलक्ष्य में 'लैंगिक पूर्वाग्रहों से आज़ादी' विषय पर भाषण प्रतियोगिता से हुआ जिसमें रामलाल आनंद कॉलेज के शुभनाथ शर्मा, कनुप्रिया राय और सौम्या ग़ोवर तथा नंदनी लावन्या और विकास त्रिपाठी ने क्रमशः प्रथम, द्वितीय और तृतीय पुरस्कार प्राप्त किया। इस प्रतियोगिता के निर्णायक मंडल में कॉलेज के शिक्षकों सुश्री शिखा वर्मा तथा सुश्री सीमा भारती ने सहयोग किया। दिनांक 18 जनवरी 2022 को प्रथम वर्ष के विद्यार्थियों के लिए ओरिएंटेशन कार्यक्रम आयोजित किया गया जिसमें जेंडर की सामाजिक धारणा और व्यक्तिगत समझ के बीच एक संतुलन विकसित करने के लिए विद्यार्थी केन्द्रित गतिविधियाँ आयोजित की गयीं। दिनांक 7 अक्टूबर 2021 को 'कोविड महामारी और लैंगिक भूमिकाओं पर उसका प्रभाव' विषय पर एक अन्तः महाविद्यालयी राष्ट्रीय प्रपत्र प्रस्तुती प्रतियोगिता आयोजित की गयी जिसमें रामलाल आनंद कॉलेज के हिंदी पत्रकारिता एवं जनसंचार पाठ्यक्रम के तृतीय वर्ष के छात्र विकास त्रिपाठी, महाराजा अग्रसेन कॉलेज, दिल्ली विश्वविद्यालय की वैशाली सक्सेना तथा श्रीराम कॉलेज के छात्र नीतीश गोयल ने क्रमशः प्रथम, द्वितीय और तृतीय पुरस्कार प्राप्त किया। इस प्रतियोगिता के निर्णायक मंडल में कॉलेज के शिक्षकों डॉ तहा अली, डॉ उर्वशी कुहाड़ तथा डॉ मानवेश नाथ दास ने सहयोग किया। इसी कार्यक्रम की अगली कड़ी में 'लैंगिक भूमिकाओं से परे' विषय पर विद्यार्थियों को संबोधित करने के लिए राष्ट्रपति द्वारा नारी शक्ति सम्मान प्राप्त गिनीज़ वर्ल्ड रिकॉर्ड में नाम दर्ज विश्व स्तरीय तैराक एवं दिल्ली विश्वविद्यालय के लेडी श्री राम कॉलेज की एसोसिएट प्रोफेसर डॉ मिनाक्षी पाहुजा ने विद्यार्थियों को संबोधित किया। उन्होंने विद्यार्थी समाज को पारम्परिक लैंगिक भूमिकाओं से ऊपर उठ कर स्वतंत्र चिंतन और चुनाव के लिए प्रेरित किया। अन्तर्राष्ट्रीय महिला दिवस दिनांक 8 मार्च को अस्मि- लैंगिक संवेदी करण समिति ने कॉलेज का एक जेंडर सेन्सेटाईज़ेशन इंडेक्स तैयार करने के लिए कॉलेज में एक विद्यार्थी डेस्क लगाया। जिस पर कॉलेज में लैंगिक समरसता सम्बन्धी आंकड़े इकट्ठे किये गए।

अंतर्राष्ट्रीय महिला दिवस के उपलक्ष्य में ही वीमेन वेलफेयर एडवाइजरी समिति के सह संयोजन में 'बेहतर भविष्य के लिए लैंगिक समानता' विषय पर एक पोस्टर मेकिंग प्रतियोगिता आयोजित की गयी। निर्णायक मंडल के सदस्य थे -डॉ वंदना गुप्ता ,डॉ श्रुति आनंद तथा सुश्री दीपशिखा। दिनांक 7 अप्रैल को अस्मि समिति का वार्षिक उत्सव स्वीकार आयोजित किया गया। यह उत्सव दो हिस्सों में आयोजित किया गया था पहले हिस्से में विद्यार्थियों द्वारा निर्मित शोर्ट डोक्युमेंट्री फिल्म की स्क्रीनिंग और परिचर्चा आयोजित की गयी, दूसरे हिस्से में जेंडर पर आधारित कुछ प्रतियोगिताएं आयोजित की गयीं जिसमें विद्यार्थियों में लैंगिक पहचानो की समझ के साथ-साथ संवेदनीयता भी विकसित हुई। इस कार्यक्रम के आयोजन में माइक्रो बायोलॉजी विभाग के तृतीय वर्ष के छात्र गबित नबी तथा सांख्यिकी विभाग के तृतीय वर्ष के छात्र सुभग की टीम ने महत्वपूर्ण भूमिका निभाई। इस सत्र में अस्मि का अंतिम कार्यक्रम हमदर्द विश्विद्यालय के एसोसिएट प्रोफेसर तथा देश में पहली कम्युनिटी मेडिसिन- नोडल ऑफिसर डॉ अक्सा शेख के 'शैक्षणिक संस्थान को ट्रांसजेंडर्स के लिए समावेशी बनाना' विषय पर वक्तव्य और परिचर्चा पर आधारित था। यह कार्यक्रम संगोष्ठी समिति तथा एन एस एस के सह संयोजन में आयोजित हुआ। देश में ट्रांसजेंडर समुदाय के अधिकारों और स्थिति पर दिया गया यह व्याख्यान छात्रों के लिए एक दृष्टि खोलने वाला अनुभव था। इस वर्ष का अकादमिक सत्र आधा ऑनलाइन और आधा फिजिकल मोड में संपन्न होने के कारण विद्यार्थियों और शिक्षकों को काफी संघर्ष पूर्ण परिस्थितियों में कार्यक्रमों का आयोजन करना पड़ा। ऐसे में समिति के कार्यों में सतत रूप से जुड़े रहे छात्रों और शिक्षकों को समिति में उर्जा बनाये रखने के लिए काफी श्रम करना पड़ा। लैंगिक संवेदीकरण का काम ऐसी कठिन परिस्थितियों में और भी चुनौतीपूर्ण हो जाता है जब पूरा विश्व कठिन आपदा से गुजर रहा हो। इस वर्ष समिति के कुशल सञ्चालन में जिन विद्यार्थियों ने मनोयोग से भागीदारी की उनमें समिति की छात्र संयोजक एवं जेंडर चैपियन सेजल बजाज तथा उनकी जेंडर चैपियन टीम में खुशी गलेरा, लिली, नंदिनी लवानिया, प्रकाशी, मनस्वी, अभिषेक, खुशी राज्ञान, कृति और सावी गुप्ता, अस्मि पत्रिका की छात्र संयोजक चेतना काला और उनकी टीम में विकास गुप्ता, अंजली श्रेया, अक्षिता, सुमेधा और श्रावणी को शुभाशंसा। इस वर्ष अस्मि समिति शिक्षक संयोजकों के नाम हैं सुश्री दीपशिखा (सह-संयोजक), डॉ ऋतू वत्स, सुश्री मीशा सबरीन और डॉ कुलदीप सिंह तथा डॉ श्रुति आनंद (संयोजक)।





**RAM LAL ANAND COLLEGE UNIVERSITY OF DELHI**

अस्मि  
THE GENDER SENSITIZATION COMMITTEE PRESENTS

A LIVE WEBINAR ON  
"RISING ABOVE GENDER ROLES"

Webinar Link  
<https://meet.google.com/qrb-mxpo-jgr>

8TH OCTOBER, 2021  
11 AM ONWARDS

**DR. MEENAKSHI PAHUJA**  
Nari Shakti Puraskar Award-2018  
(Highest civilian honour for Indian women)  
Assistant Professor, Lady Shri Ram College for Women (DU), National & International Medalist Swarnajyoti, Limca Book Record Holder  
Author and Columnist

CLICK HERE TO REGISTER!

E-CERTIFICATES TO ALL THE PARTICIPANTS!

PRINCIPAL: DR. RAKESH KUMAR GUPTA  
CONVENOR: DR. SHRUTI ANAND  
CO-CONVENOR: MS. DEEPSHIKA KUMARI

ASMI  
THE GENDER SENSITIZATION COMMITTEE  
RAM LAL ANAND COLLEGE UNIVERSITY OF DELHI

**CALL FOR MAGAZINE SUBMISSIONS**

Theme: Covid Pandemic And It's Impact On Gender Roles

YOU CAN SUBMIT-

1. POSTERS
2. ARTICLES/ ESSAY/ SHORT STORIES
3. POEMS

CASH PRIZES FOR BEST ENTRY

Last date of submission: 10 February 2022

For any queries contact-  
Chetna Kala - 8800968505  
Sajjal Bajaj - 76682 62552

अस्मि  
THE GENDER SENSITIZATION COMMITTEE  
IN COLLABORATION WITH  
WOMEN WELFARE ADVISORY COMMITTEE

PRESENTS

**POSTER MAKING COMPETITION**

ON THEME OF  
Gender Equality for Sustainable Tomorrow  
एक बेहतर भविष्य के लिए लैंगिक समानता के प्रयास

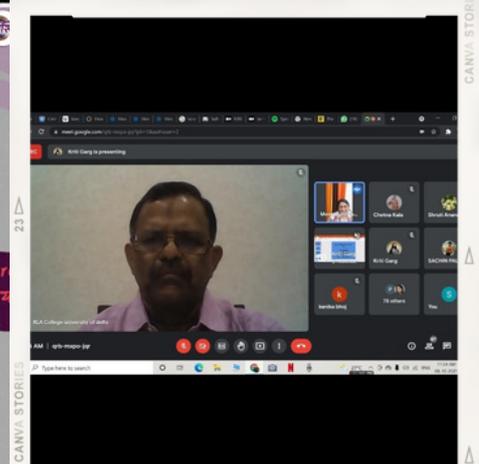
DATE- 10 MARCH 2022 THURSDAY  
PLACE- SEMINAR HALL  
TIME- 12 PM ONWARDS

REGISTRATION LINK  
<https://forms.gle/NevPnASjGi7RqVrN7>

**ATTRACTIVE CASH PRIZES**

(SHEETS AND PENCIL WILL BE PROVIDED BY THE ORGANISERS. IF REQUIRED PLEASE BRING YOUR OWN COLORING MATERIALS.)

FOR ANY QUERIES CONTACT- MUSKAN: 98948 73713, SAITAJ, BASHA: 76682 62552



अस्मि  
THE GENDER SENSITIZATION COMMITTEE  
RAM LAL ANAND COLLEGE UNIVERSITY OF DELHI

welcomes you to join

**ORIENTATION 2021-22**

(ONLY FOR FIRST YEAR STUDENTS)

DATE & TIME: 7th October 2021, 11 AM onwards

ONLINE PLATFORM: Google Meet

<https://meet.google.com/ayh-osna-tyx>

Audience is welcomed

PRINCIPAL: DR. RAKESH KUMAR GUPTA  
CONVENOR: DR. SHRUTI ANAND  
CO-CONVENOR: MS. DEEPSHIKA KUMARI

अस्मि  
THE GENDER SENSITIZATION COMMITTEE presents

**PAPER PRESENTATION**

on the topic  
Covid pandemic & its impact on Gender Roles

7th October 2021  
Google meet | 11am onwards

<https://meet.google.com/ayh-osna-tyx>

Audience is welcomed

PRINCIPAL: DR. RAKESH KUMAR GUPTA  
CONVENOR: DR. SHRUTI ANAND  
CO-CONVENOR: MS. DEEPSHIKA KUMARI

अस्मि  
Gender Sensitization Club presents  
Intra-College

**DECLAMATION COMPETITION**

in celebration of "Azaadi Ka Amrit Mahotsav" on August 16, 2021 at 11 AM via Google Meet

Topic: Breaking away from gender stereotypes/ लैंगिक पूर्वाग्रहों से आजादी

Rules:

- Speaking time: 2+1 minutes.
- The level of expression should be according to the Dignity of Academic Institution, Society and Nation.

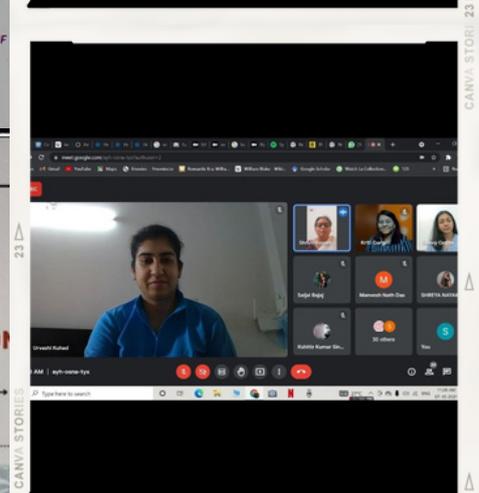
Last date for registration is 14th August, 2021 (10 PM):  
<https://forms.gle/X4w4EbCaYDy96jA6>

You all are invited to grace the event:  
<https://meet.google.com/oaq-usuo-rdh>

Prizes for top 3 winners:  
First : ₹ 1000  
Second : ₹ 750  
Third : ₹ 500

For queries, contact:  
Sajjal 7668262552  
Anjali 9319321333

Principal: Dr. Rakesh Kumar Gupta  
Convenor: Dr. Shruti Anand  
Co-convenor: Ms. Deepshikha Kumari



अस्मि  
THE GENDER SENSITIZATION COMMITTEE  
RAM LAL ANAND COLLEGE UNIVERSITY OF DELHI

ON THE OCCASION OF  
**INTERNATIONAL WOMEN'S DAY**

GENDER EQUALITY FOR SUSTAINABLE TOMORROW

8 MARCH 2022

ASMI IS CONDUCTING  
**THE GENDER SENSITIZATION INDEX SURVEY**

For any queries contact-  
Chetna Kala - 8800968505  
Sajjal Bajaj - 76682 62552

Convenor: Shruti Anand  
Principal: Dr. Rakesh Kumar Gupta  
Co-Convenor: Ms. Deepshikha Kumari

SANGOSHTHI: THE SEMINAR SOCIETY  
IN ASSOCIATION WITH  
ASMI: THE GENDER SENSITIZATION COMMITTEE AND NATIONAL SERVICE SCHEME (NSS)  
RAM LAL ANAND COLLEGE UNIVERSITY OF DELHI

presents  
**MAKING EDUCATION SPACES TRANS INCLUSIVE**

BY:  
**DR. AQSA SHAIKH**  
MBBS, MD (COMMUNITY MEDICINE)  
Associate Professor  
Department of Community Medicine  
Homeward Institute of Medical Sciences

Registration Link - <https://forms.gle/bZZEwvSSMkPmW57>

Note: Non-RLAC students can join the seminar through Google meet.

Date: 13 April, 2022  
Time: 11 AM to 1 PM  
Venue: Seminar Hall

For more queries, contact:  
Utkarsh Amrit - 6205521989  
Sajjal Bajaj - 7668262552  
Lokesh - 9877993876

DEEPTI BHARDWAJ (Seminar Coordinator & Convenor), DR. RITA JAIN (Programme officer (NSS)), DR. SHRUTI ANAND (Convenor (ASMI)), PROF. RAKESH KUMAR GUPTA (Principal)

अस्मि  
THE GENDER SENSITIZATION COMMITTEE  
RAM LAL ANAND COLLEGE UNIVERSITY OF DELHI

presents  
**स्वीकार**  
THE GENDER SENSITIZATION FAIR

Events in the fair

SEMINAR HALL:

- Short Film Screening & Discussion: one film by "Large Short Films" & another film by ASMI Members (11 AM onwards)
- Creative Writing Competition (1 PM onwards)

Registration link:  
<https://forms.gle/CyysJcQPisaaDnKz>

CANTEEN GROUND: (FUN ACTIVITIES)

- Dress Your Gender
- Words of Gender
- Gender Diversity Hunt

7th April, 2022  
RLA Campus

PRIZES WORTH ₹ 6,800/-

FOR FURTHER QUERIES CONTACT:  
91 76682 62552 (Sajjal Bajaj)

Dr. Shruti Anand (Convenor), Prof. Rakesh Kumar Gupta (Principal), Ms. Deepshikha Kumari (Co-Convenor)



# MEET THE ASMI TEAM

## CONVENERS



**Dr Shruti Anand**  
Convener



**Ms Deepshikha Kumari**  
Co-convener



**Dr Ritu Vats**  
Member



**Dr Kuldeep Singh**  
Member



**Ms Meesha Sabreen**  
Member

## GENDER CHAMPIONS



**Saijal Bajaj**  
Bsc(H)Statistics



**Khushi Gelera**  
Bsc (H) Statistics



**Chingakham Lily Chanu**  
BA Programme



**Nandani Lavanya**  
BA(H) Pol.sc



**Prakarshi khmar**  
BA(H) Pol Science



**Abhishek Gupta**  
Bsc(H) Statistics



**Mansvi Bangarh**  
BA(H) Pol Science



**Khushi Rajgyan**  
Bsc(H) Statistic



**Kriti Garg**  
B.Sc(H) Mathematics



**Saavy Gupta**  
BA programme

## E-JOURNAL EDITORS



**Vikash Tripathi**  
BJMC



**Anjali**  
BA (H) Hindi



**Chetna Kala**  
BJMC



**Shreya Nayak**  
BSc H Microbiology



**Akshita Singh**  
BSc.(H) Microbiology



**Sumedha Bhatia**  
B.A(H) history



**Shravani Upadhya**  
BA(H) English