



ISSN : 2456-1363

International Journal of Scientific Research & Growth

A multidisciplinary journal for empowering the research

Women Education and Problems of women Life

Savita Chauhan & Shiva Singh

KPS Science Academy, Randhwapuram TCP Gate Tekanpur Gwalior M.P. India

Dept of Physics, Jaipur National university, Jaipur Rajsasthan, india

Email- savitachauhanap@rediffmail.com, csavi86@gmail.com

Education is one of the most critical areas of empowerment for women. Although the right to education under Article 21 of the Indian Constitution have made it compulsory for the government to provide free education to everybody, the high rate of women's education is still a distant dream. In spite of the fact that Sarva Shiksha Abhiyan to an extent has been successful in bringing the girl child back to the schools, yet their retention rate in the school is lower as compared to their male counterpart. In fact it has been found that there is a gradual drop out of the girl students as they move up to the higher classes. This is particularly true in the rural areas in India. The main reasons associated with this is that the parents expects girls to look after the siblings while they are at work, working with the parents as seasonal labour during the cultivation period and managing the household work while the parents are at work, the parents take more interest in boys education as against the girls as they feel that the girls are to be married off, increasing cost of education etc. Thus the universalisation of primary education in India remains a remote daydream for the women.

Gender equality is acknowledged as being a key to achieving the other seven goals. Yet discrimination against women and girls - including gender-based violence, economic discrimination, reproductive health inequities, and harmful traditional practices - remains the most pervasive and persistent form of inequality. Women and girls bear enormous hardship during and after humanitarian emergencies, especially armed conflicts.

183



ISSN : 2456-1363

International Journal of Scientific Research & Growth

A multidisciplinary journal for empowering the research

There have been several organisations and institutions advocating for women, promoting legal and policy reforms and gender-sensitive data collection, and supporting projects that improve women's health and expand their choices in life. Despite many international agreements affirming their human rights, women are still much more likely than men to be poor and illiterate. They usually have less access than men to medical care, property ownership, credit, training and employment. They are far less likely than men to be politically active and far more likely to be victims of domestic violence. The ability of women to control their own fertility is absolutely fundamental to women's empowerment and equality. When a woman can plan her family, she can plan the rest of her life. When she is healthy, she can be more productive. And when her reproductive rights — including the right to decide the number, timing and spacing of her children, and to make decisions regarding reproduction free of discrimination, coercion and violence — are promoted and protected, she has freedom to participate more fully and equally in society. Gender equality implies a society in which women and men enjoy the same opportunities, outcomes, rights and obligations in all spheres of life. Equality between men and women exists when both sexes are able to share equally in the distribution of power and influence; have equal opportunities for financial independence through work or through setting up businesses; enjoy equal access to education and the opportunity to develop personal ambitions. A critical aspect of promoting gender equality is the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives. Women's empowerment is vital to sustainable development and the realization of human rights for all. Where women's status is low, family size tends to be large, which makes it more difficult for families to thrive. Population and development and reproductive health programmes are more effective when they address the educational opportunities, status and empowerment of women. When women are empowered, whole families benefit, and these benefits often have ripple effects to future generations. The roles that men and women play in society are not biologically determined - they are socially determined, changing and changeable. Although they may be justified as being required by culture or religion, these roles vary widely by locality and change over time. Key issues and linkages: 1) Reproductive health: Women, for both physiological and social reasons, are more vulnerable than men to reproductive health problems.

184



ISSN : 2456-1363

International Journal of Scientific Research & Growth

A multidisciplinary journal for empowering the research

Reproductive health problems, including maternal mortality and morbidity, represent a major - but preventable - cause of death and disability for women in developing countries. Failure to provide information, services and conditions to help women protect their reproduction health therefore constitutes gender-based discrimination and a violation of women's rights to health and life. 2) Stewardship of natural resources: Women in developing nations are usually in charge of securing water, food and fuel and of overseeing family health and diet. Therefore, they tend to put into immediate practice whatever they learn about nutrition and preserving the environment and natural resources. Economic empowerment: More women than men live in poverty. Economic disparities persist partly because much of the unpaid work within families and communities falls on the shoulders of women and because they face discrimination in the economic sphere. Educational empowerment: About two thirds of the illiterate adults in the world are female. Higher levels of women's education are strongly associated with both lower infant mortality and lower fertility, as well as with higher levels of education and economic opportunity for their children. Political empowerment: Social and legal institutions still do not guarantee women equality in basic legal and human rights, in access to or control of land or other resources, in employment and earning, and social and political participation. Laws against domestic violence are often not enforced on behalf of women. Experience has shown that addressing gender equality and women's empowerment requires strategic interventions at all levels of programming and policy-making. Women's Work and Economic Empowerment: In nearly every country, women work longer hours than men, but are usually paid less and are more likely to live in poverty. In subsistence economies, women spend much of the day performing tasks to maintain the household, such as carrying water and collecting fuel wood. In many countries women are also responsible for agricultural production and selling. Often they take on paid work or entrepreneurial enterprises as well. Unpaid domestic work – from food preparation to care giving – directly affects the health and overall well being and quality of life of children and other household members. The need for women's unpaid labour often increases with economic shocks, such as those associated with the AIDS pandemic or economic restructuring. Yet women's voices and lived experiences – whether as workers (paid and unpaid), citizens, or consumers – are still largely missing from debates on finance and development.

185



Poor women do more unpaid work, work longer hours and may accept degrading working conditions during times of crisis, just to ensure that their families survive. Intergenerational gender gaps: The differences in the work patterns of men and women, and the 'invisibility' of work that is not included in national accounts, lead to lower entitlements to women than to men. Women's lower access to resources and the lack of attention to gender in macroeconomic policy adds to the inequity, which, in turn, perpetuates gender gaps. For example, when girls reach adolescence they are typically expected to spend more time in household activities, while boys spend more time on farming or wage work. By the time girls and boys become adults; females generally work longer hours than males, have less experience in the labour force, earn less income and have less leisure, recreation or rest time. This has implications for investments in the next generation. If parents view daughters as less likely to take paid work or earn market wages, they may be less inclined to invest in their education, women's fastest route out of poverty.

The Indian society is stratified into various social groups called castes in which the social and economic rights of each individual caste are predetermined by birth. The assignment (or division) of these rights among castes is unequal and hierarchal. The unequal and hierarchal (graded) access to economic and social rights implies that every caste, except those at the top of the caste hierarchy suffers from unequal divisions of rights. The untouchables or schedule castes (SC) or Dalits who are placed at the bottom of caste hierarchy suffered most: they are excluded from access to property rights and social rights except labour or service to the castes above them. The disadvantages of low caste untouchables are so severe that they are also physically and socially segregated from the rest of the Hindu society through the institution of untouchability. This adds an additional dimension to the physical, social and economic exclusion of this social group. It is this multiple exclusion of the low castes untouchables which has a severe consequence on their poverty and deprivation.

Domestic Violence: In spite of the fact that in India we have 'Protection of Women from Domestic Violence Act 2005', domestic violence still remains a serious problem. Infact a major scale of violence that a woman is subjected to in India is linked to the domain of domesticity. The reasons for Domestic aggression are primarily ingrained in the patriarchal nature of the Indian society which supports such violence at home.



Besides this the problem of alcoholics of husband or desire for endowments or a male child are some of the other factors liable for household brutalities in India. The domestic violence had taken the form of psychological and physical abuse against women like slapping, hitting, public humiliation, etc. In India the 'Dowry Prohibition Act and the Protection of Women from Domestic Violence Act and cruelty under Section 498 A of the Indian Penal Code in 1983'⁴ declares brutality to a woman in her conjugal house a punishable and non-bailable offence that can lead to a sentence of up to three years and fine.

Violence against women can be curtailed only when cultural norms and attitudes towards the women can be changed for which change should be made in the school curriculum. Curriculum that educates the students at the school, college and university level on issues like human rights and gender issues should be included in their study material. "Curriculum reform that works towards eliminating the gender stereotyping in schools (teaching about women's contributions in history class, eliminating sex stereotypes in textbooks, promoting girls participation in sports) are important steps in achieving gender equality²⁰". The violence against the women in India is often supported and perpetuated by the indigenous cultures and the religious leaders. Therefore the indigenous communities must try to put up mechanisms and strategies that eliminate such age-old ruthless practices against the women. The religious leaders and researchers must review the sacred manuscripts and doctrines with an idea of to encourage egalitarianism and self-respect for women.

The preference for a son is a phenomenon which is historically rooted in the patriarchal system of the Indian society. The strong preference for having a son emerged with the transition of the Indian society from primitive stage which used to be primarily a matrilineal to feudal stage where agriculture emerged as the primary established occupation of the people to be controlled by the male. The concept of private property emerged and the land began to be divided among the families. The families having control over the larger part of land were seen with pride. Thus, in such a patriarchal landowning society the sons were seen as the major contributor to the family workforce vis a vis a girl. The desires for a son often have an adverse effect on the health of the mother also. All these issues gradually led to the neglect of the female child who are often relegated to the background even in the present-day Indian society. Education is a milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life.



ISSN : 2456-1363

International Journal of Scientific Research & Growth

A multidisciplinary journal for empowering the research

So that we can't neglect the importance of education in reference to women empowerment and India poised to becoming superpower in recent years. Education of women is the most powerful tool to change the position in society. Women education in India has been a need of the hour, as education is a foundation stone for the empowerment of woman.

References

Sunita Dhaka and Rajvir S. Dhaka, Behind the Veil: Dalit Women in Panchayati Raj, 2005.

Valerie Bryson. Feminist Political Theory. Houndmills: Macmillan, 1992, pp.304

Women's Rights Campaign (Navsarjan is a grassroots Dalit organisation dedicated to ensuring human rights for all)
<http://navsarjan.org/programmes/women-s-rights-campaign/>

For Stronger Political Will by S. Vishwanathan, ref: Frontline, Volume 21 - Issue 23, Nov. 06 - 19,2004Conceptualizing the Dalit Agenda

<http://www.mp.gov.in/tribal/taskforce/English/chapter3.htm>

Ruth Lister. Citizenship: Towards a Feminist, Feminist Review, No. 57, Citizenship: Pushing the Boundaries (Autumn, 1997), pp. 28-48, Palgrave Macmillan.

Cheryl McEwan. Gender and Citizenship: Learning from South Africa? Feminist Review, No. 47, 2001, Realising Rights?, pp. 47-59, Agenda Feminist Media

Nivedita Menon. State/Gender/Community: Citizenship in Contemporary India, Economic and Political Weekly, Vol.33, No. 5 (Jan. 31 - Feb. 6, 1998), pp. PE3-PE10

188

Nira Yuval-Davis. Women, Citizenship and Difference, *Feminist Review*, No. 57, Citizenship: Pushing the Boundaries (Autumn, 1997), pp. 4-27

Kathleen M. Fallon. Transforming Women's Citizenship Rights within an Emerging Democratic State: The Case of Ghana, *Gender and Society*, Vol. 17, No. 4 (Aug., 2003), pp. 525-543.

Andrea Cornwall and Maxine Molyneux. The Politics of Rights: Dilemmas for Feminist Praxis: An Introduction, *Third World Quarterly*, Vol. 27, No. 7, The Politics of Rights: Dilemmas for Feminist Praxis (2006), pp. 1175-1191

Wendy Sarvasy. Social Citizenship from a Feminist Perspective, *Hypatia*, Vol. 12, No. 4, Citizenship in Feminism: Identity, Action, and Locale (Autumn, 1997), pp. 54-73

Eileen McDonagh. Political Citizenship and Democratization: The Gender Paradox, *The American Political Science Review*, Vol. 96, No. 3 (Sep., 2002), pp. 535-552

Helene Maria Kyed and Lars Buur. New Sites of Citizenship: Recognition of Traditional Authority and Group-Based Citizenship in Mozambique, *Journal of Southern African Studies*, Vol. 32, No. 3 (Sep., 2006), pp. 563-581

Gay W. Seidman. Gendered Citizenship: South Africa's Democratic Transition and the Construction of a Gendered

Vishwanath L.S., Female Infanticide: The Colonial Experience, *Economic and Political Weekly*, 45, 2313-2318 (2004)

Agarwal Bina, Are We Not Peasants Too? Land Rights and Women's Claims in India, *Population Council*, 4 (2002)

Sarpotdar Anagha, Sexual harassment of Women: Reflections on the Private Sector, *Economic and Political Weekly*, 47, 18-23 (2013)

Mihra Sweta, Women and 73rd Constitutional Amendment Act: A Critical Appraisal, *Social Action*, 44, 16-30 (1997)