



**T.Y.BA.
SEMESTER - VI (CBCS)**

**ENGLISH PAPER VII
EDUCATION FOR WOMEN**

SUBJECT CODE: UAEDU604

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TYBA
SEMESTER VI
EDUCATION - PAPER VII
EDUCATION FOR WOMEN

Objectives:

- i) To understand the development / evolution / progress of education of girls and women in post-independent India.
- ii) To analyse the issues / factors affecting girls' and women education in India.
- iii) To acquire the knowledge about the contribution of various social reformers for the empowerment of women in India.
- iv) To understand efforts made to raise the status of women in India.

Module 1: Factors affecting education of women –

- a. Socio-economic, cultural, political, religious factors
- b. Gender Bias and role of education
- c. Impact of education on women's life

Module 2: Education of women in post independence India:

- a. Women's movements in India
- b. Provisions for women's education in Indian constitution
- c. Recommendations for women's education in Kothari commission
- d. Special provisions for women in India

Module 3: Empowerment of women:

- a. Contribution of social reformers in the field of women's empowerment – Raja Ram Mohan Roy, Maharshi Karve, Savitribai Phule.
- b. Role of NCWE and the Ministry of Women and Child welfare
- c. Skill based training for economic independence
- d. Social self-help groups and NGOs working among women

Module 4: Efforts made to raise the status of women:

- a. Removal of gender discrimination; ban on sex determination tests
- b. Laws for protection of women against abuse, discrimination, domestic violence, sexual harassment and rape
- c. Measures for women empowerment – rural and urban
- d. Self defence for women.

Module 5: Practical work in Education for Women:

Each student must submit a report on **any one** of the following:

- a. Interview **any one** women achiever, because of her education
- b. Visit a women rights' organisation or an NGO for women development
- c. Case study on problems of girls' education in a locality/block/district.

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FACTORS AFFECTING EDUCATION OF WOMEN

Unit Structure :

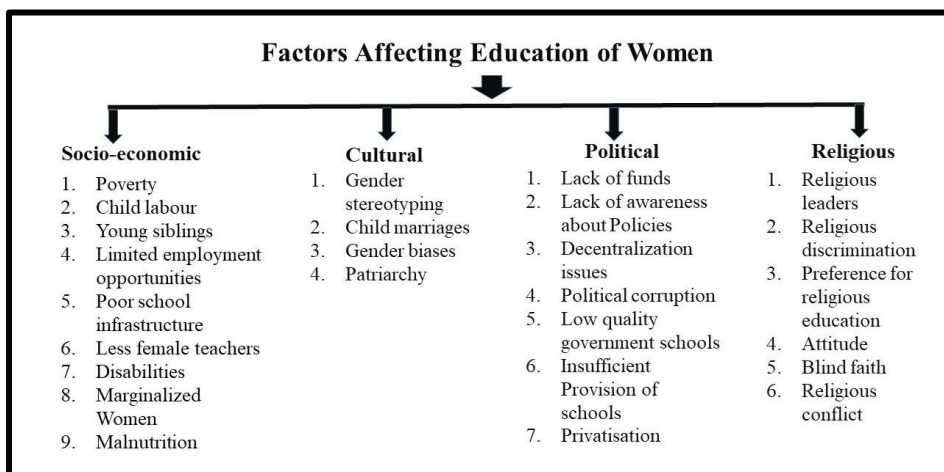
- 1.0 Objectives
- 1.1 Socio-economic, Cultural, Political, Religious Factors
- 1.2 Gender Bias and Role of Education
- 1.3 Impact of Education on Women's Life
- 1.4 Conclusion
- 1.5 Exercise
- 1.6 References

1.0 OBJECTIVES

1. To enable students to understand the Socio-economic, Cultural, Political and Religious Factors that affects the education of women.
2. To develop understanding in the learners about the role of education in eradication of gender bias.
3. To enable the students to understand the importance of education on women's life.

1.1 SOCIO-ECONOMIC, CULTURAL, POLITICAL, RELIGIOUS FACTORS AFFECTING EDUCATION OF WOMEN

Education is a tool that enables citizens to make all round participation in the development process of the nation. And by citizens it means all, i.e., men, women, third gender everyone. India is the nation having the second largest population in the world. As per Census 2011, India's population was 121.06 Cr and the females constituted 48.5% of it. However, the literacy rate for females is 64.63% and for males is 80.9%. This disparity in the field of education on the basis of gender indicates that the number of educated females in the nation is less compared to males. Let's discuss the factors that affects the education of women;



I. Socio-economic Factors

The socioeconomic factors involve a combination of social and economic factors prevailing in the society. Following are the Socio-economic factors that affects the education of women;

1. **Poverty;** Poverty is about not having enough money to meet basic needs of food, clothing and shelter. Grinding poverty and hunger is one of the reasons that affects female participation in education, especially in rural areas. Economic constraints of the parents seriously affect female students' academic participation. Parents of poor families often favour boys when investing in education. Parents favour not to educate their girl child or remove them from the higher grades due to admission fees, the cost of books and uniforms, the cost of transportation, etc.
2. **Child labour;** Though, Article 24 of the Indian constitution clearly states that, 'No child below the age of fourteen years shall be employed to work in any factory or mine or employed in any hazardous employment.' Still, we can see the girl child working as a domestic helper, in factories, agricultural work both in urban as well as rural areas. Poor parents send their girl child into the domestic labour market in exchange for regular cash income thus it cuts children off from schooling, restricting their fundamental right to get education.
3. **Young siblings;** Many parents hailing from lower economic sections of society have a casual attitude towards schooling of their girl-child. Girls are not attending schools as they are busy taking care of their younger siblings while their parents are at work. Also, girls have to do a lot of domestic work. This is a major problem particularly for families who have migrated to urban areas in search of jobs.

4. **Limited employment opportunities;** The Economic Survey 2018 states that the Indian women usually earns low wages and works in highly insecure jobs. In most cases the contribution of females is unpaid and they may have little or no experience of the handling of money which further reduces their status and power, but increases their vulnerability. Also, low job opportunities for women, gender-based biases are observed in high position jobs. Vocational education for women is everywhere weak and under-valued. All these act as a demotivating factor in the education of a women.
5. **Poor school infrastructure;** In India there are a number of educational institutions which do not have appropriate sanitation facilities, drinking water facilities, transport modes, hostel facilities, medical facilities, hygiene facilities, access to electricity, separate toilets for girls, and a safe environment for the girl child. Parents have their own inhibitions and fear of sending their daughters to such schools which do not provide a quality learning environment. Also, most parents are reluctant to allow their daughters to walk long distances to schools.
6. **Less female teachers;** The lack of female teachers in some parts of the nation can make school a daunting experience for girls. Sometimes, the teaching practices by male teachers are not gender-responsive. The absence of an appropriate number of women in the school raises the doubt in the minds of the parents that whether the school provides a girl-friendly safe environment? This reduces the appeal of sending one's daughters to school when they would be safer and more comfortable at home.
7. **Disabilities;** Girls with disabilities face discrimination both because of their gender and their disability. Physically or mentally disabled girls are almost invisible in existing education programmes in many parts of the nation. The differently-abled girl-child do not have sufficient provisions or facilities in educational institutions. Parental indifferences and their lack of awareness also keep the differently-abled girls' out of the school.\
8. **Marginalized Women;** Marginalized women or girls in India face innumerable challenges when it comes to their education. Women belonging to below poverty line, scheduled caste, scheduled tribes, sex workers, child-widows, child-labours, women in remote rural areas, migrated women; faces extreme challenges in their life. They are deprived from being educated either due to their families or because of societal pressures.

9. **Malnutrition;** The effect of poverty and malnutrition on the health of school age children falls harder on girls than boys. Boys may get preferential feeding by their parents while girls are more likely to be undernourished.

II. Cultural Factors

Culture is the customary beliefs, social forms, and material traits of a racial, religious, or social group. It is the social behaviour, institutions and norms found in human societies. The cultural disadvantages limit the access to education, higher education and resources to facilitate learning of women. Following are the cultural factors that affects the education of women;

1. **Gender stereotyping;** One of the barriers to women education is rooted in gender roles and stereotyping. Women are perceived in terms of domesticity and these norms delegate the roles they are socialised into. Women are seen as wives, child bearers and rearers, this makes society think that educating the women seems like an unnecessary extravagance and a poor investment.
2. **Child marriages;** The unlawful cultural practice like customary child marriages still prevails in India. Child marriages and early pregnancies prevent girls and women from attending schools and accessing educational services.
3. **Gender biases;** A near universal fundamental cultural bias in favour of males, both at home and in the workplace, can impede girls' access to learning and training. Daughters are perceived to be less valuable once educated, and less likely to abide by the will of male persons in their life. The parents still believe that spending money for girls' education is a waste and that money can be saved and used for their marriage or for their son's higher education.
4. **Patriarchy;** Patriarchal norms and practices rooted in the collective consciousness in India. For centuries, women of India were forbidden from access to education. The widespread operation of patriarchal systems of social organisation prevents women from receiving education and achieving their status in the society. Because of the patriarchal and patrilocal predominance, investment in a girl's schooling is wasteful since it benefits the family into which a girl marries rather than her own.

III. Political Factors

India is the largest democracy in the world where a number of political parties are functioning. Political factors related to education involve the decisions and laws that governments make, government policies, regulation

and deregulation trends, etc. Following are the corrupt political factors that affects the education of women;

1. **Lack of funds;** Budget is an important aspect in the functioning of the educational institutions. Education for girls is often the lowest budget priority in India. Financial allocation by the central and state government is an important issue when looking at reasons why girls aren't in school. The political will of a particular party plays a significant role in allocation of funds in the education sector. And over the years it has been observed that women's education is given less priority by the bureaucrats and other advocacy groups in allocating funds.
2. **Lack of awareness about Policies;** The various policies in education system like Beti Bachao Beti Padhao, Sukanya Samridhhi Yojana, Balika Samridhhi Yojana, Maharashtra's Majhi Kanya Bhagyashree, etc. are planned and started by the government at central as well as state level but the awareness about these policies is not disseminated in the society. Also, the documentation work is tedious because of which parents do not take the initiative to avail these policies and educate their girl child.
3. **Decentralization issues;** Decentralization aims to increase public policies responsiveness and accountability for increasing participation of women in education, but many times the central government delegates accountability without the authority or resources. Thus, performance and accountability of local governments are constrained by limited resources, weak institutional capacity, inadequate mechanisms of accounting, inadequate information and corruption all resulting in compromise in implementation.
4. **Political corruption;** Despite growing investment in education, the female literacy rate is only 65.46 %. So many amendments and policies are made, commissions are set up, but the ground reality is females in India are not getting enough attention to provide them with education. Women education of Uttar Pradesh, Rajasthan, Jharkhand, Jammu and Kashmir, Bihar, Arunachal Pradesh, Andhra Pradesh, and other states falls below 60 percent according to the latest Census 2011. Where the education system should just have the motto of providing education; they are providing money to corrupt politicians. Political corruption acts as a barrier to women education.
5. **Low quality government schools;** The critical aspect of the Indian public education system is the poor quality of education, poor quality

teachers, poor quality midday meal, weak infrastructure and inadequate pedagogic attention. The quality of teaching students receive is extremely insufficient in government schools. This leads to dropouts and demotivates the girl child to attend the government schools.

6. **Insufficient Provision of schools;** Government has come up with strategies and policies like; Sarva Shiksha Abhiyan, Universalization of Elementary Education, Right to Education Act but when we observe the number of schools located in a country. There is a shortage of schools in states like Bihar, Rajasthan, etc. with no participation of girl-child in education. Also, the schools in the conflicting states or union territories of the nation are majorly closed; this results in no education.
7. **Privatisation;** Due to LPG (Liberalisation, Privatisation and Globalisation) the government has started disinvesting in the field of education. The marginalized women (tribal women, poor women, women belonging to schedule caste, etc.) are negatively impacted by this privatisation of the education sector. The privatization of this sector encourages divestment of funds for public schools, gradually eroding the public education and its ability to reach marginalised women.

IV. Religious Factors

Religion is an organized system of faith and worship. Religious factors are concerned with the religion the people are following in the society. It is the set of beliefs the person has as per the religion followed by him/her. Following religious factors affects the education of women;

1. **Religious leaders;** The fact that most religious practitioners and leaders are male makes for a powerful image in favour of that sex in the community. Over the centuries, few of the religious leaders in positions of influence have often abused their power and position, by preaching against women education and freedom of women.
2. **Religious discrimination;** Majorly all religions give extreme importance to a birth of son. Various rituals and customs are performed only by male members of the family; this in itself acts as a disadvantage to the daughters. Thus, sometimes this religious discrimination leads to bias in favour of males leading to opposition of education for girls.
3. **Preference for religious education;** Regular attendance at religious schools influences educational performance and attainment of the

girls. Parents prefer that their girl-child should be religiously involved and spend more time in religious education institutions.

4. **Attitude;** Though it's not mentioned in the religious text that women can't work outside the four-walls of the home, still in the name of the religion people believes that women should not earn, they should not go alone without male member, should wear specific clothes, etc. all this makes the parents to spend all the money in the education of their male child and thus the female child remains deprived from getting higher education.
5. **Blind faith;** Sometimes the religious education imparted by the so-called religious leaders is actually a process of indoctrination in which children are taught to blindly accept religious dogmas in order to form a religious identity. These imposed beliefs sometimes develop mistrust towards the education system of the nation and extreme trust and faith towards religious education in the minds of the girl-child. This can lead to discontinuation of the education.
6. **Religious conflict;** India is a diverse country with a number of religions. Religious diversity is, in itself, a beautiful thing, which becomes dangerous when the followers of various religions began to see their religious beliefs as competing and mutually exclusive. This attitude leads to communal riots and thus education institutions are closed and majorly the female students suffer because of these religious conflicts.

Thus, the natural environment does not distinguish males and females. However, with respect to education, the gender disparity is seen in socio-economic, cultural, political, and religious factors.

Check your Progress

1. Discuss the Socio-economic factors that affects the education of women.
2. 'In India there is a disparity in the field of education on the basis of gender' explain with reference to the cultural factors that affects the education of women.
3. Describe the political factors that affects the education of women.
4. Explain the Religious factors affecting the education of women.

1.2 GENDER BIAS AND ROLE OF EDUCATION

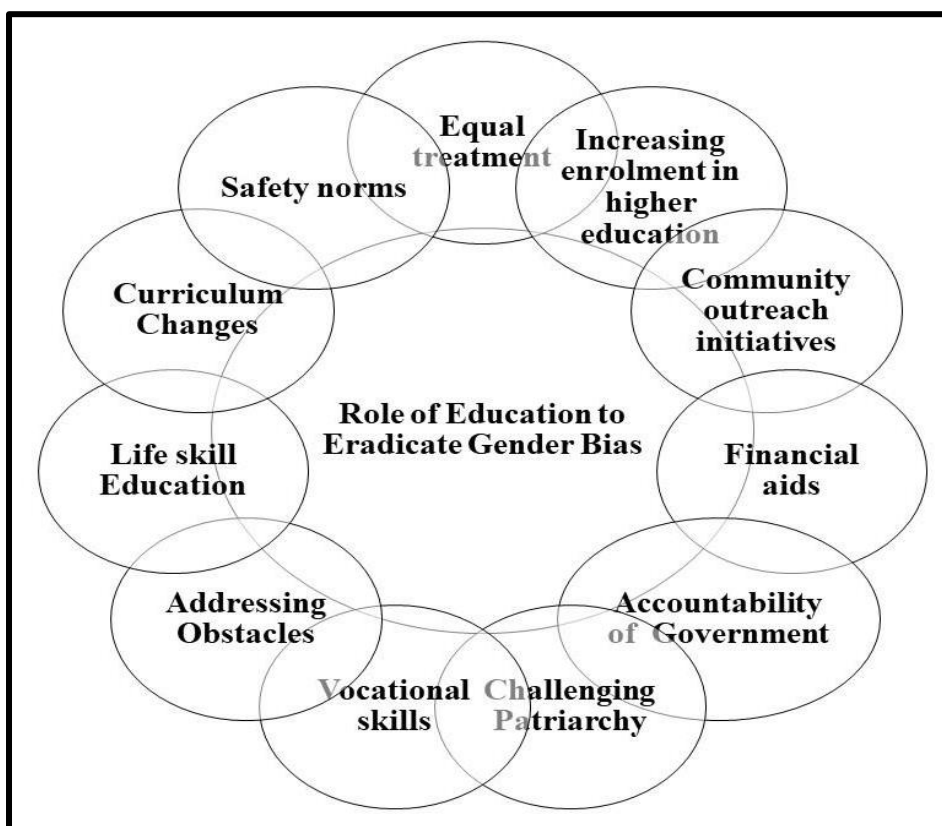
Gender Bias

Gender bias is based on socially constructed expectations and roles and is more inclusive as it includes prejudice and discrimination and both men and women. Gender bias contributes to the abuse and degradation of girls and women in households, the neglect within schools, and inequality in workplaces. Gender bias restrains our improvement as a community and damages society. We should eradicate gender bias issues and can grow together as a whole.

Despite the talks about gender equality, it is undeniable that the Indian male-dominated society holds a sort of obvious prejudice between men and women. There are so many challenges posed to girls because of the gender bias in the society, leading them to adopt the stereotyped role instead of being an independent educated woman.

Only education can replicate the success of women. It is necessary for the education system to create inspirational initiatives to overcome educational barriers for women and empower them. Education plays a crucial role in shaping and influencing the minds of the next generation towards gender equality.

Following is the role of education to eradicate gender bias from the society;



1. Equal treatment

Education system should be based on the opinion that every person has equal status irrespective of gender, caste and creed. It is necessary for the teachers to understand the importance of unbiased education. The teachers should treat both girls and boys equally in the educational sphere. Example; During extra-curricular activities both girls and boys should be encouraged into sports and other activities. Encouraging girl-children to participate in Science, Technology, Engineering and Mathematics (STEM) fields. Gender disparities arising out of caste, class and the region should be addressed by the educationists.

2. Increasing enrolment in higher education

Gender biases affect girls' study paths and career choices. Generally, it is seen that a girl enters the school life till elementary level. But later on, quite a few of the girls enrol for higher education. This is because of the way boys and girls are raised and are instilled with the stereotypes based on gender. There is a dominant belief that girls do not need the same type and level of education as boys do. In many professions, women were not equally welcomed as men. But this mentality has to be changed with girls to be educated in various fields and in various male-dominated professions. Education should encourage parents and the society to increase the participation of women in higher education and vocational aspects.

3. Community outreach initiatives

The teachers should work on the community outreach initiatives that provide support and inform the parents that girls are nowhere behind the boys when it comes to intelligence, potential and adaptability. The Indian government has started with several initiatives such as the Beti Bachao Beti Padhao initiative, Sarva Shiksha Abhiyan, National Education Policy (2020) and many more, that contribute to ease the access of marginalized women to education. Education institutions, volunteers and NGO's should spread awareness about these initiatives and provide community training in the importance of education and also in creating social support systems for the families of the girl children.

4. Financial aids

There has to be allocation of state and central funds for providing scholarships and financial assistance for women 's education. Provision of stipends, educational loans, basic needs of each

marginalized woman should be taken into account. Also, enabling a policy-level framework that deals with regulation and reservation. Sustainable tracking of funds to ensure that funds are utilized and reaches the education centres, for women 's education.

5. Accountability of the Government

To widen the scope of women education the government should be accountable to open inclusive quality educational institutions in urban areas and rural areas. Along with the increased number of schools, the quality facilities; safe infrastructure, boundary walls, girls' washrooms, quality technology facilities, transport facilities, counselling services, creche or balwadi facilities when provided by the institutions will assist in correcting the imbalances in education access. Government should also ensure that budgets are gender-responsive and that national education plans and policies prioritize gender equality.

6. Challenging Patriarchy

There need to be radical attempts like challenging the patriarchy. Educational; system should protest for systemic change to remove the social, psychological and structural barriers that limit the participation of marginalized women in education. The prevention of gender stereotyping and segregation in education. Parents belonging to different religions need to be educated about the importance of girls' education, the role of girls in the family, society and in the developmental process of a country.

7. Vocational skills

Education should provide vocational training for the empowerment of girl children and their preparedness to work independently. Organising alternative learning programmes with skills training will open up opportunities for women employment and further education. Technical and vocational skills can be developed through partnerships between business and the education sector, such as apprenticeships, job shadowing and work experience programmes. Also, enabling access to training and enterprise development for female entrepreneurs.

8. Addressing Obstacles

Education should address the issues of women education like; for distance-related barriers establishing non-formal or correspondence or open universities or on-line learning platforms; provisions for re-entry policies for young mothers; development of gender-responsive

pedagogies, removing gender stereotypes from learning materials and providing advance inclusive and transformative digital technology to enhance girls' learning and skills development for work and life.

9. Life skill Education

A quality education prepares girls not only with foundational skills, such as literacy and numeracy, but also with transferable skills such as self-confidence, communication and decision-making. These are crucial for female youth to find decent work, become entrepreneurs, and access further training and learning.

10. Curriculum Changes

Education should spell out the concerns that can be addressed by the teachers and administrators for eliminating sex biases in an endeavour to promote gender equality and positive self-concept through curriculum. It should be brought home to every one through curriculum that biological sex and social gender are separable concepts from a development point of view. Also, there is a need to revise textbooks to remove gender bias so that equality between sexes could be internalized through gender sensitive, gender inclusive curriculum and its transaction.

11. Safety norms

The construction of schools, healthcare centers, and other facilities at shorter distances diminishes the fear among parents to send their daughters to schools. Also, proper security, strict actions, and punishment against those who commit crimes against women aid the welfare of the women community and thus motivates women to be educated.

Thus, to eradicate gender bias in the true sense, it is important to ensure that both boys and girls are provided with a gender-neutral environment that is unbiased. Grassroots level improvements related to zero discrimination mindset should be worked on this includes targeting parental reluctance, dismantling harmful gender stereotypes and informing parents of the economic and social benefits of girl-child education. It is the collaborative responsibility of the education system, Government and society. This will assist in rooting out all forms of gender bias from the society and help improve the overall achievement of women and the society as a whole.

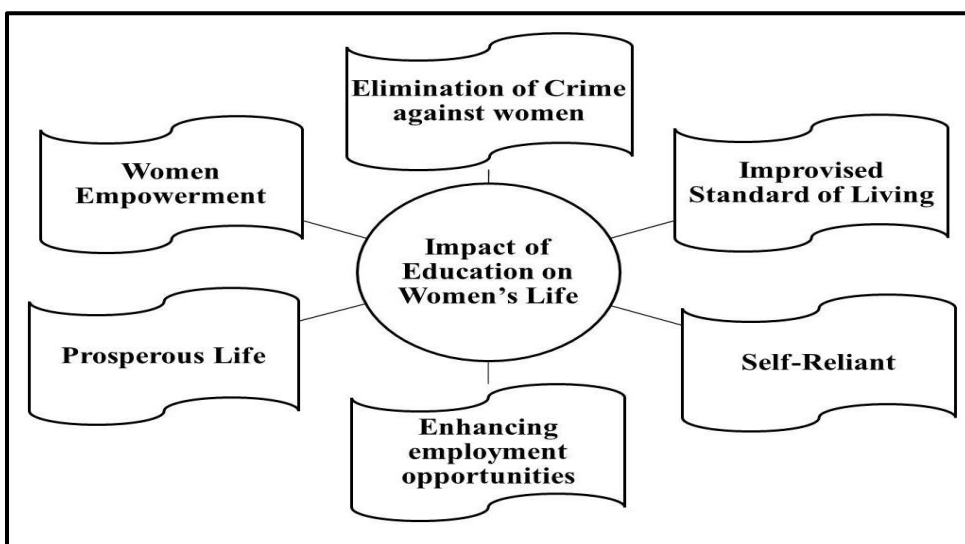
Check your Progress

1. Explain the role of education to eradicate gender bias from the society.
2. 'Education is a weapon to eradicate gender-based bias from the society.' Justify

1.3 IMPACT OF EDUCATION ON WOMEN'S LIFE

Educated women with their talents and power brews a balanced society by successfully breaking gender stereotypes. Education helps in decline of Child marriage rates, Child mortality and Maternal mortality rates. There is an increase in the lifetime earnings of girls. Investing in girls' education transforms communities, countries and the entire world.

Following is the impact of education on women's life;



1. Elimination of Crime against Women

An educated woman is pivotal in a civilized society and influences the beliefs and thoughts of its members. Education plays a vital role in eliminating many social crimes against women prevailing in society. Evil customs such as dowry, female infanticide, women trafficking and other harmful customary practices can be eradicated through female education. An educated women have the courage to stand and voice for the injustice pitted against herself as well as other women in the family or society.

2. Improvised Standard of Living

Female education improvises and elevates the standard of living. A family relying on double wages or salaries leads a more satisfied life over a family that relies on a single-male-parent income. Two incomes under the same roof helps to improve the quality of living and facilitates the importance of female education in the family.

3. Self-Reliant

Education is vital for women as it helps women become self-reliant and eliminates their need to depend on a third person for their survival. Women become aware of their rights and employment on an equal plank with men and fend for her family's needs. Financially

independent women raise her voice against the social barriers prevailing in the society.

4. Enhancing the employment opportunities

Education opens new avenues for women employment opportunities helping in poverty reduction. Girls' education also contributes greatly to national economic growth. Ensuring a quality education for marginalized women will help them to build careers in the growing digital world of work. Education closes skills gaps that perpetuate pay gaps, and build prosperity for the women and the nation.

5. Prosperous Life

Girls who receive quality education are less likely to marry as a child or at a very young age and more likely to lead healthy, productive and reputed lives. They earn higher incomes, participate in the decisions that most affect them, and build better futures for themselves and their families. Education empowers girls and promotes the development of life skills like self-management, communication, problem-solving, critical thinking and taking independent decisions that they need to succeed.

6. Women Empowerment

The fundamental right of freedom and expression can only be achieved if the women of our country are educated and empowered. We can win the fight against the many social evils. For women, education is the shelter against financial storms and wrong decisions. Many researches show that educated women can more easily stand up against gender bias and marital violence. Also, when an educated woman holds high posts in politics it generally assists in achieving world peace and prevent war and terrorism.

Check your Progress

1. 'Only education can replicate the success of women.' Discuss with reference to the impact of education on women's life.
2. How education can play a major role in the development of the women.

1.4 CONCLUSION

Women education strengthens economies and reduces inequality. It contributes to more stable, resilient societies that give all individuals the opportunity to fulfil their potential. For a woman whether it is about respect, a higher position in society or in a profession, financial security, family stability, education provides all of these and thus reduces the gender biases prevailing in the society.

1.5 EXERCISE

1. 'In India there is a disparity in the field of education on the basis of gender' explain with reference to the cultural factors that affects the education of women.
2. Explain the role of education to eradicate gender bias from the society.
3. 'Education can replicate the success of women.' Justify with reference to the impact of education on women's life.

1.6 REFERENCES

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EDUCATION OF WOMEN IN POST-INDEPENDENCE INDIA

Unit Structure :

- 2.1 Objectives
- 2.2 Introduction
- 2.3 Women's Movements in India
- 2.4 Provisions for Women's in Indian Constitutions
- 2.5 Recommendations for Women's education in Kothari Commission
- 2.6 Special Provisions for women in India
- 2.7 Conclusion
- 2.8 Reference

2.0 OBJECTIVES

- 1) To analyse the contribution of women's Movement in India.
- 2) To familiarise Indian moments and women's role in during post-independent in India
- 3) To understand the development of education for girls and women during post- independent India.
- 4) To understand the provisions made for women's education in Indian Constitution.
- 5) To create awareness about the Article made for women's education in Indian Constitution.
- 6) To study and create awareness special provisions for women's in India

2.1 INTRODUCTION

Education is the most important instruments for human resource development. Education of women, therefore, occupies top priority amongst various measures taken to improve the status of women in India. In recent years, the focus of planning has shifted from equipping women for their traditional roles of house-wives and mother's to recognising their

worth as producers, making a major contribution to family and National income. Efforts have been made over the past three decades of planned development to enroll more girls in school's and encourage them to stay in school's, to continue their education as long as possible, and to provide non-formal educational opportunities for women. The fulfillment of the constitutional directives in respect of providing free and compulsory education up to the age of 14 years has been included as one of the components of the 'Minimum Needs Programme' and given over-riding priority. The right to equality and equal protection of the law encapsulation in Article 14 of the Constitution has not really changed the lot of the modern Indian women as the following instances would reveal,

2.2 WOMEN'S MOVEMENTS IN INDIA

The participation of women in the last days of the independence movement was large & varied. Women as a head also participated in Nana Patil 'Patri Sarkar' program in Satara district. There was several women's organizations called 'Turfan Dal' to RashtraSeva Dal established in 1940. And from 1944, women's organisation began to emerge. AnutaiLimaye, IndutaiKelkar enthusiastically worked as a Preacher and developed a network of women's organisation. Same group letter join the Samajwadi party. Some women choose to work in the field. Meenakshi Sane, VimalBhalerao started organizing working women. That is why even after independence, women remained active and played important roles in important events.

The post- independence period, women also fought shoulder to shoulder with men in three important movements namely Hyderabad MuktiSangram, Goa MuktiSangram and Sanyukta Maharashtra Ladha. It is a pity that history has not recorded the details of their struggle. But as the flow of feminist history grew stronger, the invisible contributions of many invisible Women certainly reached the masses.

CHIPKO MOVEMENT:-

Chacko movement of the hill regions of Uttarakhand is internationally known for its eco-feminist perspective. It was organized by women with the key leadership of Amrita Devi, a middle age women of the village. They picked up the traditions form of resistance of the primarily by women from saving timber forests in the region from being felled. Amrita Devi, the chief activist of the Chipko movement, died while trying to protect the trees that surrounded village. The movement was started by the women when the local Maharaja's tree cutters arrived to cut the villager trees for wood for his new fortress. Amrita with others jumped in front of the trees and hugged

them. So, it was an effort to prevent forest destruction. Amrita died in her valiant attempt. It had a large impact on rural women in the 1970s.

As a result they launched spectacular protect movements in India. "For rural women, saving the environment is crucial to their economic survival. As primary food, fuel and water gatherers women have strong interest reversing deforestation, desertification and water pollution. The women, who are living in the Himalayan foothills, using forest as a sources of food, fuel and forage for their animals, face particularly severe challenge. The Himalaya as a young range subject to erosion, need forests on this steep slope to allow the absorption of water and prevent flooding. Disintegration of Himalayan forest started over a century ago. In The 1960s, India's push for national economy development cleared even more trees to export the wood to earn foreign exchange. The hill soil washed away, causing landslides, floods and sitting in the rivers below the hills Crops and houses too were destroyed, and women had to further and further for their fuel, fodder and water. All in all, it was women who were the main victims of India'sdisforestation policies".

HYDRABAD MUKTISANGRAM

One of the thrilling struggles of the post- independence period was the Hyderabad liberation war. On 15th August 1947, India was liberated from the long salary slavery of the British. But as result of the conspiratorial British policy of divide and rule, India was torn in two. Along with India, an independent Pakistan also came into existence. According to the Indian independence Act passed by the British government on 18 July 1947, some of the colonists decided to remain independent without merging with India. Hyderabad Sansthan was one of such institutions. Despite India's independence, the people of Hyderabad continue to thrive under the guise of the Nezam's tyrannical rule. The people of the state started liberation struggle to break this bigoted, tyrannical Nezam Shahi and merge the Hyderabad Sansthan with the Indian union. Considering the intensity of the extreme atrocities of the Nezam Government and the Raza Kars, the government of India to police action and liberated the Hyderabad Sansthan from the tyranny of the Nezam. Along with me, women also took part in this freedom struggle.

GOA LIBERATION MOVEMENT

The Goa National Congress was formed in 1947. When Goa Liberation was started in 1953, Godavari Parulekar came forward to lead. One of the features of women's participation was that 99% of unmarried women were in Satyagraha. Important participation in Goa liberation movement.

Pt. Mr. Madhav Shastri Joshi's wife. It belongs to Sudhabai Joshi. The Goa National Congress decided that those who have Goa as their birthplace should do Satyagraha first. Accordingly Pt. Mahadev Shastri Joshi's name was confirmed as the first satyagrahi. But Mahadev Shastri Joshi was from a poor family having responsibilities for them. So his wife Sudhabai Joshi decided to participate in the Satyagraha instead of Mahadev Shastri Joshi. As scheduled, on April 6, 1955, Sudhabai Joshi entered the Goa Frontier. She was arrested while reading the presidential address. Radhabai Ranade from the "women's front" of the Goa liberation committee. There were 400 women in the committee. In 1955, Dr. Lara D'Souza founded the first women organization in Goa, The Women's Association. She tried to attempt to enter Goa on December 8, 1961. Goa was liberated on December 20, 1961, Goa liberation movement was successful, and there was no major political or social movement after 1961 till 1970.

UNITED MAHARASHTRA MOVEMENT

Movement one of the important movements in the post-independence period was the United Maharashtra Movement. This movement lasted for a long time to create a Maharashtra of Marathi speaker including Mumbai. United Maharashtra with Mumbai was formed on 1st May 1960. The participation of women in this movement of United Maharashtra was as significant as that of men.

There were three prominent ways of fighting the United Maharashtra movement.

- 1) Raising of public awareness by holding meetings and conferences.
- 2) Taking out marches and making slogans to reach the government.
- 3) Satyagraha: women participated shoulder to shoulder with men in these three events. Not only this, but on occasion they held only women's conferences, took out women's marches and did women's Satyagraha only.

The unprecedented struggle of the people of Maharashtra for a United Maharashtra was successfully abandoned May 1, 1960, "Maharashtra" with Mumbai, the capital of Mumbai, was formed.

ANTI ARRACK/ALCOHOL MOVEMENT:

Since mid seventies, tribal women in different parts of country—Andhra Pradesh, Manipur, Maharashtra have been fighting against alcohol sale inducing alcoholism among men resulting in the devastation of families and

domestic violence against women and children. In Andhra Pradesh, the anti-arrack movement was strong in 1992 to 1993 and it spread into other states at different levels. More than 40,000 women uniting and blocking the arrack auction in Andhra was a historic chapter in the Indian women's movement. In Maharashtra, the elected women representatives in local self-government institutions, Panchayati Raj Institutions (PRIs) have forced the state government to declare their block/village/taluk 'alcohol free zone' if 50% of women in the area give their vote against sale and distribution of alcohol.

Today's women enjoy many more rights than the woman in the 19th century. Social evil like Sati, child marriage, and female infanticide have become extinct in almost all parts of the country. Strict laws have been framed for women protection in the economic, political and domestic sphere. The women's movement has brought forth the women's issues and paved the way for their solution.

Check the Progress:-

1. What is women's movement in India?
2. Discuss the women's movement and development agenda.
3. Explain the Chipko Movement.
4. Where is Chipko movement started?

2.3 PROVISIONS FOR WOMEN'S EDUCATION IN INDIAN CONSTITUTION

Education is both a Union and a State subject in the Indian Constitution. It means that its expansion and progress are the responsibility of both the center and the state. Every child under the age of 14 is entitled to free and compulsory education under our constitution. It is the responsibility of the Centre and the States to ensure that every individual has the necessary knowledge, skills, and attitudes to carry out his responsibilities as a responsible and cooperative citizen, so that the proper functioning of democracy in the country, as well as at the international level, can be maintained with limited resources in all aspects such as social, economic, political, educational, and familial, among others.

The Constitution contains a number of articles and clauses that directly or indirectly address education and divide educational responsibilities between the Centre and the States. In a nutshell, the Indian Constitution states the following: educational provisions:

Article 15(1): “The state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them.”

Article 15 (3): “Nothing in this article shall prevent the state from making any special provision for women and children.”

There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state.”

Article 28 (1): “No religious institutions shall be provided in any educational institution wholly maintained out of state funds.”

Article 29(2): “No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only or religion, care caste, language or any of them.”

Article 30(1): “All minorities whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.”

Article 30(1A): “In making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority, referred to in Clause (1), the state shall ensure that the amount fixed by or determined under such law for the acquisition of property is such as would not restrict or abrogate the right guaranteed under the clause.”

Article 30(2):

“The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.” 9. Article 39(a): “The state shall in particular, direct its policy towards securing that the citizens, men and women, equally have the right to an adequate means of livelihood.”

Article 39(d): “That there is equal pay for equal work for both men and women.

Article 39(e): “That the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength.”

Article 45: “The state shall Endeavour to provide, within a period of ten years from the commencement of this constitution, for free and compulsory education for all children until they complete the age of fourteen years.”

Article 46: “The State shall promote with special care the educational and economic interests of the weaker section of the people and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.”

Article 257(1): “The executive power of every state shall be so exercised as not to impede or prejudice the exercise of the executive power of the Union, and the executive power of the Union shall extend to the giving of such directions to a state as may appear to the Government of India to be necessary for that purpose.”

Article 282: The Union or a State may make any grants for any public purpose, notwithstanding that the purpose is not one with respect to which Development of the Education of Girls (1950-51 to 1965-66). There has been a phenomenal development in the education of women-one of the most distinctive characteristics of life in modern India-in the last 150 years At the beginning of the nineteenth century, there was hardly any provision for the formal education of girls. Even at the opening of the present century, not much progress had been made. In 1901, the percentage of literacy amongst women was only 0.8. The number of girls enrolled for every 100 boys was only 12 at the primary stage and 4 at the secondary. The total

Enrolment in higher education was only 264 (which included 76 girls reading in medical colleges and 11 in colleges of education). Much faster progress was made in the next 50 years, both in raising their social status and in developing their education; and the Progress in the last fifteen years has been almost phenomenal.

According to the provisions of the Constitution of India, it is a legal point to grant equality to women in the society in all spheres just like males have. The Women are given a top place in India from the ancient time however they were not given empowerment to participate in all areas. They need to be strong, aware and alert every moment for their growth and development. Empowering women is the main motto of the development department because an empowered mother with child makes the bright future of any nation.

Check the Progress:-

1. What are the rights of a woman to protect herself?
2. What is the role of constitution in women's life?
3. What are the constitutional provisions for girl and women education in India?
4. What is Article 45 of Indian constitution state?

2.4 RECOMMENDATIONS FOR WOMEN'S EDUCATION IN KOTHARI COMMISSION (1964-66)

On 15th August 1947, India became independent from British slavery. India was born in the history of the world as a democratic nation. The Government of India adopted the principle of governing on the principles of freedom, equality and fraternity. January 26, 1950 marked the beginning of a truly constitutional democracy in India and a new era in all walks of life. Leaders who came to power after 1947 at the opportunity to implement the guidance and promises given by Indian leaders during the independence movement. In the post-independence period, everyone agreed to pay special attention to women's education as a means of a social change. Special measures were taken at the government level regarding women's education. As the result, girls' education progressed rapidly in the post.

The Education Commission was appointed by the Government of India by a Resolution, dated 14 July 1964, to advise the Government on the national pattern of education and on the general principles and policies for the development of education at all stages and in all aspects.

Education of Women. We fully endorse the recommendations of the three committees which have examined the problem of women's education in recent years: (a) the National Committee on the Education of Women under the chairmanship of Shrimati Durgabai Deshmukh; (b) the Committee on Differentiation of Curricula between Boys and Girls under the chairmanship of Shrimati Hansa Mehta; and (c) the Committee under the chairmanship of Shri M. Bhaktavatsalam which studied the problem in the six States where the education of girls is less developed.

We invite special attention to the following recommendations of the National Committee on Women's Education:

- (1) The education of women should be regarded as a major programme in education for some years to come and a bold and determined effort should be made to face the difficulties involved and to close the existing gap between the education of men and women in as short a time as possible.
- (2) Special schemes should be prepared for this purpose and the funds required for them should be provided on a priority basis.
- (3) Both at the Centre and in the States, there should be a special machinery to look after the education of girls and women. It should bring together officials and non-officials in the planning and

implementation of programmes for women's education. In addition, it will also be necessary to give adequate attention to the education of girls at all stages and in all sectors.

- (4) The role of women outside the home has become an important feature of the social and economic life of the country and, in the years to come, this will become still more significant. From this point of view, greater attention will have to be paid to the problems of training and employment of women.
- (5) Opportunities for part-time employment which would enable women to look after their homes and to have a career outside will have to be largely expanded. As the age of marriage continues to rise, full-time employment will have to be provided for almost all young and married women. As the programme of family planning develops, older women whose children have grown up, will also need employment opportunities. Teaching, nursing and social service are well-recognized areas where women can have a useful role to play. In addition, several new avenues will have to be opened out to them.
- (6) As the programme of family planning develops, older women whose children have grown up, will also neepursued only till the gap between the education of boys and girls is almost bridged. But they should not be made an excuse for neglecting the second aspect of the strategy, viz., giving adequate attention to the education of girls at all stages and in all sectors. In fact, if this had been done right from the beginning, the need for special programmes would hardly have arisen. In our opinion, a stage has now been reached when intensive effort should be made to develop this aspect of the strategy so that the need for special programmes will disappear in the course of a few years.
- (7) An important problem is to enable women to carry out their dual role of home-making and following a suitable career. The Census of 1961 shows that there are at present more than a million young women, below the age of 24 and with a minimum qualification of matriculation, who are working only as housewives-and this number will increase still further in the days ahead. To enable these women to participate in programmes of national reconstruction, opportunities for part-time employment will have to be greatly increased. In addition, they will have to be drawn, wherever possible, into all types of Nation-building activities on an honorary basis as well.

The following points were included in the National Education policy of 1968 as recommended by the Kothari Commission. The Education of girls

should emphasis, not only on the grounds of social justice, but also because it accelerates social transformation.

Check the Progress:-

1. What are the Recommendation of women's education in Kothari commission?
2. What is the another name of Kothari commission?
3. How many members are there in Kothari commission?
4. What are the main function of National women's Commission?

2.5 SPECIAL PROVISIONS FOR WOMEN IN INDIA

In the post-independence period, the Indian constitution adopted the principals of freedom, equality and fraternity and made special provisions for the advancement of women. The constitution conferred various rights on women to raise the voice of women who have been oppressed under patriarchy here for centuries. Gave her constitutional protection. Legislation on marriage, inheritance and divorce in the post- independence period has helped in bringing about many times more positive changes in this social life of women than ever before. As a result of this various laws, information about her changed social status can be obtained as follows.

1) Hindu Marriage Act (1955):-

The Hindu Marriage Act of 1955 marked the turning point in the marital status of women. Women from all religious like Hindu, Buddhist Jain, Sikh, Lingayat, Brahmo Samaj, Prarthana Samaj, Arya Samaj benefited from this law. According to this law, the minimum age of marriage for women is 18 years, which gives them the opportunity for the physical development and mental preparation required for marriage. If he married another woman while his first wife was still alive. The law has curb the traditional tendency of many men to do so. It was illegal and punishable for a man to remarry without first divorcing of his first wife. The log you the wife the right to diverse for physical and mental abuse by her husband, her hues...

2) Special Marriage Act (1954):-

The registered Marriage Act of 1872 was amended and new law was passed in 1954. This law is of different religions. People of the Sikhs were allowed to marry without a changing their religion. The law

empowers women to reach the burden of marriage without imposing their preferences on them. The long use a woman the freedom to choose her own life partner and the legal protection of that freedom has led to gradual increase in inter- caste, inter- religious marriages. In the traditional joint family system, many obstacles and her social, economic and cultural status begin to improve.

3) Inheritance Act (1956):-

"Economic independence, must be considered the key to women's freedom, but Indian women's economic rights have been constantly suppressed and they have been constantly subjected to secondary issues. In certain exceptional times, a woman did not have an inheritance. The Inheritance Act of 1956, however, granted her the right to inherit as a wife, daughter or mother. The women's share in the wealth also helped to improve her financial status.

4) Adoption Act (1956):-

In 1956 'Motherhood is considered by Indian culture as the most glorious movement in a woman's life. So having a child and having child in means. The social mentality is as if the birth of a woman has become meaningful. Therefore, the life of a childless women has been despised by the society. The Adoption Act of 1956 saw a new ray of hope for such woman. Even in the family, a single husband cannot adopt a child without the consent of the wife. Off course, the consent of the human has gained importance. This law has made it possible for unmarried women and widows to have children and experience maternal happiness. The Adoption of a child in many families has not only resulted in the birth of a child but also the practice of having a second wife has been greatly reduced, which has helped a great deal in removing the sword hanging over the women's family life.

5) Alimony Act (1956):-

When the Alimony law was elected in 1956, men wear legally responsible for paying fixed fee for upbringing of divorced women. This has helped in reducing the financial burden of divorced women. Often this financial assistant is very low and it is difficult for a woman and her children to earn living, but the women who did not have the right to get anything before, got this law.

6) Abortion Act (1972):-

The Abortion Act, which came into force on April 1, 1972, gives women the right to have an abortion in (medical termination of pregnancy) in certain circumstances. The law has helped reduce the number of forced motherhoods for women's and has given more women the freedom to have the fertility they want.

7) Anti-Amniotic Fluid Test Act (1988):-

Due to duality of girls in Indian society, the birth of girl child is still not welcomed. The tendency to kill the girls in the womb is increasing day by day. The use of science and technology in such a destructive way becoming common place. The amniotic fluid test was performed in 1988 to diagnosis the sex of the fetus and remove the fetus if it is female.

The presentation of amnesty Act was enacted. However female feticide is still on the rise. Nowadays, using techniques like sonography, fetus is easily detected and the girl is killed in the womb. A law on female foeticide has also enacted to curb this. Strict punishment.

8) Dowry Prohibition Act (1961):-

The Dowry Prohibition Act was passed in 1961 to curb the social evils of dowry. Under this law, giving and receiving dowry is considered a crime. However, dowry is still taken under the names of kanyadan, Swechhabhet, Preetibhet. This truth cannot be denied. However, it has to be acknowledged that the law has created some fear in society.

9) Satibandi Act (1987):-

In 1829, due to the tireless efforts of Rjaram Mohan Roy, a law banning Sati was passed during the reign of Lord William Bentinck Lord William Bentinck. After that, this practice was gradually curtailed, but in a rare form, Sati was going on in the society. The whole country was shaken by the Sati case on Roopkun in Rajasthan in 1987. Due to strong social opposition, the government passed the Sati Pratha Prevention Act on December 16, 1987. According to this, going to Sati, forcing to go to Sati, encouraging, forcing, glorifying Sati, erecting a monument to Sati has been made a crime and provision has been made for sever punishment.

10) Anti-Domestic Violence Act (2005):-

A comprehensive and effective law protective women from domestic violence was passed in 2005. This law provides protection to all women like wife, mother, sister, daughter, brother- in- law, sister -in-law, girlfriend etc. It is for the first time that women can be as safe in the family as they are protected by law from physical abuse, sexual abuse, emotional abuse, financial abuse. The act provides for Prohibition orders. Complaints made under the law are civil in nature and protect the family as well as women's rights.

2.6 CONCLUSION

The Empowerment of Women has become one of the most important concerns of 21st century not only at national level but also at the international level. Women Empowerment helps to make the society and world a better place to live in and march forward on way to inclusive participation. It means increase happiness for the family and the organizations where women make a difference. Government initiatives alone would not be sufficient to achieve this goal. Society must take initiative to create a climate in which there is no gender discrimination and women have full opportunities of self-decision making and participating in social, political and economic life of the country with a sense of equality.

Women empowerment will be real and effective only when they are endowed income and property so that they may stand on their feet and build up their identity in the society. Let us take the oath that we want an egalitarian society where everybody whether men or women get the equal opportunity to express and uplift one's wellbeing and wellbeing of the society as whole. If we want to bring about women empowerment in the true sense, there is a crying need for the elimination of the male superiority and patriarchal mindset. Also, women need to be given equal opportunities for education and employment without any sense of discrimination

Check the Progress:-

1. What are special laws and provisions for women?
2. Which law will protect girls after marriage?
3. Which special provisions are made for women?
4. What are the laws protecting women's rights?

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EMPOWERMENT OF WOMEN

Unit Structure :

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Contribution of social reformers
- 3.3 The role of NCWE and the ministry of women and child welfare in women's empowerment.
- 3.4 Skill based training for economic independence
- 3.5 Role of Self-help group and NGO
- 3.6. Conclusion
- 3.7. Study questions
- 3.8 References

3.0 OBJECTIVES

- 1. To acquire knowledge about social reforms and the reformers of India.
- 2. To acquire information about social reformers' contribution to women's empowerment.
- 3. To understand the role of NCWE and the ministry of women and child welfare in women's empowerment.
- 4. To acquire the understanding of skill development, there's need for economic independence .
- 5. To understand the role of self-help groups and NGOs in women's empowerment

3.1 INTRODUCTION

Social Reforms

Social reform is reshaping and reforming culturally accepted laws and norms in light of new cultural paradigms. It is set out to change conditions considered to be causes of poverty and other social problems through active engagement in political, educational, and social programs. It is a kind of social movement that aims to make gradual change in certain aspects of society rather than rapid or fundamental changes.

Social Reform Movements of India

Any heterogeneous and pluralistic society consists of diverse people from different religions, groups, colours, genders and faiths etc, and it is expected that they all live in harmony and without discrimination, so an ideal situation is when there is equality, freedom and brotherhood among all sections of society. However, human society all over the world shows that various types of exploitative practices are prevalent there. These practices originated due to human greed for power, authority and superiority. These discriminatory and exploitative practices take the form of social evils in the long run and become a scar on the face of any civilized society. The Indian society too in the first half of the 19th century was suffering from social evils such as casteism, superstitions, Sati Pratha, no female literacy, widow exploitation and child marriage etc, which stood in the way of our progress. The urgent need for social reform began to manifest itself from the early decades of the 19th century, When the British came to India, they introduced certain modern ideas, such as liberty, social and economic equality, fraternity, democracy and justice, which had a tremendous impact on Indian society. Many religious and social reformers were advocating the eradication of the evils prevalent at that time and were willing to bring reforms in society so that it could face the challenges of the West. Indian intellectuals closely scrutinized the country's past and found that many beliefs and practices were no longer of any use and needed to be discarded. They also discovered that many aspects of Indian cultural heritage were of intrinsic value to India's cultural awakening. The result was the birth of many socio-religious reforms movements touching almost every segments of Indian society.

Characteristics of the Reform Movements:

1. The reformers attempted to improve the status of girls and women in society. They all emphasised the need for female education.
2. By attacking the caste system and untouchable, the reformers helped to unify the people of India into one nation.
3. The reform movements fostered feelings of self-respect, self-reliance and patriotism among the Indians.

Contribution of the Reform Movements

Female education was promoted. Schools for girls were set up. This led to the development, though slow, of girls' education. The cultural and ideological struggle taken up by the socio-religious movements helped to build up national consciousness. They, thus, paved the way for the growth of nationalism. The reform movement gained strength during the second half of the century.

A social reformer is a person who is concerned about humanity and mankind above anything else. They want to change the existing state of things for the better. Every country, in its history, has had numerous bright individuals who would live and work for the progress and upliftment of the downtrodden people in society and, due to their efforts, it became possible to abolish several extreme social evils. India is fortunate to have, in its long history, many extraordinary human beings who have devoted all their lives to the betterment of society and to the upliftment of the downtrodden. A host of towering personalities emerged on the intellectual scene. The most notable among them were Raja Ram Mohan Roy, Savitribai Phule, Maharishi Karve, Vishnu Parashuram Shastri Pandit, Jyotiba Phule, Ramkrishna Gopal Bhandarkar, Narayan Mahadev Permanand, Mahadev Gobind Ranade, Vishnushastri Chiplunkar, K.T. Telang, Ganesh Vasudev Joshi, Narayan Ganesh Chandavarkar and Gopal Ganesh Agarkar.

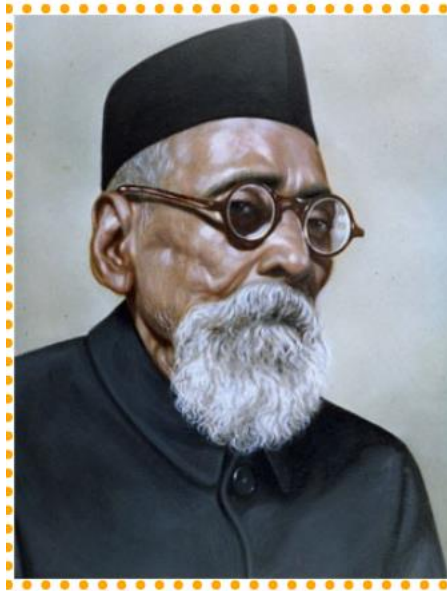
3.2 CONTRIBUTION OF SOCIAL REFORMERS IN THE FIELD OF WOMEN'S EMPOWERMENT- RAJA RAM MOHAN ROY, MAHARISHI KARVE, SAVITRIBAI PHULE

Raja Rammohan Roy can be regarded as the central figure of India's awakening for championing the spread of modern education, science and technology and for his relentless fight against many social evils. He thought of women's development and became vocal in his protest against child marriage, polygamy, etc in society. By marrying his granddaughter at the age of 16, he had set a shining example in protest of child marriage. He is the pioneer of the Renaissance and made an unforgettable contribution to women's rights and education in India, along with religious and economic aspects. He strongly protested against the injustice of women's rights and unjust superstitions of society. The Governor General Lord William Bentinck, in collaboration with, abolished Sati-Daha in protest of conservative society. He strongly protested against the orthodox, superstition, and paganism of the society. He established the 'Atmiya Sabha' in Calcutta in 1815 for religious reform in Hindu society. He is known as a national hero for achieving and protecting the rights of Indian women. He demanded that men and women should have equal status and rights in society. In 1822, he wrote a book entitled "Narider Prachin Adhikar Bartaman Sankochoner Upor Sankhipta Mantabya", which called for the education of girls. Women and men have equal rights in their life. No one else has the right to ruin anyone's life. Sati-dah was a cruel practice of the Hindu conservative society at that time. He remarked his essay in 1818, "Women should exist as they did when their husbands were alive. Society has no right to end the life of a living woman".

He advocated for girls' property rights . The condition of women in Hindu society at that time was very dire. They were treated unfairly and deprived in various ways.

Raja Ram Mohan Roy, a powerful rationalist who introduced progressive and integrated thinking to enlighten the dark Indian society of the nineteenth century.

Maharishi Karve



“It is better to light a lamp in the darkness, than to curse it”.

Maharishi Karve was a social reformer in India in the field of women's welfare. He advocated widow remarriage and he himself married a widow. The appellation Maharshi, which the Indian public often assigned to Karve, means "a great sage". Karve was a pioneer in promoting widows' education.

He started 'Anath balikashram' an orphanage for girls. His intention was to give education to all women and make them stand on their own feet.

- In 1896, he founded the “Hindu Widow's Home Association” (also known as Hindu Widows Home or Widows Home Association), a shelter and school for widows in Hingane, Maharashtra. Widhawa-Wiwaha-Pratibandh-Niwarak Mandali was renamed Widhawa-Wiwaha-Pratibandh-Niwarak Mandali (Society to Remove Obstacles to Marriages of Widows). He chose the remote location because he had been expelled from Pune's orthodox Brahmin community for supporting widow remarriage and education. He organized a conference against the practice of devdasi.

- In 1907, he founded the Mahila Vidyalaya (Mahila Vidyalaya) (School for Women). He founded the Nishkam Karma Math (Social Service Society) in 1908 to train workers for the widows' home and Mahila Vidyalaya.
- In 1916, he founded India's first university for women, inspired by the Women's University in Tokyo, Japan. With only five students, the university was founded in Pune.
- From 1917 to 1918, he founded the Training College for Primary School Teachers and the Kanya Shala, a girls' school.
- A philanthropic industrialist named Vithaldas Thackersey donated 1.5 million Indian rupees to the women's university in 1920. The university was renamed 'Shreemati Nathibai Damodar Thackersey (S.N.D.T.) Indian Women's University' as a mark of respect.
- He wrote two autobiographies, 'Atmawrutta' in Marathi (1928) and 'Looking Back' in English (1936).
- In March 1929, he travelled to Malvern, England, to attend the Primary Teachers' Conference. At a meeting of the East India Association in London's Caxton Hall, he spoke on "Women's Education in India."
- He embarked on a yearlong tour of Africa in December 1930, sharing information about his work for women in India in places like Mombasa, Kenya, Uganda, Tanganyika, and Zanzibar.
- The S.N.D.T. University established its first college in Mumbai in 1931, and later moved its headquarters there.
- He founded the 'Samata Sangh' in 1944. (Association for the Promotion of Human Equality). The Government of India recognised S.N.D.T. University as a proper statutory university five years later, in 1949.
- In 1955, the Government of India bestowed upon him the Padma Vibhushan, India's second highest civilian honour. On his centennial birthday in 1958, he received the Bharat Ratna, India's highest civilian honour.
- Stamps commemorating his birth centenary were issued by the Indian government in 1958. The stamps featured a living person for the first time in independent India.
- Dhondo Keshav Karve died in Pune, India, on November 9, 1962, at the age of 104

Savitribai Phule

Savitribai Phule was a teacher, Indian social reformer, educationalist, and poet from Maharashtra. Along with her husband, she played a vital role in improving women's rights in India. She is considered to be the pioneer of India's feminist movement. Savitribai and Jyotiba together founded one of the early modern Indian girls' schools in Pune, at Bhidewada in 1848. She strove to abolish discrimination and unfair treatment of people on the basis of caste and gender. Given her training, Savitribai may have been the first Indian female teacher and headmistress. Savitribai Phule was a trailblazer in providing education for girls and for ostracized portions of society.

Her efforts didn't go unnoticed. She was declared to be the best teacher in the state by the British government in 1852. She received further praise from the government in 1853 for her work in the field of education and same year, Savitribai and Jyotiba established an education society that opened more schools for girls and women from all classes, in surrounding villages. She went on to establish a shelter (1864) for destitute women and played a crucial role in grooming Jyotirao Phule's pioneering institution, Satyashodhak Samaj, (1873) that fought for equality of all classes where couples took an oath of education and equality. The Samaj is primarily aimed at eliminating discrimination and the need for social order. Her life is heralded as a beacon of women's rights in India. She is often referred to as the mother of Indian feminism.

Her work is a testament to social reform and female empowerment in Indian society. She remains an inspiration for many women's rights' activists in modern times.

Check your Progress

1. Which is the prime social evil that Ram Mohan Roy fought against ?
2. When and where Maharishi Karve established women's university?
3. What challenges did Savitribai Phule face?

3.3 THE ROLE OF NCWE AND THE MINISTRY OF WOMEN AND CHILD WELFARE

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women.

Within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed at women's advancement in different spheres. From the Fifth Five Year Plan (1974-78) onwards, has

been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local levels. The Policy also takes note of the commitments of the Ninth Five Year Plan and the other Sectoral policies relating to empowerment of women.

Goal and Objectives

1.11 The goal of this policy is to bring about the advancement, development and empowerment of women. The policy will be widely disseminated so as to encourage active participation of all stakeholders in achieving its goals. Specifically, the objectives of this policy include :

- (i) Creating an environment through positive economic and social policies for full development of women to enable them to realize their full potential.
- (ii) The de-jure and de-facto enjoyment of all human rights and fundamental freedom by women on equal basis with men in all spheres – political, economic, social, cultural and civil.
- (iii) Equal access to participation and decision making of women in social, political and economic life of the nation.
- (iv) Equal access to women to health care, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc.
- (v) Strengthening legal systems aimed at elimination of all forms of discrimination against women.
- (vi) Changing societal attitudes and community practices by active participation and involvement of both men and women.
- (vii) Mainstreaming a gender perspective in the development process.
- (viii) Elimination of discrimination and all forms of violence against women and children .
- (ix) Building and strengthening partnerships with civil society, particularly women's organizations.

Policy Prescriptions

Judicial Legal Systems

- 2.1 Legal-judicial system will be made more responsive and gender sensitive to women's needs, especially in cases of domestic violence and personal assault. New laws will be enacted and existing laws reviewed to ensure that justice is quick and the punishment meted out to the culprits is commensurate with the severity of the offence.
- 2.2 At the initiative of and with the full participation of all stakeholders including community and religious leaders, the policy would aim to encourage changes in personal laws such as those related to marriage, divorce, maintenance and guardianship so as to eliminate discrimination against women.
- 2.3 The evolution of property rights in a patriarchal system has contributed to the subordinate status of women. The policy would aim to encourage changes in laws relating to ownership of property and inheritance by evolving consensus in order to make them gender just.

Decision Making

- 3.1 Women's equality in power sharing and active participation in decision making, including decision making in political process at all levels will, be ensured for the achievement of the goals of empowerment. All measures will be taken to guarantee women equal access to and full participation in decision making bodies at every level, including the legislative, executive, judicial, corporate, statutory bodies, as also the advisory Commissions, Committees, Boards, Trusts etc. Affirmative action such as reservations/quotas, including in higher legislative bodies, will be considered whenever necessary on a time-bound basis. Women-friendly personnel policies will also be drawn up to encourage women to participate effectively in the developmental process.

Mainstreaming a Gender Perspective in the Development Process

- 4.1 Policies, programmes and systems will be established to ensure mainstreaming of women's perspectives in all developmental processes, as catalysts, participants and recipients. Wherever there are gaps in policies and programmes, women specific interventions would be undertaken to bridge these. Coordinating and monitoring mechanisms will also be devised to assess from time to time the progress of such mainstreaming mechanisms. Women's issues and concerns as a result will specially be addressed and reflected in all concerned laws, sectoral policies, plans and programmes of action.

Poverty Eradication

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

Micro Credit

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

Women and Economy

- 5.3 Women's perspectives will be included in designing and implementing macro-economic and social policies by institutionalizing their participation in such processes. Their contribution to socio-economic development as producers and workers will be recognized in the formal and informal sectors (including home based workers) and appropriate policies relating to employment and to her working conditions will be drawn up.

Globalization

Globalization has presented new challenges for the realization of the goal of women's equality, the gender impact of which has not been systematically evaluated fully. However, from the micro-level studies that were commissioned by the Department of Women & Child Development, it is evident that there is a need for re-framing policies for access to employment and the quality of employment. Benefits of the growing global economy have been unevenly distributed, leading to wider economic disparities, the feminizing of poverty, increased gender inequality through often deteriorating working conditions and unsafe working environment, especially in the informal economy and rural areas. Strategies will be designed to enhance the capacity of women and empower them to meet the

negative social and economic impacts, which may flow from the globalization process.

Women and Agriculture

- 5.5 In view of the critical role of women in the agriculture and allied sectors, as producers, concentrated efforts will be made to ensure that benefits of training, extension and various programmes will reach them in proportion to their numbers. The programmes for training women in soil conservation, social forestry, dairy development and other occupations allied to agriculture like horticulture, livestock including small animal husbandry, poultry, fisheries etc. will be expanded to benefit women workers in the agriculture sector.

Women and Industry

- 5.6 The important role played by women in electronics, information technology and food processing and agro industry and textiles has been crucial to the development of these sectors. They would be given comprehensive support in terms of labour legislation, social security and other support services to participate in various industrial sectors.
- 5.7 Women at present cannot work in night shift in factories even if they wish to. Suitable measures will be taken to enable women to work on the night shift in factories. This will be accompanied by support services for security, transportation etc.

Support Services

- 5.8 The provision of support services for women, like child care facilities, including crèches at work places and educational institutions, homes for the aged and the disabled will be expanded and improved to create an enabling environment and to ensure their full cooperation in social, political and economic life. Women-friendly personnel policies will also be drawn up to encourage women to participate effectively in the developmental process.

Social Empowerment of Women

Education

- 6.1 Equal access to education for women and girls will be ensured. Special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy, create a gender-sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of occupation/vocation/technical skills by women. Reducing the gender gap in secondary and higher education would be a focus area. Sectoral time targets in existing policies will be

achieved, with a special focus on girls and women, particularly those belonging to weaker sections, including the Scheduled Castes/Scheduled Tribes/Other Backward Classes/Minorities. Gender sensitive curricula would be developed at all levels of the educational system in order to address sex stereotyping as one of the causes of gender discrimination.

Health

- 6.2 A holistic approach to women's health which includes both nutrition and health services will be adopted and special attention will be given to the needs of women and girls at all stages of the life cycle. The reduction of infant mortality and maternal mortality, which are sensitive indicators of human development, is a priority concern. This policy reiterates the national demographic goals for Infant Mortality Rate (IMR), Maternal Mortality Rate (MMR) set out in the National Population Policy 2000. Women should have access to comprehensive, affordable and quality health care. Measures will be adopted that take into account the reproductive rights of women to enable them to exercise informed choices, their vulnerability to sexual and health problems together with endemic, infectious and communicable diseases such as malaria, TB, and water borne diseases as well as hypertension and cardio-pulmonary diseases. The social, developmental and health consequences of HIV/AIDS and other sexually transmitted diseases will be tackled from a gender perspective.
- 6.3 To effectively address problems of infant and maternal mortality, and early marriage, the availability of good and accurate data at micro level on deaths, birth and marriage is required. Strict implementation of registration of births and deaths would be ensured and registration of marriages would be made compulsory.
- 6.4 In accordance with the commitment of the National Population Policy (2000) to population stabilization, this policy recognizes the critical need for men and women to have access to safe, effective and affordable methods of family planning of their choice and the need to suitably address the issues of early marriages and spacing of children. Interventions such as spread of education, compulsory registration of marriage and special programmes like BSY should impact on delaying the age of marriage so that by 2010 child marriages are eliminated.
- 6.5 Women's traditional knowledge about health care and nutrition will be recognized through proper documentation and its use will be encouraged. The use of Indian and alternative systems of medicine

will be enhanced within the framework of overall health infrastructure available for women.

Nutrition

- 6.6 In view of the high risk of malnutrition and disease that women face at all the three critical stages, viz., infancy and childhood, adolescent and reproductive phase, focused attention would be paid to meeting the nutritional needs of women at all stages of the life cycle. This is also important in view of the critical link between the health of adolescent girls, pregnant and lactating women with the health of infants and young children. Special efforts will be made to tackle the problem of macro and micro nutrient deficiencies, especially amongst pregnant and lactating women as it leads to various diseases and disabilities.
- 6.7 Intra-household discrimination in nutritional matters vis-à-vis girls and women will be sought to be ended through appropriate strategies. Widespread use of nutrition education would be made to address the issues of intra-household imbalances in nutrition and the special needs of pregnant and lactating women. Women's participation will also be ensured in the planning, superintendence and delivery of the system.

Drinking Water and Sanitation

- 6.8 Special attention will be given to the needs of women in the provision of safe drinking water, sewage disposal, toilet facilities and sanitation within accessible reach of households, especially in rural areas and urban slums. Women's participation will be ensured in the planning, delivery and maintenance of such services.

Housing and Shelter

- 6.9 Women's perspectives will be included in housing policies, planning of housing colonies and provision of shelter both in rural and urban areas. Special attention will be given to providing adequate and safe housing and accommodation for women, including single women, heads of households, working women, students, apprentices and trainees.

Environment

- 6.10 Women will be involved and their perspectives reflected in the policies and programmes for environment, conservation and restoration. Considering the impact of environmental factors on their livelihoods, women's participation will be ensured in the conservation of the environment and control of environmental degradation. The vast majority of rural women still depend on the locally available non-commercial sources of energy such as animal dung, crop waste and

fuel wood. In order to ensure the efficient use of these energy resources in an environmental friendly manner, the Policy will aim at promoting the programmes of non-conventional energy resources. Women will be involved in spreading the use of solar energy, biogas, smokeless chulahs and other rural application so as to have a visible impact of these measures in influencing Eco- system and in changing the life styles of rural women.

Science and Technology

- 6.11 Programmes will be strengthened to bring about a greater involvement of women in science and technology. These will include measures to motivate girls to take up science and technology for higher education and also ensure that development projects with scientific and technical inputs involve women fully. Efforts to develop a scientific attitude and awareness will also be stepped up. Special measures would be taken for their training in areas where they have special skills, like communication and information technology. Efforts to develop appropriate technologies suited to women's needs as well as to reduce their drudgery will be given a special focus too.

Women in Difficult Circumstances

- 6.12 In recognition of the diversity of women's situations and in acknowledgement of the needs of specially disadvantaged groups, measures and programmes will be undertaken to provide them with special assistance. These groups include women in extreme poverty, destitute women, women in conflict situations, women affected by natural calamities, women in less developed regions, the disabled widows, elderly women, single women in difficult circumstances, women heading households, those displaced from employment, migrants, women who are victims of marital violence, deserted women and prostitutes etc.

Violence against women

- 7.1 All forms of violence against women, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or accepted practices, shall be dealt with effectively with a view to eliminating its incidence. Institutions and mechanisms/schemes for assistance will be created and strengthened for prevention of such violence, including sexual harassment at work place and customs like dowry; for the rehabilitation of the victims of violence and for taking effective action against the perpetrators of such violence. A special emphasis will also be laid on programmes and measures to deal with trafficking in women and girls.

Rights of the Girl Child

- 8.1 All forms of discrimination against the girl child and violation of her rights shall be eliminated by undertaking strong measures both preventive and punitive within and outside the family. These would relate specifically to strict enforcement of laws against prenatal sex selection and the practices of female foeticide, female infanticide, child marriage, child abuse and child prostitution etc. Removal of discrimination in the treatment of the girl child within the family and outside and projection of a positive image of the girl child will be actively fostered. There will be special emphasis on the needs of the female child and earmarking of substantial investments in the areas relating to food and nutrition, health and education, and in vocational education. In implementing programmes for eliminating child labour, there will be a special focus on girl children.

Mass Media

- 9.1 Media will be used to portray images consistent with the human dignity of girls and women. The Policy will specifically strive to remove demeaning, degrading and negative conventional stereotypical images of women and violence against women. Private sector partners and media networks will be involved at all levels to ensure equal access for women, particularly in the area of information and communication technologies. The media would be encouraged to develop codes of conduct, professional guidelines and other self-regulatory mechanisms to remove gender stereotypes and promote balanced portrayals of women and men.

Check your Progress

1. STEP Scheme is Support to training and Employment Programme for Women which provides skills that give employment to women.

Priyadarshini scheme provides:

- A. Women Empowerment
- B. Livelihood in Mid-Gangetic plains
- C. Empower to address women's legal, political and health problems
- D. All the above are correct.

Ans. D

2. What is the effect of women's empowerment?
3. What concrete steps can we take to advance women's empowerment?

3.4 SKILL BASED TRAINING FOR ECONOMIC INDEPENDENCE

India is celebrated the world over for its bright and vivacious youth, while in many developed countries the number of the working population is decreasing by the day, India has a huge advantage since its demographic dividend is heavily tilted towards the youth. However, the participation of women in India's workforce has been inadequate for over decades and in, order to reap the complete benefits of our demographic dividend this, gap has to be bridged at the earliest. A developing Indian economy needs around 103 million (Mn) skilled workers between the years 2017-2022. Despite this, more than 30 per cent, i.e. 100 Mn youth between the age groups of 15-29 are not in employment, education or training (NEET). Out this 100 Mn, around 88.5 Mn young are women. While there has definitely been an increase in the proportion of women receiving vocational training over the past few years, this increase is visibly less than that received by men. India faces multifaceted challenges when it comes to ensuring women's participation in the labour force. While on the one hand, the government is undertaking continuous measures to ensure that girls have a higher rate of enrolment and minimum dropout rates in primary, secondary and higher education, there are still a huge number of women who hold degrees but still do not have jobs. This essentially points to the fact that literacy alone cannot translate into effective employment, other barriers to effective employment of women in the form of social, historical and cultural hindrances also have to be addressed. Further, the stereotypical gender biases that come into play when women enter the workforce puts them in a further disadvantaged position as compared to men.

The Role of Skill Development in Women Empowerment

A large number of women are employed in the informal sector. These jobs are often seasonal, have meagre wages and provide no security of wages or tenure. Thus, a focus on development of skills in women would be crucial in motivating them to develop life skills that will lead to higher-paying and good-quality jobs, better livelihood, economic independence and the ability to earn money for their families.

Rural women's restricted access to productive resources, educational levels and the pre-existing social norms concerning labour that is proper for women, tend to confine them to lower-paying, lower-status jobs with limited prospects for skill training and promotion, thus keeping them bound to their lower status. In many rural firms, widespread patterns of insecure employment and transitory and unstable contractual arrangements restrict employers from providing training to women. Rural women's vocational education and training are sometimes restricted to a small number of female-dominated areas, reinforcing their traditional roles and obligations.

While such training improves their economic options, it limits their opportunities to gain from newer, non-traditional professions such as information and communication technology (ICT). Hence, proper skill training along with effective awareness generation campaigns become a prerequisite to bridge the gap between the options women have available to them and what they actually have the potential and inclination to take up.

Economic empowerment and skills development for young women

The Issue

Investing in young women's economic empowerment and skills development is one of the most urgent and effective means to drive progress on gender equality, poverty eradication, and inclusive economic growth.

Young women's access to resources, including land and loans, may be restricted by discriminatory laws, and young women continue to shoulder an unequal share of unpaid care work, due to the persistence of traditional gender roles. This International Women's Day, 8 March 2023, join UN Women and the United Nations in celebrating under the theme **DigitALL: Innovation and technology for gender equality**. Digital technology is opening new doors for the global empowerment of women, girls and other marginalized groups. From gender-responsive digital learning to tech-facilitated sexual and reproductive healthcare, the digital age represents an unprecedented opportunity to eliminate all forms of disparity and inequality.

Vocational Training Programme for Women

- Industrial skill training under Craftsmen Training Scheme (CTS)
- Instructor skill training under Craft Instructors Training Scheme (CITS)
- Demand-driven Short-term courses.
- Special programs for training the Instructors of ITIs.
- Tailor-made courses as per industry's demand.

The current contribution of women to the GDP remains at 18%. Even in rural India, women have been achieving new milestones everyday. Despite social and familial exclusion, women have asserted their right to financial independence, built businesses from scratch and inspired those around them. Some of the economic empowerment schemes for women are Beti Bachao Beti Padhao Scheme, **Kanyashree Prakalpa Yojana, Sukanya Samridhi Yojana, Balika Samridhi Yojana, Ladli Laxmi Yojana, Dhanalakshmi scheme** and many more.

The schemes for skill development in India are **Pradhan Mantri Kaushal Vikas Yojana**. Skills Acquisition and Knowledge Awareness for Livelihood Promotion (SANKALP) UDAAN. For its part, the Support to

Training and Employment Programme for Women (STEP), launched in 1986 and implemented by the Ministry of Women and Child Development, is the oldest skilling scheme in India

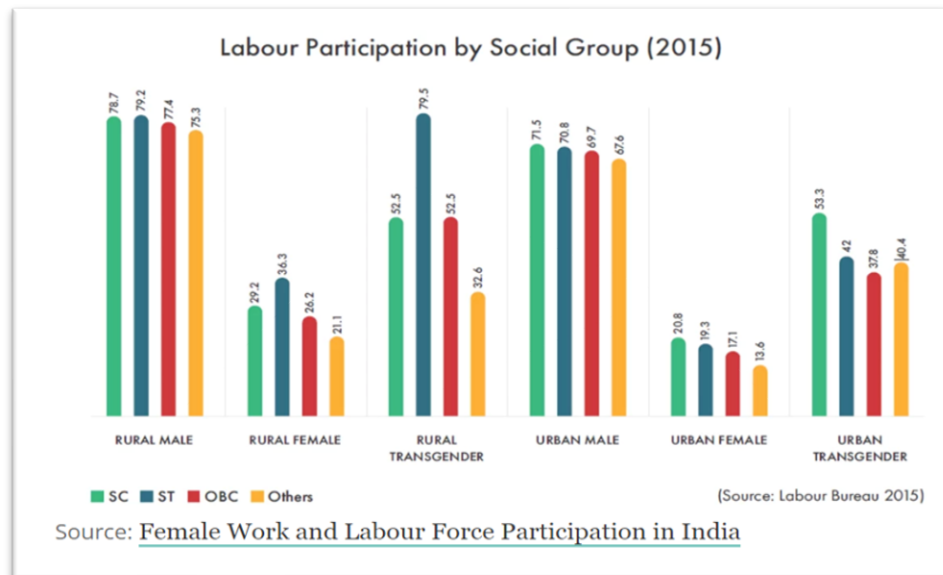
When we empower women, we **increase the skilled workforce, local economies are strengthened, businesses do better, and families rise out of poverty and create generational wealth and self-sufficiency**. We all benefit. Empowered women contribute to the health and productivity of whole families and communities and improved prospects for the next generation. The importance of gender equality is underscored by its inclusion as one of the eight Millennium Development Goals.

Reskilling and Upskilling the Way Forward

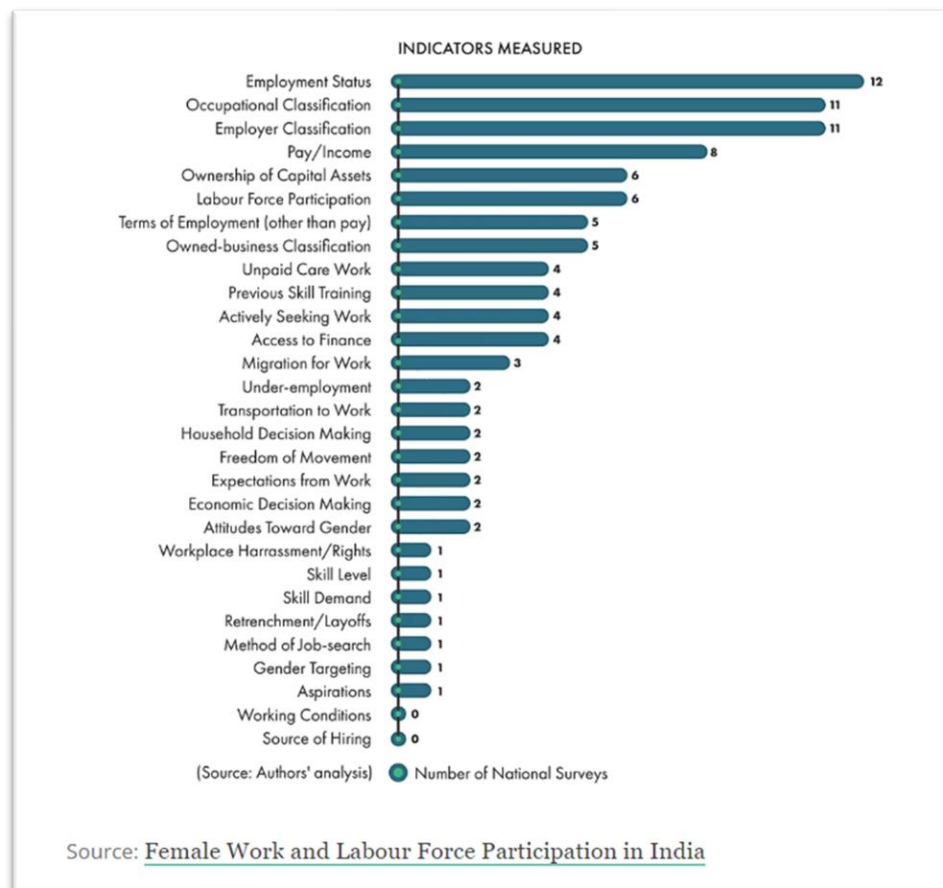
The historical biases related to the gendered division of labour and the division of jobs as “feminine and masculine” have led to biases in hiring, wage setting and performance ratings. A coordinated message must be sent out that gender parity is not only a socially, but also a financially sensible and profitable decision. For women to be equally represented in various sectors reskilling and up skilling are a need of the hour. Given the significant social and economic benefits of a gender-balanced workforce, policymakers, businesses and the development sector must redesign the skills ecosystem to make it more inclusive and result-oriented for women.

Modern women refused to be cowed down by circumstances and stood on their own with dignity, rising above the ashes, not with arrogance, but with humility. What is remarkable about successful women is not only their indomitable spirit to rise against all odds, but also their urge to do something for others, especially so that others do not have to go through the trials and tribulations that they have faced. Only 17.5 percent of women are part of the labour force, compared to 55.5 percent of men. 51.5 percent of women who received vocational/technical training are out of the labour force, and 10 percent are unemployed. In fact 54.8 percent of employed women are part of the informal sector, limiting their access to decent work.

Another theory indicates that a significant number of women who joined the labour market in the early 2000s, did so under economic duress. But as household incomes rose, competing outcomes of the household and the labour market have resulted in women forgoing their employment. Married women substituted their own economic participation to contribute to the household economy (deep-rooted social norms, lack of agency, and gendering of occupations lead women to have little choice in this).



From Labour Bureau data, it is clear that participation rates are higher in rural areas, for trans-people, and people from scheduled tribes. [Research](#) also shows us that these groups are more likely to have jobs without written contracts, with less paid leave, and shorter periods of engagement.



1. Discuss the need and significance of skill development among women in India.
2. What measures have been taken by the government for the same?
3. What type of skills are girls usually encouraged to develop?

3.5 SOCIAL SELF-HELP GROUPS AND NGOS WORKING AMONG WOMEN

Self help group :



Millions of women in our hamlets know what unemployment means. Give them access to economic activities and they will have access to power and self-confidence to which they hitherto have been strangers," said Mahatma Gandhi in Young India (1930).

Nearly a century has passed, and despite the multidimensional growth that India has achieved since, his concerns remain relevant even today. Although women constitute almost half of India's population of 1.2 billion, they are largely excluded from participating in economic activities and decision-making, as well as access to resources of health, nutrition, education, etc.

Even though working women account for approximately 432 million, about 343 million are not in paid formal job roles or work. An estimated 324 million of them are not in the labour force; and another 19 million are part of the labour force but not employed. Hence, the nature of employment among women is either not accounted for in the formal economy, or women end up not having access to formal jobs due to existent socio-cultural complexities. As a society with deep-rooted patriarchy, even if women want to attain employment, the dominant tradition of female domestic

responsibility coupled with social stigma limits their economic advancement and access to opportunities in comparison with their male equivalents.

To overcome social stigmas around employment and give women the agency to break out of the shackles of subordination, entrepreneurship is an innovative and simple tool. To boost the participation of women in the entrepreneurship ecosystem, the government has introduced a plethora of schemes, such as the Mudra Yojana, Udyogini Scheme, Annapurna Scheme and Stand Up India.

However, despite efforts to create a better environment for women entrepreneurs in India, the arranging of finances remains the single biggest challenge. While the family may have expendable income, its dominant members often refrain from contributing to a woman's dream of financial independence. Moreover, even if women manage to apply for loans, the collateral against which they are offered, such as property, is often held in their spouse's name, which further acts as a deterrent to starting an enterprise. Coupled with social stigmas, no financial access results in unfulfilled ambitions of women, while limiting their opportunities to become self-reliant by gaining agency or mobility in the social sphere.

In such a scenario, self-help groups (SHG) can act as a bridge between women entrepreneurs who have the will to begin an enterprise but do not have the resources to fulfil their dream, and the finances needed for it. An SHG comprises a small group of women who come together to make regular monetary contributions. Emerging as important micro-finance systems, SHGs work as platforms that promote solidarity among women, bringing them together on issues of health, nutrition, gender parity and gender justice. SHGs have already made a significant contribution in developing entrepreneurship aptitudes among rural women by enhancing their skills and giving them a chance to engage in various entrepreneurial activities.

SHGs provide women entrepreneurs with micro-loans to sustain their businesses, while also creating an environment for them to develop greater agency and decision-making.

In India, the SHG movement began in the 1980s, when several non-government organizations mobilized and organized poor communities in rural areas and offered them formal channels for social and financial support. This programme gained momentum with the National Bank for Agriculture and Rural Development linking a small number of such groups with banks. Called the Self-Help Group Bank Linkage Programme, this revolutionary initiative connected group members, many of whom had never had a bank account before, to formal financial services in a sustainable and scalable manner.

SHGs also deliver services ranging from entrepreneurial training, livelihood promotion and community development for women entrepreneurs. These groups are exceedingly relevant today because their provision of micro-loans helps overcome regional imbalances as well as information asymmetries, thus offering a level playing field in terms of access to resources for women.

The revolutionary momentum that SHGs have created has given women an important sense of self-assurance in their journey to become *aatmanirbhar* or self-reliant.

Observing the crucial role they play, corporations and foundations globally have designed SHG-led programmes to help women achieve economic empowerment. Initiatives such as the UdyamStree campaign by EdelGive Foundation, for example, has focused on women entrepreneurs in Maharashtra and Rajasthan, among other states, by leveraging SHGs such as MAVIM, and other relevant stakeholders. Facebook's Pragati and Google's Women Will, among others, have also moved the needle in fostering a level-playing field for women entrepreneurs.

The various roles of NGOs include education and organization of rural women, supplementation of the efforts made by the government, ensuring women's involvement in their empowerment, mobilization of resources, providing effective and efficient training to women in the tribal and rural areas, etc

NGO'S and the self-help groups (SHG) play a very vital role towards women empowerment by providing basic education, vocational training, training for self-employment, legal aid, protection for women and self-awareness programs.

Elaben Bhatt, set up SEWA, that has managed to give over a million uneducated women in rural India control over their own life and empowered them with skills that give them a livelihood and a life of dignity. Skilling agencies will be more likely to mobilise women to take up conventionally 'female' roles which are either in the care economy ('pink collar jobs' as they are called) or in tailoring and beauty, to achieve targets with relative ease. Need to have equanimity and self-assurance. Eminent achievers, SDG 5, advocates social and economic empowerment as a basic right to a healthy life. NGOs are doing various bits, as no single NGO can cover the whole gamut of activities required for comprehensive empowerment

NGOs are involved in the following activities to empower women:

- Educating and creating awareness among women, especially the rural women.
- Supplement efforts of government in women's empowerment.

- Promotes the use of Information and Communication Technology (ICT) for empowering women.
- Instils leadership qualities among women and ensures their participation in their empowerment.
- Represents the problems faced by rural women to the concerned authorities and carries out an impact assessment of the policy decisions affecting women.
- Mobilizes optimum resources and plans and implements the projects that have bearing upon women's empowerment.

3.6 CONCLUSION

The contribution made by Raja Ram Mohan Roy is very important in Indian history and his contribution is like the foundation stone of Indian Independence. He also fought against many social evils, like Sati, Child Marriage, Infanticide, Cast System, and Polygamy. He also tried hard to eliminate illiteracy. Apart from this, he also demanded the inheritance property rights for the women. Apart from this, there are numerous contributions made by him in the educational sector as well. Savitribai works for the widows to remarry, she works to teach the widows.

Skills development can reduce un- and underemployment, increase productivity, and improve standards of living. Helping people develop and update their skills makes economic sense. Participation of women in NGOs gave them an opportunity to foray into the social and political spheres which were not easily granted by the for-profit and public sectors. Many NGOs that work to alleviate poverty among women also focus on advocating women's rights. These have brought important changes in the lives of women. NGOs play a major role in enforcing rights provided by legislation in India

3.7 STUDY QUESTION

Highlight the importance of skill development and certain programmes to achieve so in the past.

Highlight shortages, challenges in the current skill development arena in India.

List out some recent measures that could overcome such challenges.

What are the benefits of self- help groups?

Elaborate the role of SHGs in empowering women.

Who was the first lady teacher of India?

What is the contribution of Raja Ram Mohan Roy?

Empowerment of Women

What is the objective of the NCWE?

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EFFORTS MADE TO RAISE THE STATUS OF WOMEN

Unit Structure :

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- 4.1 Removal of gender discrimination; ban on sex determination tests
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4.0 OBJECTIVES

Efforts made to raise the
status of women

1. To enable students to analyse the concept on raising the status of women in Indian society.
2. To enable students Removal of gender discrimination; ban on sex determination tests
3. To enable to understand Laws for protection of women against abuse, discrimination, domestic violence, sexual harassment and rape
4. To enable students to understand Measures for women empowerment – rural and urban
5. To enable students to learn Self-defence for women.

4.1 REMOVAL OF GENDER DISCRIMINATION; BAN ON SEX DETERMINATION TESTS

4.1.1 Status of Women in India:

“Woman has been suppressed under custom and law for which man was responsible and in the shaping of which she had no hand... woman has as much right to shape her own destiny as man has to shape his...It is up to men to see that they enable them to realize their full status and play their part as equal of men”– Mahatma Gandhi

4.1.1.1 Changing status of women:

Though women comprise half of the population in the world, they are not given equal status with men. However, with increased awareness, education, and efforts made by the government through various schemes, there's a change in the attitude of society towards the whole. Today women's contribution, increased participation in education, employment, politics, decision making, raising voices against social evils like dowry, amniocentesis, etc.

4.1.1.2 Introduction

“You can tell the condition of a nation by looking at the status of its women”

– Pt. Jawaharlal Nehru

Looking into the issues related the women education there is dire need of improving the status of women in the contemporary Indian society. This unit focuses on raising the status of women in Indian society.

Here we discuss the aspects of women's status in the context of lineage, rule of residence, and household chores. In the section on women and paid employment we discuss how women perceive themselves as workers and

how traditional role expectations influence women's work. The employer's attitude towards women employees, and the traditional positions of authority in the rural and urban areas, which have been affecting the status of women in society, are also explained. Removal of gender discrimination

4.1.2 Removal of Gender Discrimination; Ban on Sex Determination Tests

Introduction:

Discrimination against a person or group of people based on their gender is known as gender discrimination. There are distinctions in terms of access to education, work opportunities, health, personal security, leisure etc. Women are given a lower place in all spheres of life under the traditional society. Many countries in the world have developed and progressed towards education in recent decades. The initiatives of taken by the UN declaration of International Decade for women and those groups have certainly have helped in improving the status of women.

Gender equality is not just about economic empowerment. It is a about fairness and equality in all aspect of life. Girls today outperform boys in many areas and are less likely to drop out of school. The government of India has also taken steps to raise the status of women and has strictly banned sex discrimination.

4.1.2.1 How Can We Reduce Gender Discrimination

Introduction

Gender discrimination is a form of discrimination against someone because of their gender. This involves marginalising someone due to their gender or giving favours to a particular gender. According to the World Economic Forum, achieving gender equality in the workplace will take 135.6 years..

Here are some of the ways to remove gender discrimination:

1. Ensure equal access to education:

Gender gap between men and women in primary education is closing, according to the Global Gender Gap Report. It will take little over 14 years to close the gap completely at the current rate of advancement. Education quality varies according to factors like poverty and race, the report notes.

2. Empower women in the workplace:

Paid time off and child care are effective ways to combat gender discrimination in the workplace, according to the National Women's Bureau. High-level roles are often held by more males than women in

most industries. Because women often take on larger childcare responsibilities, more men quit their jobs.

Efforts made to raise the
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3. Protect reproductive rights:

More than 218 million women in low-income nations were trying to prevent getting pregnant in 2019 but weren't using modern contraception. 127 million of these women give birth annually, and many of them go untreated. Lack of reproductive care has a particularly negative impact on young people, making it considerably more difficult for them to access opportunities for school and employment.

4. Strengthen legal protections:

Gender discrimination against women can be fatal due to the fact that it frequently results in sexual harassment and assault. Women in 190 economies only have, on average, 34 of the legal rights granted to men. Violence against women is extremely common, with one third of women having experienced physical or sexual abuse in a romantic relationship.

5. Provide better medical care:

Enhancing research methods and data gathering, encouraging women, trans people, and non-binary persons to hold leadership positions in health organisations, and training medical professionals on gender prejudice are all part of improving healthcare. Another way to improve health is to fight poverty and give individuals more financial freedom.

6. Achieve better political representation

Women represent only 36% of the total members in local deliberative committees, according to data from 133 countries. By removing the intersectional obstacles that prevent women from entering politics, such as lack of financing, additional domestic obligations (including childcare), and cultural and social biases, we can improve political representation. More political education can also support women's emancipation.

7. Prioritize the most marginalized:

Gender discrimination has different effects on different people. Financial status, skin colour, race, and sexual orientation are a few more barriers to safety, career prospects, reproductive rights, political representation, and other problems. It's critical to give the most vulnerable and marginalised people priority.

4.1.2.2 Ban on sex determination tests:

Global figures estimate that there are 1010 to 1070 males per females. The statistics for the year. per 1000 females, Asia reported 1043 males, Europe reported 929 males, North America reported 972 males, South America reported 977 males, Africa reported 999 males and Australia reported 1014 males.

In India in certain states like Haryana, with only 879 females per 1000 males. A male child is preferred to a female child due to traditional beliefs. Boys of marriageable age are unable to find a bride.

Therefore to stop the killing of female foeticides the Government of India passed an Act in the Parliament in 1994 : Pre-Natal Diagnostic Technique Act, 1994

4.1.2.2.1 Pre-Conception and Pre-Natal Diagnostic Techniques (PCPNDT): The act banned prenatal sex determination. Foetal sex determination and sex selective abortion by medical professionals has today grown into a Rs. 1,000 crore industry.

The main provisions in the act are:

1. The Act provides for the prohibition of sex selection, before or after conception.
2. It regulates the use of pre-natal diagnostic techniques, like ultra sound and amniocentesis by allowing their use only to detect:
 - i) Genetic abnormalities
 - ii) Metabolic disorders
 - iii) Chromosomal abnormalities
 - iv) Certain congenital malformations
 - v) Haemoglobinopathies
 - vi) Sex linked disorders
3. No laboratory or centre or clinic will conduct any test including ultrasonography for the purpose of determining the sex of the foetus. No person, including the one who is conducting the procedure as per the law will communicate the sex of the foetus to the pregnant woman or her relatives by words, signs or any other method.
4. Any person who puts an advertisement for pre-natal and pre-conception sex determination facilities in the form of a notice, circular, label, wrapper or any document or advertises through interior or other media in electronic or print form or engages in any visible representation made by means of hoarding, wall painting, signal, light, sound, smoke or gas can be imprisoned for up to three years and fined Rs. 10,000.

Compulsory registration

Efforts made to raise the status of women

The Act mandates compulsory registration of all diagnostic laboratories, all genetic counselling centres, genetic laboratories, genetic clinics and ultrasound clinics.

Amendment in 2003

4.1.2.2.2 Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994 (PNDT) was amended in 2003 to The Pre-Conception and Pre-Natal Diagnostic Techniques (Prohibition of sex selection) Act (PCPNDT Act) to improve the regulation of the technology used in sex selection.

Implications of the amendment are:

1. Bringing the technique of pre conception within the ambit of the act.
2. Bringing ultrasound within its ambit.
3. Empowering the central supervisory board, constitution of state level supervisory board
4. Provision for more stringent punishments.
5. Empowering appropriate authorities with the power of civil court for search, seizure and sealing machines and equipment's of the violators.
6. Regulating the sale of the ultrasound machines only to registered bodies.

Sex selection is deep rooted problem in India. Families who discriminate against girl child prefer to abort the child before it is born. The Government of India in an attempt to ban female foeticide passed the pre-natal diagnostic techniques (Regulation and Prevention of Misuse) Act.

4.2 LAWS FOR PROTECTION OF WOMEN AGAINST ABUSE, DISCRIMINATION, DOMESTIC VIOLENCE, SEXUAL HARASSMENT AND RAPE

Introduction:

India is a male dominated country where males are dominated in every area and females are forced to take care and be responsible for only family and live in homes including many other restrictions. The development of the country depends on the 50% of the population i.e. women, who are empowered and still restricted by many social taboos. If we want to make our country a developed country, it is very much necessary empower the women by enactment of laws.

- A woman's right to live free from violence is upheld by international agreements such as the Convention on the Elimination of All Forms of Discrimination against Women and the 1993 UN Declaration on the Elimination of Violence against Women.
- Only 40 per cent of women seek help of any sort after experiencing violence, and so UN advocate for, and support, women and girls' access to quality, multi-sectoral services essential for their safety, protection and recovery, especially for those who already suffer multiple forms of discrimination.

4.2.1 The main laws made for the protection of women by Constitution of India:

The main laws made for the protection of women by Constitution of India are as follows:

A. Equality before law

- **Article 14** embodies the general principles of equality before law and equal protection of laws.

B. Discrimination:

Equality of opportunity:

- **Article 16** provides for equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.
- **Article 39** requires the State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood.
- **[Article 39(a)]:** and equal pay for equal work for both men and women **[Article 39(d)]**
- **Article 39A** directs the State to promote justice, on the basis of equal opportunity and to promote **free legal aid** by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities.
- **Article 42** directs the State to make provision for securing justice and humane conditions of work and for maternity relief.

C. Fundamental Duty:

- **Article 51A (e)** enjoins upon every citizen the duty to renounce practices derogatory to the dignity of women.

D. Prohibition from discrimination on grounds of religion, race, caste, sex or place of birth:

Efforts made to raise the status of women

- **Article 15(1) and (2)** prohibits the state from discriminating against any citizen only on the basis of any one or more of the aspects such as religion, race, caste, sex, place of birth or any of them.
- **Article 15(3)** makes it possible for the state to create special provisions for protecting the interests of women and children.
- **Article 15(4)** capacitates the State to create special arrangements for promoting interests and welfare of socially and educationally backward classes of society.

E. Reservation of seats for Women in Panchayats and Municipalities:

- **Article 243 D (3) and Article 243 T(3)** provide for reservation of not less than one third of total number of seats in Panchayats and Municipalities for women to be allotted by rotation to different Constituencies.
- **Article 243 D(4) and Article 243 T(4)** provides that not less than one third of the total number of officers of chairperson in the Panchayat and Municipalities at each level to be reserved for women.

Answer the following:

1. Explain the main laws made for the protection of women by Constitution of India.
2. Explain the meaning of gender discrimination
3. Enumerate the ways to remove gender discrimination
4. Explain the role of Pre-Conception and Pre-Natal Diagnostic Techniques (PCPNDT) in banning prenatal sex determination
5. Why was Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994 (PNDT) amended

4.2.2 Laws for protection of women against abuse

The Protection of Women from Domestic Violence Act (PWDVA), 2005 defines domestic violence as any act, omission or commission or conduct of the respondent, which includes threat or actual abuse.

Domestic Violence Act 2005:

Definitions: The Protection of women from Domestic Violence Act 2005 differs from the provision of the Penal Code – section 498A of the Indian Penal Code – in that it provides broader definition of domestic violence.

Domestic Violence is defined by Section 3 of the Act as “any act, omission or commission or conduct of the respondent shall constitute domestic violence in case it:

1. Harms or injures or endangers the health, safety, life, limb or wellbeing whether mental or physical, of the aggrieved person or tends to do so and includes causing physical abuse, sexual abuse, verbal and emotional abuse and economic abuse; or
2. Harasses, harms, injures or endangers the aggrieved person with a view to coerce
3. Has the effect of threatening the aggrieved person or any person related to her by any conduct mentioned in clause (a) or clause (b); or
4. Otherwise injures or causes harm, whether physical or mental, to the aggrieved person.”

4.2.2.1 Authorities to be approached for protection of women against abuse, discrimination, domestic violence

- As a victim, a woman can approach either the ‘Protection Officer’ or the ‘Service Provider’ under this law. A woman can also approach the police or a Magistrate directly. There is a data base of all Registered Police Officers and Service Providers across India.
- The judge or the magistrate can order many different measures under this law in order to ensure one’s protection and well-being. This includes protection orders (ordering the offender to stop violence), residence orders, monetary relief, custody orders and compensation orders.

4.3 MEASURES FOR WOMEN EMPOWERMENT – RURAL AND URBAN

Introduction:

The term "women empowerment" has come to be associated with the idea that women are typically perceived as being the least empowered. Empowerment has essentially taken the place of concepts like welfare, upliftment, community engagement, poverty alleviation, etc. in grassroots programmes and policy debates. It is also used to describe the intention behind intervention and development.

- [1] To achieve gender equality, when men and women have equal power and opportunities for education, healthcare, economic engagement, and personal growth, women's empowerment is essential.
- [2] To gender equality and women's empowerment have also surfaced, including the fight against HIV/AIDS, the issue of trafficking in women and girls, and the use of modern information and communication technologies (ICT) to promote these goals.
- [3] for women to be underrepresented in all decision-making roles and at all levels, for discriminatory laws governing marriage, land, property, and inheritance to still be in place, and for women to continue to experience poverty disproportionately.

4.3.1 Meaning of empowerment

Empowerment of women refers to the redistribution of power that opposes traditional ideology and male dominance. It is a process that leads women to realise their full potential, their rights to have access to opportunities, resources and choices with the freedom of decision-making both within and outside the home. However, equality, independence, and respect for women begins at home.

The global idea of women's empowerment has its origin in the women's movement. A new society's vision entails conscious, intentional action as well as initiatives to improve quality of life.

4.3.2 Need to empower women

Rural and urban women struggle with being both economically and socially "invisible." The majority of women's lives, especially those of impoverished women, are characterised by a lack of financial resources and pervasive social prejudices against them. This is because of the perception that women are subordinate to the market economy and wage structure, excessive workload, inadequate dietary and medical care, multiple pregnancies, inadequate education, and restricted access. Women need to be empowered since they are exploited and discriminated against in all aspects of life. Gender relations in the household and in society will need to change as part of the empowerment process. That being said, complete acceptance of and implementation of gender equality in terms of status and opportunity is required.

4.3.3 Measures taken for rural and urban women empowerment

1. **Mobilization of poor women and convergence of services:** Steps are taken for mobilization of poor women and convergence of services, by offering them a range of economic and social options, along with necessary support measures to enhance their capabilities.

2. **Women's movement:** It involves struggle, or learning how to manage oppressive pressures. A new society's vision entails conscious, intentional action as well as initiatives to improve quality of life.
3. **For the "New India,":** rural women are the pioneers of change in the social, economic, and environmental spheres. In India, nearly 80% of rural women work in agriculture. Rural women's employment in agriculture has undergone a paradigm shift as a result of empowerment and mainstreaming.
4. **Government programmes:** Rural women are supported and guided by numerous government programmes through various entitlements, which has also aided in their collaboration to form Self Help Groups (SHGs).
5. **Support programmes:** More than 50 million small business owners are supported by programmes like the Pradhan Mantri Mudra Yojana, the majority of whom are women (78%).
6. **Self Help Groups:** These SHG's with business-minded women assist the larger community in exploring business ideas, gaining access to resources (human, intellectual, and financial) to start their firm, and exploring ways to extend these as well.
7. **Mahila Shakti Kendra:** Another programme, called Mahila Shakti Kendra, attempts to give rural women more possibilities for education, employment, digital literacy, health, and nutrition.
8. **Women Prospering in the Workforce:** Advancing workforce development and vocational training to give women the skills and training necessary to secure quality jobs.
9. **Women Succeeding as Entrepreneurs:** Promoting women's entrepreneurship and providing women with access to capital, markets, technical assistance and networks.
10. **Women's Enabled in the Economy:** Striving to remove the legal, regulatory and cultural barriers that constrain women from fully and freely participating in the economy.

In addition, following other specific measures will be taken to implement the legislation effectively.

- (a) Strict enforcement of all relevant legal provisions and speedy redressal of grievances will be ensured, with a special focus on violence and gender related atrocities.

- (b) Measures to prevent and punish sexual harassment at the place of work, protection for women workers in the organized/ unorganized sector and strict enforcement of relevant laws such as Equal Remuneration Act and Minimum Wages Act will be undertaken,
- (c) Crimes against women, their incidence, prevention, investigation, detection and prosecution will be regularly reviewed at all Crime Review fora and Conferences at the Central, State and District levels. Recognised, local, voluntary organizations will be authorized to lodge Complaints and facilitate registration, investigations and legal proceedings related to violence and atrocities against girls and women.
- (d) Women's Cells in Police Stations, Encourage Women Police Stations Family Courts, Mahila Courts, Counselling Centres, Legal Aid Centres and Nyaya Panchayats will be strengthened and expanded to eliminate violence and atrocities against women.
- (e) Widespread dissemination of information on all aspects of legal rights, human rights and other entitlements of women, through specially designed legal literacy programmes and rights information programmes will be done.

4.3.4 Women Empowerment Schemes: (Rural and Urban)

Ministry of Women & Child Development has following Women Empowerment Schemes:

1. Beti Bachao Beti Padhao Scheme
2. One Stop Centre Scheme
3. Women Helpline Scheme
4. UJJAWALA: A Comprehensive Scheme for Prevention of trafficking and Rescue, Rehabilitation and Re-integration of Victims of Trafficking and Commercial Sexual Exploitation
5. Working Women Hostel
6. Ministry approves new projects under Ujjawala Scheme and continues existing projects
7. SWADHAR Greh (A Scheme for Women in Difficult Circumstances)
8. NARI SHAKTI PURASKAR
9. Awardees of Stree Shakti Puruskar, 2014 & Awardees of Nari Shakti Puruskar
10. Awardees of Rajya Mahila Samman & Zila Mahila Samman

11. NIRBHAYA
12. Mahila police Volunteers
13. Mahila Shakti Kendras (MSK)

Here are some of the schemes:

1. **Mahila E-haat** -It is a direct online marketing platform launched in 2016 by the Ministry of Women and Child Development to support women entrepreneurs, Self Help Groups (SHGs) and Non-Governmental Organisations (NGOs) to showcase products made and services rendered by them. This is a part of the 'Digital India' initiative. Women can register themselves at www.mahilaahaat-rmk.gov.in and leverage technology for showcasing their work to a broader market.
2. **Beti Bachao, Beti Padhao** This is a social campaign aimed at eradication of female foeticide and raising awareness on welfare services intended for young Indian girls. To bridge the growing gap between the birth of girl and boy infants, the government of India has taken up an initiative to promote Beti Bachao Beti Padhao and many programmes has been organized to promote 'Save Girl Child' and to 'Educate Girl Child', since January 2015. The campaign has also received support from the Indian Medical Association.
3. **One Stop Centre Scheme:** Popularly known as 'Sakhi,' The One Stop Centres are established at various locations in India for providing shelter, police desk, legal, medical and counselling services to victims of violence under one roof integrated with a 24-hour Helpline. The toll-free helpline number is 181.
5. **Working Women Hostels:** The objective of the scheme is to promote the availability of safe and conveniently located accommodation for working women, with day care facility for their children, wherever possible, in urban, semi-urban, or even rural areas where employment opportunity for women exist.
6. **Swadhar Greh:** The Swadhar scheme is for rehabilitation of women in difficult circumstances. The scheme provides shelter, food, clothing and care to the marginalized women/girls who are in need. The beneficiaries include widows deserted by their families and relatives, women prisoners released from jail and without family support, women survivors of natural disasters, women victims of terrorist/extremist violence etc. The implementing agencies are mainly NGOs.

7. **STEP The Support to Training and Employment Programme for Women (STEP) Scheme:** aims to provide skills and competencies and skill that enable women to become self-employed/ entrepreneurs. Sectors include Agriculture, Horticulture, Food Processing, Handlooms, Tailoring, Stitching, Embroidery, Zari etc, Handicrafts, Computer & IT enable services along with soft skills and skills for the workplace such as spoken English, Gems & Jewellery, Travel & Tourism, Hospitality, etc.
8. **Read more at: Nari Shakti Puruskars:** The Nari Shakti Puruskars are national level awards recognizing the efforts made by women and institutions in rendering distinguished services for the cause of women, especially vulnerable and marginalized women. The awards are presented by the President of India every year on 8 March, International Women's Day at Rashtrapati Bhavan in New Delhi.

Apart from the above mentioned schemes, following are the numerous strategies that have been identified as working to improve their situation:

1. **Acquisition of Education** - One of the most crucial weapons for raising women's status is **education**. In rural areas, women and girls usually receive little or no education. Due to their ignorance and inability to do their daily activities in a responsible manner. Schools and training facilities, even for adults, have been established to provide solutions to this issue. Those are to enhance their status and living circumstances, they are urged to enrol in various educational facilities and training facilities.
2. **Employment Possibilities:** Children are employed in a variety of industries, including mining, plantations, agriculture, silk weaving, diamond polishing, and other hazardous occupations. When employment opportunities are made available, women feel content and can advance their status.
3. **Participation in Productive Activities** - When educated women in urban areas are unable to find employment opportunities, they launch their own businesses. Women may open preschools, coaching facilities, or counselling services in rural locations.
4. **Equal Rights and Opportunities** - In rural areas of India, women and girls are not given the same opportunities and entitlements as men in terms of education and employment. The belief that females are capable of carrying out the same tasks and activities as men is crucial for rural families and communities to have a positive outlook on life.
5. **Engagement in Other Tasks** - When women actively engage in a variety of social, economic, political, religious, and cultural activities,

their status is raised. The majority of women from rural and tribal communities are competent singers and performers. In their cultural, social, and religious endeavours, they apply these skills.

6. **Participation in a variety of social, economic, political, religious, and cultural activities** elevates the standing of women. Women from rural and indigenous communities frequently comprehend music, singing, and dancing to a sufficient degree. They must conduct adequate research and launch efforts before engaging in political activity.
7. **Socialization** The most crucial factor in achieving the intended goals and objectives is socialisation. Nobody is capable of achieving their goals and ambitions by themselves. When interacting with others, people need to act morally and ethically. People can learn enough about the strategies and methods required to carry things out when they are socialised correctly.
8. **Significant improvements for women have been made in several areas:** Socializing is seen to be essential for reaching the intended goals and objectives. In order to advance their status and overall quality of life, people must forge amiable and pleasant relationships with their family and neighbours. Conflicting situations and controversies are thought to be the main barriers to progress.

Answer the following:

1. Define empowerment of women.
2. Measures taken for rural empowerment.
3. Government of India policies for women empowerment

4.4 SELF DEFENCE FOR WOMEN

Definitions:

“Self defence is not just a set of techniques, it's a state of mind that begins with the belief that you are worth defending” -Rorion Gracie

"If violent crime is to be curbed, it is only the intended victim who can do it. The felon does not fear the police, and he fears neither judge nor jury. Therefore, what he must be taught to fear is his victim" -Jeff Cooper

4.4.1 Meaning of self-defence:

Self-defence is a set of physical, psychological, and verbal techniques that can be used to defend ourselves in situations where we are the target of assault, including undesirable comments, physical abuse, and rape.

Developing the capacity for self-defence involves understanding the most common forms of violence suffered by women, the specific forms faced by activists, and the common social and psychological barriers faced by women learning how to respond to attacks. Developing self-defence skills also means appropriating physical, legal, and psychological self-defence resources, and strengthening our personal capacity to utilize them. Developing our self-defence capacities gives us the opportunity to explore a wide spectrum of emotions that are awakened when we begin to understand the level of violence that we face on a daily basis. Thus, self-defence is an excellent vehicle to help us explore anger, worry, and fear, and experience the joy that comes from finding our own voice and inner strength.

4.4.2 Need for self-defence:

Self-defence gives us the skills to recognise danger in a scenario, launch a counterattack, debunk common misconceptions about sexual assault, and take deliberate action. Learning to stand up and fight is revolutionary because it alters both our perception of and reaction to violence as well as our way of life both immediately and over time. A woman who defends herself establishes a pattern that helps her build and fortify her tolerance to abuse in the future, which transforms the experience of self-defence.

Each woman's or group of women's experiences, needs, and resources are the foundation of every self-defence technique. Our choice of how to safeguard our integrity will determine whether we seek to flee, speak to the perpetrator to dissuade him or negotiate, cooperate, physically assault, or make a public announcement. When we stand up for ourselves, we feel strong, confident, and content.

4.4.3 Why self-defence is important for women?

Self-Defence is important for the following reasons:

1. **Safety:** Having the ability to defend oneself against socially undesirable behaviour is of utmost importance for women learning self-defence. Nothing is more empowering than having the confidence to assess a dangerous situation and take appropriate action to deal with it.
2. **Empowerment:** By encouraging women to handle challenging and dangerous situations on their own, it enables them to live a healthy and satisfying life.
3. **Discipline:** It imparts discipline, which carries over to all other facets of life. It enables women to become more composed, perceptive, adaptable, gain control over their bodies and minds, be more

responsive than reactive, be more attentive, and develop cognitive awareness.

4. **Lessens Dependency:** You shouldn't be required to travel with a companion just because you're a woman! Learning self-defence makes a women independent and enables her to defend oneself in any circumstance.
5. **Health and fitness:** Self-defence training are also a fun way to work out and build a healthy physique, enhancing both physical and mental health.
6. **Lessens Discrimination/Sexism:** When women are given the tools to combat any discrimination and sexism, crimes against women can be significantly reduced.

4.4.4 Three types of self-defence:

1. **Psychological self-defence**
2. **Physical self-defence**
3. **Legal self-defence**

1. **Psychological self-defence**

The goal of psychological self-defence is to learn how to stop acts or omissions by any person, group, or environment that could hurt the psychological well-being of a woman, This covers anything that might have an impact on self-esteem or self-image, or even just make a woman feel bad or hurt emotionally.

Being able to successfully handle a scenario of psychological violence, despite the dread, agony, or despair it creates, contributes to improve the confidence and ability to handle one's own defence.

- It's important to acknowledge, validate, and communicate one's feelings. When we experience psychological violence, rather of focusing on the person who is hurting our emotions, we frequently wonder if there is something weak about us that has caused the attack.
- An important part of self-defence is recognizing that a woman has the capacity to defend own self.
- Increase self-confidence and patience. Set realistic goals to adjust in violent situations. Praise own self to make even a minor adjustment.
- Set boundaries and follow through them when applicable.

- Spend time with people who can affirm your feelings and help you through this self-affirmation process.

Efforts made to raise the status of women

When we are being psychologically attacked, acting is difficult. These fundamental concepts will make it easy to recognise aggression and respond to it.

Principle 1: Psychological and verbal violence cannot always be perceived clearly. Learn to identify when you are going to be attacked. Identify the tone and the intention of the words. Most aggressors use words that allow them to claim, if challenged: I am entitled to this because I am a woman.

Principle 2: Know what type of attack you are facing as in the case of a physical attack; you should ask yourself: How strong and capable is the person attacking me? Why is he/she attacking me? What is the attacker trying to achieve? In this way you can ascertain whether the attacker is aware of his/her attack.

Principle 3: Avoid provocation, attracting attention makes attackers feel powerful. By replying with a counterattack, pleading, or arguing, doing exactly what they want.

2. Physical self-defence:

SEE:

Physical self-defence is a natural reaction that safeguards both mental and physical well-being. Only when protecting oneself or another is it acceptable to injure someone. Woman must defend oneself, such as by walking with perfect assurance or by using physical force directly. The most crucial thing is for every one of us to be able to assess our level of strength and make a solid decision to act.

THINK:

Physical self-defence does not seek to promote violence. It teaches women to say “No” to the violence directed at them, in ways that cannot be ignored.

Self-defence gives us the ability to react to various forms of patriarchal control, for example, learning how to respond to harassment, ridicule, unwanted propositions, domestic fights, persecution, and physical attack. It also offers the possibility to evaluate the degree of danger in a situation and the possibility of a counterattack. Resistance and a proactive attitude to self defence helps women break away from the victim's role.

ACT

Being aware of sexual violence and its socio-political context is the first step in defending oneself. A women need to learn physical self-defence techniques to counter violent attacks. Fighting techniques vary from shouting, running from the attacker, striking at vulnerable parts of the body, and, if necessary, injuring the attacker. The key to counterattack lies in converting fear into anger and then into strength.

When attacked, the first instinct is to become immobile. This is a normal but paralyzing reaction to fear. On the other hand, getting angry allows the woman to use the adrenalin generated, to demand that the attack be stopped and if necessary to strike out.

Many women are embarrassed to shout and use all their power in defending themselves. They hold their power within, as if it were something that should be kept secret. The combination of verbal and physical techniques increases one's strength. When attacked, using our voice changes fear to anger and the anger translates into the energy needed to retaliate. For example, when you shout while hitting out, your strike is more powerful.

Fighting involves a combination of techniques:

- A verbal demand for the attacker to stop.
- Screaming loudly to attract the attention of those nearby.
- Hitting out at the attacker to make him/her stop.
- Running to escape

Combined, these techniques make women a difficult targets, increasing the chance of stopping attacks.

Reflect

Learning physical self-defence techniques allows you to develop physical and verbal self-defence skills and the inner strength to be able to use these skills. It also gives you the opportunity to explore the wide spectrum of emotions that well up when you begin to understand the degree of violence you are facing.

3. Legal self-defence:

SEE

The law and judiciary are social constructs that organize the state and bring order to social relations. As a means of self-defence, the law allows us access to justice and to seek compensation for damages

caused. It is important to know the law in order to be able to use it to for benefit.

Efforts made to raise the
status of women

The process has taken place at different times in different ways. Since equality was initially only relevant to men, one way was to make women's specific needs, based on their gender status, visible.

In the 20th century, an effort was to make women visible within the existing legal framework. This sometimes led to women being considered as equals only if they exhibited male characteristics. On other occasions the recognition of these rights has led to the definition of policies and institutions specifically aimed at women.

In this context it is important to keep in mind three features of international law:

1. The definitions and recognition of international legislation are a fundamental reference for the construction of women's rights and their protection in our daily lives.
2. International law creates obligations for states through its mechanisms for making appeals to international bodies, and allows us to report the countries that are violating internationally established rights.
3. The obligations stated in international legislation allow us to know what we can demand and within what frameworks we can develop proposals for further legislation, access to justice, and reparation of damages in our country and locality.

At the national level:

It is necessary to consider some characteristics of the legal system, especially at the national level. In feminist work it is very clear that law consists of more than the norms published in codes and laws. Law and legality also encompass the institutions and people who apply these norms, as well as society and its culture, which recognize and do or do not value these norms. Generally, the law functions in three interdependent arenas.

4.5 UNIT END QUESTIONS

Answer the following questions:

1. Explain the meaning of self-defence.
2. Explain the need of self-defence.
3. Explain 3 types of self-defence:

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PRACTICAL WORK IN EDUCATION FOR WOMEN

SYLLABUS FOR THE T.Y.B.A. PAPER VII - EDUCATION FOR WOMEN

Each student must submit a report on any **one** of the following:

- a) Interview any one woman achiever, because of her education
- b) Visit a women rights' organisation or an NGO for women development
- c) Case study on problems of girls' education in a locality/block/district.

5.a) Interview any one woman achiever, because of her education

Objective:

- 1) To understand the impact of education on empowered women's life
- 2) To understand the hardships faced by empowered women in their academic career
- 3) To understand the steps that women took to overcome their hardships
- 4) To understand how empowered women balance their career, personal life and passion.

Procedure:

- 1) Select a woman achiever who has achieved great heights in her career because of education.
- 2) Explain your subject the objective behind your interview
- 3) Collect information regarding their educational qualifications, their job and their area of expertise.
- 4) Ask them the questions given in the questionnaire. (You can add more questions to the questionnaire. Minimum questions asked during the interview should not be less than 12 in number) You can also prepare a Google form
- 5) Take permission to record the interview (if necessary)
- 6) Collect the responses of the interviewee and summarize them
- 7) Write a report on the interview in the format given below.

Format of the report:

- I. Introduction (Importance of Education for women)
- II. Objective of the Interview
- III. Subject
- IV. Questionnaire

V.	Procedure
VI.	Responses and Discussion
VII.	Conclusion
VIII.	References

Questionnaire:

- 1) According to you, what are the benefits of educating women?
- 2) What are the hardships that you faced in your life which forced you to take a break from your education?
- 3) What motivated you to step up and complete your education?
- 4) Who inspired you to achieve this success in life?
- 5) When you started your education after the break, did you ever imagine that you would accomplish so much in life?
- 6) What are the benefits that you received because of education?
- 7) According to you, what are the most significant barriers that women experience in their educational career?
- 8) Do you think women face more problems in getting back to their educational career as compared to men?
- 9) Did you ever face any resistance from the men in your life while making the decision to complete your education?
- 10) Have you ever been so discouraged that you felt like you wanted to quit?
- 11) If yes, how did you overcome that negative feeling?
- 12) How do you balance career, personal life and passions?
- 13) Who was/is your role model?
- 14) Do you encourage other women, who had to take a break from their education, to complete their education and achieve success?
- 15) What strategies do you use to encourage such women?
- 16) What advice would you give to the women who have started their educational career after a break?
- 17) What advice would you give to the next generation women achievers?
- 18) If you get a chance, what advice would you give your 20year old self?
- 19) Do you wish to add to your academic achievements in future?
- 20) If yes, what and why?

5.b) Visit a women rights' organisation or an NGO for women development

Objective:

- 1) To understand the life of women associated with women rights organization or NGO for women development
- 2) To understand the hardships faced by those women
- 3) To understand how the Women Rights Organization or NGO for Women Development has helped them overcome their hardships
- 4) To understand the kind of support these women might need from the society and the Government.

Procedure:

- 1) Select any one Women Rights Organization or an NGO for Women Development from your region.
- 2) Visit the organization and explain them your objective behind your visit.
- 3) Collect information regarding the kind of women who come to them for their support, support they provide to women in distress and how they have changed the lives of those women.
- 4) Meet some women associated with the organization and find out about their life: the problems they faced, who encouraged them to take support from these organizations, what motivated them to seek help, and how they are living their changed lives.
- 5) Write a report with pictures on your experiences in the below given format.

Format of the report:

- I. Introduction (Role of Women Rights Organization and NGO for Women Development in empowering women)
- II. Objective of the Visit
- III. About the Organization
- IV. About the women associated with such Organizations
- V. Experiences gained from the visit
- VI. Conclusion

Examples of Women Rights Organizations and NGOs for Women Development in/near Mumbai:

1. Zarine Manchanda Foundation
2. Akshara Centre
3. Sneha Mumbai
4. Hirkani Parivar Foundation – Women Empowerment Movement

5. Savitribai Phule Women's Empowerment Center (Mulund) run by Utkarsh Global Foundation

5.c) Case study on problems of girls' education in a locality/block/district.

Objective:

- 1) To understand the educational status in a particular region.
- 2) To understand the reasons for women dropouts in a particular region
- 3) To understand the problems of education faced by women in a particular region
- 4) To educate women about the Government programmes for women literacy

Procedure:

- 1) Select the locality/block/district you wish to conduct the study in
- 2) Find out 5-10 women who dropped out of school.
- 3) Explain your subject the objective behind your interview
- 4) Collect information regarding their work, educational qualifications and life.
- 5) Ask them the questions given in the questionnaire. (You can add more questions to the questionnaire.)
- 6) Take permission to record the interview (if necessary)
- 7) Collect the responses of the interviewee and summarize them
- 8) Write a report on the interview in the format given below.

Format of the report:

- I. Introduction (Importance of Education for women)
- II. Objective of the Interview
- III. Subject
- IV. Questionnaire
- V. Procedure
- VI. Responses and Discussions
- VII. Conclusion
- VIII. References

Questionnaire:

- 1) Why did you drop out of school?
- 2) Did you ever think of completing your education in the later years?
- 3) If given a chance, would you complete your education now?
- 4) Are you aware of the Government programmes for Women Literacy?
- 5) Are you aware of the Government's financial assistance towards girl education?

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SAMPLE

Education is for improving the lives of others and for leaving your community and world better than you found it.

-Marian Wright Edelman

Introduction:

Education is a powerful driver of development and one of the strongest instruments for reducing poverty and improving health, gender equality, peace, and stability. (Education, 2022) Education plays a very important role in our lives as it helps us achieve our highest goals. Education helps us learn new skills & techniques and gain new knowledge that can help us deal with unfamiliar situations that we come across in life.

Education is a fundamental human right which is accessible to all genders or sexes. Across the world, education is viewed as a necessity yet millions of women remain illiterate because of poverty, social stigma, discrimination, lack of resources and much more. (Leverage Edu, 2021)

Education for women is important because A well-educated woman provides the skills, knowledge, and self-assurance necessary to be a better mom, worker, and citizen. A well-educated woman will also be more productive and well-paid at work. Indeed, the return on investment in education is often higher for women than for males.

Women's empowerment is a global problem, and many formal and informal movements throughout the world focus on women's political rights. Women's empowerment begins with education, which helps them to adapt to difficulties, face their traditional roles, and alter their lives. As a result, we must not overlook the value of education in terms of women's empowerment. In light of recent advancements in women's education, India is seen as the world's emerging superpower.

Objective of interview:

- 1) To understand the impact of education on empowered women's life
- 2) To understand the hardships faced by empowered women in their academic career
- 3) To understand the steps that women took to overcome their hardships
- 4) To understand how empowered women balance their career, personal life and passion.

Subject:

The subject chosen for the interview was Ms. Chandni Khan.

Chandni Khan born in 1997 is an Indian activist and editor working for the welfare of street children in different parts of India. She founded the NGO, Voice of Slum along with Dev Pratap Singh. She was the editor of the newspaper *Balaknama*, literally meaning "voice of children", published in New Delhi. She is also called **Chandni Di**.

Chandni was a homeless child herself. At the age of five, she started performing street shows with her father in Noida. He died in 2008, after which she and her mother survived by rag picking and selling flowers at traffic intersections. She was twelve when she met some volunteers of CHETNA, an NGO that facilitates education and healthcare for underprivileged children. With the NGO's assistance, Chandni enrolled into an open school programme in 2010.

Questionnaire for the interview:

- 1) According to you, what are the benefits of educating women?
- 2) What are the hardships that you faced in your life which forced you to take a break from your education?
- 3) What motivated you to step up and complete your education?
- 4) According to you, what are the most significant barriers that women experience in their educational career?
- 5) Do you think women face more problems in getting back to their educational career as compared to men?
- 6) What strategies do you use to encourage such women?
- 7) What advice would you give to the women who have started their educational career after a break?
- 8) What advice would you give to the next generation women achievers?
- 9) Do you wish to add to your academic achievements in future?
- 10) If yes, what and why?

Procedure:

The interviewer visited Ms. Chandni Khan at her NGO. The interviewer got an opportunity to interview Ms. Chandni Khan at the place where she thinks the best about herself. The interviewer asked Ms. Chandni some questions to find out how she achieved great success in her life all because of education.

Responses and Discussions:

When asked what were the benefits of educating women, Ms. Chandni said that women have the power not only to change her own life but also the lives of people around her. You educate one woman and she takes the responsibility of educating her whole family. So, it is very important to get women educated.

When asked about the hardships she faced in life, she recalls, “From the age of five, I used to travel along with my father to perform street magic shows, dance and play with snakes, even late at night. I also picked up rags during that time.” Like most other slum kids she started stumbling through various odd jobs to contribute to the family’s earning.

“Things further deteriorated for her when her father passed away and the onus of the earning for the family fell upon her shoulders as she started working under someone who paid her a meagre sum of Rs. 30 per day. It got worse when she shifted entirely to rag picking at the age of 7. At the age of seven, I had shifted to rag picking. Verbal abuses and dog bites became a part of my daily routine and at the end, I ended up in jail over false accusations of stealing. I kept changing my job, from selling flowers to corn, I was doing it all. During one of these monotonous days, I got lucky and met a few NGO volunteers who were educating children from the slums. It was then I discovered my purpose and enrolled myself with Badhte Kadam,”

She said if it wasn’t for those NGO Volunteers, she would have continued being on the street and suffer all her childhood. They gave her the opportunity to get educated and make a future for myself. She said they are the ones who motivated her to give her best in life.

When asked, according to her what were the most significant barriers that women experienced in their educational career, her reply was, “there are many.” She was of the opinion that women are the ones who get affected the most by the problems faced by a family. Problems like poverty, family responsibilities, culture and gender roles are some of the reasons why women are not getting equal opportunities for education like the men.

Even if they wish to complete their education after a break, family responsibilities, permission from family members do not let them think the best for themselves.

Since she works with an aim of getting more poor children to school, she says education has to be such that attracts them and makes them realise that

it will help them in making a bright future for themselves. Similarly, to attract women towards education, education provided to them has to be such that makes them independent, helps them earn money, and help them spread education to a greater population.

Her advice to the women who have started their educational career after a break is that, it will be difficult, it will be stressful, but the focus should be in not quitting that you started.

When asked what her advice would be for the next gen women achievers, she said she encourages young girls to share their stories of hardships to people and also mention how they overcame them. She suggest them to take up new things in life, share their stories and keep inspiring other women. We don't know who might need a little motivation.

When asked if she wants to study more, she said she was not sure. She would definitely like to but was nit sure what she would like to study as she was busy with her NGO responsibilities.

Conclusion:

Interviewing Ms. Chandni was a very enriching experience for the interviewee as she is a perfect example for a woman who has achieved great success in life because of education. Chandni Khan is one of the very few who escaped out of the mire. The efforts that she is putting to get others out of the darkness is appreciable. She is definitely a role model to many.

***Note:** The information presented on the sample report has been taken from secondary sources.

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