

Critical Study on Women Empowerment through Education

¹Bibha Kumari and ²Dr. Dheeraj Shinde

¹Research Scholar, Dept. of Education, Sri Satya Sai University of Technology & Medical Sciences, Sehore , M.P.

²Research Guide, Dept. of Education, Sri Satya Sai University of Technology & Medical Sciences, Sehore , M.P.

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ABSTRACT

Education has been perceived to be a significant instrument in improving the status of women and consequently there have been efforts to improve the access of girls and women to education. For a country which has accepted the goal of a democratic, egalitarian society, promotion and development of women's education is foregone commitment. Policy makers have recognized that, apart from the political structure, corrective legislation and economic transformation, the formal education system has to be made more democratic and change-oriented. It is a fundamental prerequisite for participation in the various developmental activities of society. Education plays important role for Women to be empowered. Efforts have been made to increase the number of girls and women who have access to education as a means of improving the status of women. Women's education is a given for any country that accepts the ideals of a democratic, egalitarian society. In addition to corrective legislation and economic reform, policymakers have realised that the formal education system must be more democratic and change-oriented. As a condition for participating in society's many development activities, it is essential. Women's empowerment relies heavily on education.

Introduction

Education is a major instrument of social change and transformation. Realising the importance of this aspect NPE (1986) has emphasised that "Education will be used as an agent of basic change in the status of woman. In order to neutralise the accumulated distortions of the past, there will be a well-conceived edge in favour of women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, text books, training and orientation of teachers, decision-makers, administrators and the active involvement of educational institutions."

Women Empowerment Through Education:

Education has been perceived to be a significant instrument in improving the status of women and consequently there have been efforts to improve the access of girls and women to education. For a country which has accepted the goal of a democratic, egalitarian society, promotion and development of women's education is foregone commitment. Policy makers have recognised that, apart from the political structure, corrective legislation and economic transformation, the formal education system has to be made more democratic and change-oriented. It is a fundamental prerequisite for participation in the various developmental activities of society. The level of recognition of the crucial significance of education for women is dependent upon societal expectations of women's roles.

Social change and transformation can be achieved through education. NPE (1986) has emphasised that "Education will be used as an agent of basic change in the status of woman. A well-considered advantage in favour of women will be built into the system in order to counteract the accumulated distortions of the past. National education will have a positive impact on the empowerment of women.

Redesigned curricula, textbooks, training and orientation of teachers, decision-makers and administrators as well as active involvement of educational institutions" will help develop new values.

Group cohesion and decision-making fosters collective empowerment for women, and the parameters of this are building a positive sense of self and self-confidence, developing the ability to think critically, building up group cohesion, ensuring equal participation in the process of bringing social change, encouraging group action to bring about social change, and providing the wherewithal for economic independence.

As part of the National Policy for the Empowerment of Women, all women and girls will have equal access to higher education. As a result of these measures, discrimination and illiteracy will be eliminated, universal education will be established, and a gender-sensitive educational system will be established to increase the enrolment and retention rates of female students. One goal would be to narrow the gender gap in secondary and higher education. Gender stereotyping is one of the causes of gender discrimination, and to combat it, gender sensitive curricula would be developed at all levels of the educational system.

Clearly, there is a lack of female students in educational institutions in Rural Bihar, particularly at the primary and secondary levels. Women in Urban Bihar have a powerful position, and their literacy is essential to the overall development of the society, so efforts should be made to increase the rate of female literacy.

Women's empowerment is possible only if we pursue the path of holistic development in which full justice is meted out to women in all walks of life, where women share not only the obligations but also power on an equal footing with the men folk, where gender divisions no longer exist and where both men and women are equally free to engage into leisure activities they enjoy the most, where politics is made possible for women bec

ause of parallel shifts in child-rearing, domestic responsibilities and caring of the elderly and sick.

Only such an approach towards the women can enhance their self-respect, self-reliance and self-dignity.

Status of Women

When it comes to a country's overall health, look no further than the well-being of its women. The Government of India conducted a census in 2011 that clearly shows the status of Indian women. Overall, India's literacy rate is 65.38 percent, according to the country's 2011 census. 75.96 percent of men and 54.28 percent of women can read and write.

Ancient Period

During the early Vedic period, both men and women appeared to have had free and equal access to education. Men and women were on equal footing in terms of the freedom to pursue their goals. Academic discourses in astronomy, philosophy, logic, mathematics, and geography were open to all. Marriages based on love (Gandharva vivaha) and the remarriage of widows were allowed. The property was owned by both the husband and the wife at this time. Vedic women had a say in the selection of their husbands if they were well-educated. Vedic sacrifices could not be performed by an unmarried person. When it came to marriage, women were not required to get married, and they could wed at any age (Pandya, 2008:184).

Modern Period

Social reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Maharishi Karve, and Sister Nivedita worked tirelessly to improve the status of women during this time period (19th and 20th centuries). Charter Act of 1813 mandated that the East India Company be given the task of educating Indian citizens. There was, however, no effort made for the education of girls, only for the education of boys. In 1829, after Raja Ram Mohan Roy, a well-known social reformer, argued for the abolition of Sati, it was officially declared a criminal offence. He founded the Brahma Samaj and was a strong proponent of women's rights and gender equality.

Ishwar Chandra Vidyasagar's tireless efforts resulted in the passage of the Widow Remarriage Act (1856), which made it legal. The Civil Marriage Act of 1872 was enacted into law. This law mandated marriage registration and increased the marriageable age for girls from 12 to 14 years. It also allowed widows to remarry, and its most notable feature is the enforcement of monogamy. "It wasn't until 1956 that Hindu society accepted the practise of monogamy and inter-caste marriage, despite the Civil Marriage Act being signed into law in 1872.

During the years 1882-1902, progress in women's education slowed but remained steady. Swami Vivekananda (1863-1902) was a major force in promoting the liberation of women in the last decade of the 18th century.

The founding in 1896 by Karve of the first women's university in Poona, which began as a college for young widows and eventually expanded to include multiple faculties, was a significant event during this time period. Srimati Nathibai Damodar Thackersey University (SNDP) was the new name

given to the school in 1916. Towards the end of the 19th century, women began working in a variety of fields. Also, Mahatma Gandhi was a strong supporter of gender equality.

Post-Independence Period

The recommendations of the University Education Commission (1948-49) regarding women's education were made. A National Committee for Women's Education was established in 1958, and its leader, Smt. Durgabai Deshmukh was a key figure in the establishment of this committee. The committee's recommendations focused on bridging the gender gap in primary and secondary education. The National Council for Women's Education was established in 1959 by the Union Ministry of Education for the purpose of promoting women's education. In the majority of states, state councils for women's education have been established by the governments. After being nominated by the National Council for Women's Education in 1961, the Smt. Hansa Mehta Committee was tasked with investigating curriculum issues for girls of all educational levels (Pandya, 2008:185-186).

Women Higher Education:

A nation's advancement can be greatly influenced by the status of its womenfolk, as they make up a significant portion of the population. Men and women are unquestionably included in human development. In both the United States and the rest of the world, women make up about half of the population. There is a growing awareness of the diverse and important roles played by women in society.

Throughout their lives, women have been the primary architects of society, beginning with the education of their own children. They not only teach children, but they also participate in a wide range of social and economic activities as well. India's President, Pratibha D. S. Patil made this statement in her speech at the 58th Convocation of SNDT Women's University in Mumbai in 2009: "Educated woman can be effective voice for articulating women related causes. To fight against social evils such as female foeticide, child marriage and dowry as well as against the prejudices that exist in society against women, they can be their own voices. They can advocate for better working conditions for women, gender equality, and the well-being of female employees. Self-reliance and self-confidence can be fostered by educated women. They can offer advice to other women, as well as share their own experiences with them about career choices, employment opportunities, and business enterprises, as well as nutrition and child care issues. Change is inevitable if India's women work together in a collective and collaborative spirit. Change recognises women's talents and abilities in full measure.

Conclusion:

Women's higher education contributes to the advancement of the family and society as a whole, as well as to the advancement of the nation as a whole. As a result of their education, women are better able to rise in society's ranks because they develop a strong set of moral values. They're also important as a source of human capital and contribute significantly to the growth of the local and national economies. Educated women are able to adapt to the changing conditions of the world around them.

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